Pacific School of Religion
Berkeley, Calif.

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/missionaryherald0036unse_e8v7

THE

MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS AT LARGE OF THE

American Board of Commissioners for Foreign Missions:

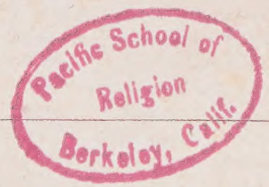
WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1840.

VOL. XXXVI.

Published at the expense of the American Board of Commissioners for Foreign Missions; and all the profits devoted to the promotion of the missionary cause.



BOSTON:
PRINTED BY CROCKER AND BREWSTER,
47, Washington-Street.

V.36
1840

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abernaquis, mission to, 17,36
Africa, Eastern, 118
Africa, Southern—see Zulus.
Africa, Western, commercial importance of, 137—see Cape Palmas.
African Colonization Society, proceedings of, 64
Agents and agencies, employment of, 457—see Am. Board of Com. for For. Missions.
Allegany—see New-York Indians.
Ahmednuggur—see Mahrattas.
America, Northwest, Church mission in, 329
America, South, 28
American Baptist Board of Missions, missions of, 67,72,104,277,330
American Baptist Home Miss. Society, 277
American Bible Society, 279
American Board of Commissioners for Foreign Missions, Abstract of Annual Report of, 1--17; members and officers of, 1,18, 441,464; decease of members, 2; domestic operations of, 2,107; statistical view of officers, missions, and missionaries of, 17—38; annual receipts and expenditures, 38,76,77; meetings in behalf of, 283; anniversaries of auxiliaries, 42,76,107, 236,331,503; donations to, 45,78,108,141, 189,237,283,333,381,414,466, 504; agents and agencies, 2,75,457; correspondence, 45,108,140,188,283, 332, 380; Missionary Herald, 44,332; annual meeting, 332,380; proceedings at, 441—464; liberal contributions, 380; Missionary House, 443; need of reinforcing the missions, 448—statistics relating to charitable contributions, 451; importance of their being systematic, 455
American Education Society, 279
American and Foreign Bible Society, 277
American Home Missionary Society, 279
American Peace Society, 280
American Seamen's Friend Society, 278
American Sunday School Union, 281
American Temperance Union, 280
American Tract Society, 278
American Tract Society, (Boston,) 280
Anniversaries, 42
Areopolis—see Greece.
Asam, Baptist mission in, 104
Athens—see Greece.

Bankok—see Siam.
Baptist Board of Foreign Missions—see American Baptist.
Baptist General Tract Society, 277
Batavia—see Java.
Batticotta—see Ceylon.
Bengal, Church mission in, 232
Beyroot—see Syria.
Bible Societies—see their respective names.
Bombay—see Mahrattas.
Borneo, mission to, 12,25,107,188; journal of Mr. Doty at Sambas, 193; Dyaks, 198; letter from Mr. Youngblood, 500,501; letter from Mr. Nevius, 501
Brewer, Rev. Josiah, case of, 459
British and Foreign Bible Society, summary view of, 62

Broosa, mission at, 6,20; opposition at, 56, 351,496; encouragements, 351
Burmah, American Baptist mission in, 67,330

Calcutta, Church of Scotland's mission in, 183
Canton—see China.
Cape Palmas, mission at, 4,18,107,139,281, 413; report from the mission, 219; church, 220; seminary, 221
Cattaraugus—see New-York Indians.
Ceylon, mission to, 10,23,39,139,235,331; report of seminary, 83; admissions to the church, 84; mission press and printing, 123; girl's school at Varany, 124; Mr. Poor's visit to, 290; general letter, 392; need of additional missionaries, 392
Cherokees, mission to, 13,28,331; biographical notice of Mrs. Worcester, 376
Chickasaws, 30
Children of missionaries, 454
China, mission to, 10,24,74,81,107,187,413; report of the mission, 317; letter from Mr. Williams, 115; measures for introducing Christianity into, 207; letter from Doct. Parker, 431
Chinese spoken language, 206
Chipewas—see Ojibwas.
Choctaws, mission to, 14,31,42,140; annual report of mission, 397; decease of Mrs. Barnes, 465
Church of Scotland's labors for the Jews, 64; mission in Bombay, 71; mission in Calcutta, 183
Church Missionary Society, summary of proceedings of, 63; mission of in Egypt, 68; mission in New Zealand, 185; mission in Bengal, 232; mission in Northwest America, 329
Columbia River—see Oregon.
Constantinople, mission at, 5,19,42,107,187, 281,353,379,465; journal of Mr. Schauffler, 166; letter from Mr. Hamlin, 173; coronation of the sultan, 174; Hohannes, 353; an evangelical church suggested, 354; government bankers, 357; college at Scutari, 357; journal of Mr. Homes from Erzeroom to Diarbekir, 432,469
Contributions, statistics relating to, 451; necessity of their being systematic, 455
Correspondence, 45,103,140,188,283,330
Creeks, 32
Cyprus, mission in, 6,21; decease of Mr. Pease, 49; report from the mission, 216,465

Dead Sea, 342
Delphi, 362
Diarbekir, 128,432,478
Dindigul—see Madura.
Donations—see American Board.
Druzes—see Syria.
Dwight—see Cherokees.
Dyaks, 198

Egypt, Church mission in, 68; Mr. Houston in, 178
Embarkation of missionaries, 107,140
Erzeroom, mission at, 6; population of, 54; new station at, 131; journal of Mr. Homes from, 432

French Evangelical Missionary Society, 136—see Paris.
French frigate, visit of at Sandw. Islands, 95,444

Greece, mission in, 5,19,74,187,282; obituary of Mrs. Houston, 178,465; journal and letter from Mr. King, 315,358; letter from Mr. Leyburn, 214; letter from Mr. Benjamin, 215
Green Bay, Indians near—see Stockbridge.

Hawaii—see Sandwich Islands.
Holy Land—see Syria.
Honolulu—see Sandwich Islands.

Indians—see the names of the tribes.
Indian Archipelago, 25,74—see Borneo and Java.

Jaffa, 337
Jaffna—see Ceylon.
Jalna—see Mahrattas.
Java, letter from Mr. Thomson—obituary of Mrs. T., 164,413
Jerico, 341
Jerusalem, 338,344—see Syria.
Jews, Church of Scotland's labors for, 64; in Constantinople, 281
Jews, London Society, 184
Jordan, 341

Livadia, 359,364
London Jews Society, summary of proceedings, 184
London Missionary Society, summary of proceedings of, 63; mission in Travancore, 180; mission at the Society Islands, 182; mission in the West Indies, 182; murder of Messrs. Williams and Harris, 234, 411

Macao—see China.
Mackinaw, 34
Madras, mission at, 9,22,235,424; native free schools, 139; reports from, 422
Madura, mission at, 9,23,139,331; reports from, 145,147,148,155,160,289,417; jour-

nals from, 149,151,295; need of a seminary, 289; Mr. Poor's visit to Jaffna, 290; letter from Mr. Ward, 295; letter from Messrs. Tracy and Muzzy, 296; letter from Mr. Crane, 300
Mahrattas, mission to, 8,21,42; journal of Mr. Hume at Zanzibar, 60; letter from Mr. Hume, 500; letter from Mr. Munger, 116,273,428; letters from Mr. Burgess on Zanzibar, 118; letter of Mr. Graves, 138; conversion of two brahmins, 263,301,428; report from Ahmednuggur, 425; report from Malcolm Peth, 430; letter from Mr. Allen, 497; organized opposition, 498; Church of Scotland's mission to, 71
Malta, 19
Manepy—see Ceylon.
Mardin, 128
Maumee, 35
Mediterranean missions, 107—see the several missions.
Mesopotamia, 74
Methodist Missionary Society, 277,412
Missionaries, embarkation of, 107,140
Missionary Herald, 44,332
Missionary Societies—see their respective names.
Mohammedans, mission to, 8,21,282
Montrado—see Borneo.
Mosul, 74

Nestorians, mission to 7,21,42,74,108,187, 282,379,465,503; Doct. Grant's journey from Salmas to Constantinople, 126; extension of the mission, 129,218,282,305, 431; letter and journal of Mr. Perkins, 130,257,479,494; embarkation of Doct. Wright for, 140; papal efforts, 260; journal of Mr. Holladay, 308,488; general letter, 312; Mohammedan school, 481, 494; journal of Mr. Stocking, 387; journal of Mr. Homes, 432,469
Netherlands Missionary Society, 133
New Hebrides, murder of Messrs. Williams and Harris, 234,411
New-York Indians, mission to 16,35,75; reports of stations, 409
New Zealand, Church mission in, 185; efforts of papal priests in, 186
Northern Baptist Education Society, 281
Northwest Coast—see Oregon.

Odessa, journal of Mr. Schauffler at, and thence to Vienna, 166—173
Ojibwas, mission to, 16,34,320,321
Oodooville—see Ceylon.
Oregon Indians, mission to, 15,33; letter from Mr. Spalding, 230,439; importance of agriculture and the arts, 231; letter of Mr. Smith, 326,441; Mr. Eells, 437; Doct. Whitman, 439
Osages, 32

Palestine—see Syria.
Paris Evangelical Missionary Society, 136
Parnassus, 359,360
Parsee youths, baptism of at Bombay, 71
Pawnees, mission to, 14,33,380
Persia—see Nestorians and Mohammedans.
Pontianak—see Borneo.
Press, employment of by the Board, 452
Prison Discipline Society, 280

Red River, Church mission on, 329

Sambas—see Borneo.
Sandwich Islands, mission to, 12,25,74,188, 235,283,369,379; visit of French frigate, 95,444; abstract of laws, 101; report of the mission, 222,241; churches, 222,227, 228,229,370,376,446; remarks on revival, 242; view of printing-office, 223; printing, 222; public-spirited efforts of the chiefs and people, 224,369; seminary, 226; manufacture of cloth, 226; diseases, 226; schools for young chiefs, 242; schools, 225,243,251; means of supporting missionaries, 245; report of station at Hilo, 246; church at Hilo, 248
Senecas—see New-York Indians.
Sevagunga—see Madura.
Siam, mission in, 10,24,107,187,235,283,464; journal and letters of Doct. Bradley, 84, 91; public preaching, 89; small-pox, 89,91; use of opium forbidden, 93; decease of Mr. Benham, 464; letter from Doct. S. Tracy, 113; view of mission premises at Bankok, 210; journal of Mr. Robinson, 211
Singapore, mission at, 11,24,187; British India and Eastern Asia compared, 205; Singapore as a missionary station, 208; report of mission, 366
Sioux, mission to, 15,34; letter from Doct. Williamson, 179,403; journal of Mr. Riggs, 322; letter from Mr. S. W. Pond, 325; annual report, 400,403
Smyrna, mission at, 5,19,503; report from the mission, 212,379; journal of Mr. Riggs in Syria, 337; decease of Mrs. Van Lennep, 503
Society Islands, London mission at, 182
Stockbridge Indians, 16,35; annual report, 405
Summary of missions of the Board, 17
Syria, mission in, 6,20,42,282,331,412,465, 503; notices of the Druzes, 51,348; Jews in, 64; letter from Mr. Sherman, 132; mission seminary, 349; decease of Mrs. Hebard, 314; journal of Mr. Riggs in, 337;

reinforcement of the mission, 345; annual report of mission, 346; war around Beyroot, 412

Tamul—see Ceylon, Madras, Madura.
Teroomungalum—see Madura.
Teroopoovanum—see Madura.
Thebes, 358
Tillipally—see Ceylon.
Travancore, mission in, 180
Trebizond, mission at, 6,20; villages near, 54; opposition but gradual progress, 312
Turkey——see Smyrna, Constantinople, Broosa, Trebizond, Cyprus,
Tuscarora—see New-York Indians.

United Brethren, missions of, 65

Wesleyan Missionary Society, summary of proceedings of, 63
West Indies, London mission in, 183
Williams, Rev. John, murder of, 234,411

Zanzibar, journal of Mr. Hume at, 60; letter of Mr. Burgess on, 118
Zulus, mission to, 3,19,331,385,413,503; return of missionaries to, 58; Dingaan and the native and immigrant population, 58, 385; letter from Mr. Lindley, 122,235,385; embarkation of Mr. Grout for, 140

Index to Names of Persons.

☞ The following index contains the names of the missionaries and assistant missionaries whose communications are inserted in this volume, and those about whom information is given.

Abbott, A., 264,426.
Abeel, D., 82.
Adams, Doct. N., 122,331,386.
Adger, J. B., 213.
Agnew, Miss E., 331.
Allen, D. O., 497.
Allis, S., 380.
Apthorp, G. H., 124.
Armstrong, R., 74.
Ayer, F., 320.

Baldwin, D., 228.
Ballantine, H., 263,301,425.
Barnes, Mrs. N. W., 397,400,465.
Beadle, E. R., 42,213,337,345,347,412,465.
Benham, N. S., 187,464.
Benjamin, N., 215.
Bingham, H., 189,224.
Bishop, A., 235,371.
Bliss, Asher, 409.
Bliss, I., 228.
Bradley, Doct. D. B., 84,91,93,464.
Breath, E., 379.
Bridgman, E. C., 81,82,319,413.
Brown, Miss L., 226,245.
Brown, Miss S. F., 331.
Burgess, E., 42,118.
Byington, C., 399,400,466.

Caswell, J., 187,235,283,464.
Chamberlain, L., 379.
Cherry, H., 331.
Coan, T., 246,255.
Coan, Mrs. T., 251.
Conde, D. T., 227.
Cooke, A. S., 226,242.
Cope, E., 139,147,331.
Crane, N. M., 421.

Dibble, S., 283.
Dickinson, J. T., 368.
Diver, Doct. W. B., 187,193,319.
Doty, E., 107,139,193.
Dunbar, J., 380.
Dwight, H. G. O., 107,173,187,353,465.
Dwight, R. O., 419.

Eckard, J. R., 291.
Eells, C., 437.
Ely, E. F., 320.
Emerson, J. S., 373,375.
Ennis, Mrs., 74.

Farrar, Miss C., 42.
Forbes, C., 369.
French, H. S. G., 187.
French, O., 42.

Gaston, G. B., 380.
Goodell, W., 173,281,355.
Grant, Doct. A., 42,74,126,140,187,213,232,305, 312,431,465.
Graves, A., 138,430.
Green, J. S., 226,244.
Grout, A., 140,413,503.

Hall, E., 230.
Hall, W., 410.
Hallock, H., 213.
Hamlin, C., 173,356.
Hebard, S., 51,314,331,345.
Hebard, Mrs. S., 314.
Hemenway, A., 187,235,283,464.
Hitchcock, H. R., 369.
Hoisington, H. R., 83,139,225,291.
Holladay, A. L., 259,308,488.
Homes, H. A., 42,74,126,173,356,432,469.
Hotchkin, E., 42,140,397,399.
Houston, S. R., 178,465.
Houston, Mrs. S. R., 178.
Huggins, A. G., 401.
Hume, R. O., 42,60,500.
Hunt, P., 139,235,331.

Jackson, W. C., 54,131.
James, B. V. R., 219,413.
Johnston, T. P., 312.
Jones, A. D., 397,466
Jones, W., 42,187.

Keyes, N. A., 282,331,412,465.
King, J., 74,282,315,358.
Kingsbury, C., 399,465.

Ladd, D., 216.
Lanneau, J. F., 339,341,344,346,465.
Lathrop, Miss J. E., 331.
Lawrence, J. J., 160,419.
Leyburn, G. W., 137,214.
Lindley, D., 58,122,235,331,386.
Lyman, D. B., 246.

McDonald, C., 235.
Marsh, C., 405.
Meigs, B. C., 235,283,293,464.
Merrick, J. L., 257,282,492.
Minor, E. S., 123,139,189,235,292,331.
Munger, S. B., 116,273,428.
Muzzy, C. F., 155,296,420.

Nevius, E., 107,189,193,501.

Ogden, Miss M. C., 243,245.

Parker, Doct., 74,81,82,107,413,431.
Pease, L. W., 42,50,216,465.
Peet, L. B., 187,464.
Perkins, J., 130,257,282,479,494,503.
Perkins, Mrs. J., 379.
Pierce, Miss M. E., 187,235,283,464.
Pohlman, W. J., 107,193.
Pond, S. W., 325.
Poor, D., 145,290,417.
Powers, P. O., 56,351.

Riggs, E., 213,337.
Riggs, S. R., 322,400.
Robbins, S. P., 113,187.
Robinson, C., 107,113,211.
Rockwood, G., 75,409.

Schauffler, W. G., 166,173,379.
Schneider, B., 351,496.
Scudder, Doct. J., 423.
Sherman, C. S., 42,132,213,337,345,347.
Smith, A. B., 326,441.
Smith, Eli, 283,464.
Smith, L., 370.
Spalding, H. H., 230,439.
Sproat, G. T., 321.
Stocking, W. R., 259,308,387.

Taylor, Miss J. M., 187,235.
Temple, D., 213.
Thomson, F. B., 107,164,413.
Thomson, Mrs. F. B., 164.
Thomson, W. M., 315,346,412,465,503.
Thompson, J. L., 49,217,465.
Thompson, L., 331,412.
Thurston, A., 229.
Tilden, Miss B., 412.
Tracy, I., 189.
Tracy, Doct. S., 107,113.
Tracy, W., 143,149,296,420.

Van Duzee, W. S., 235.
Van Dyck, C. V. A., 282,331,412,465.
Van Lennep, H. J., 379,503.

Ward, Dr. N., 395.
Ward, F. D. W., 151,295,417.
Whiting, G. B., 282,331.
Whitman, Doct. M., 230,329,439.
Wilcox, A., 246.
Williams, S. W., 81,115,319.
Williamson, Doct. T. S., 179,324,400,403.
Wilson, Doct. A. E., 107,139,219,281.
Wilson, J. L., 219,413.
Winslow, M., 139,235,422,424.
Wolcott, S., 282,331,412,503.
Woodward, H., 294.
Worcester, S. A., 331.
Worcester, Mrs. S. A., 331,376.
Wright, A. H., 140,379,465,503.
Wright, Alfred, 397,466.

Youngblood, W., 107,189,500,501.

THE

MISSIONARY HERALD.

VOL. XXXVI. JANUARY, 1840. No. 1.

American Board of Commissioners for Foreign Missions.

The following Abridgment of the Annual Report of the Board, adopted at its late meeting, will present to the reader the condition and prospects of the several missions, together with a view of the general operations of the Board during the year which closed at that period. By comparing the statements here given with those inserted in the first number of the last volume of this work, it will be seen that the number of the missions remains the same: that the number of the stations occupied is less by five than it was the last year, owing principally to the interruptions experienced in the Cherokee and South-African missions: that the number of ordained missionaries is increased by ten, and the whole number of laborers sent from this country by seventeen: that while the number of printing establishments and presses remains about the same, the number of pages printed during the last year is greater by four millions: that three more churches have been organized; and that the number of members has been increased by about five thousand: and if all those be included, of whose admission to church fellowship accounts have more recently come to hand, the advance in the number of church members will be not far from TEN THOUSAND. It will be seen also that the donations to the treasury of the Board were nearly eight thousand dollars greater than those acknowledged in the report of the preceding year.

To the survey of the missions and general operations of the Board is prefixed a view of its organization.

MEMBERS AND OFFICERS OF THE BOARD.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers.

Corporate Members;—		
In Maine,	5	
In New Hampshire,	4	
In Vermont,	4	
In Massachusetts,	21	
In Rhode Island,	1	
In Connecticut,	9	
In New York,	23	
In New Jersey,	5	
In Pennsylvania,	11	
In Maryland,	1	
In District of Columbia,	1	
In Virginia,	5	
In North Carolina,	1	
In South Carolina,	3	
In Georgia,	2	
In Tennessee,	2	
In Ohio,	6	
In Indiana,	1	
In Michigan,	1	—111
Corresponding Members;—		
In the United States,	5	
In Foreign Parts,	14	—19
Honorary Members;—		2,689
Total,		2,819

Of the corporate members of the Board *seventy-one* are ministers and *forty* are laymen; and thirty-two of them are presidents or professors in theological seminaries or colleges.

OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., *President;*
THEODORE FRELINGHUYSEN, LL. D., *Vice President;*
CALVIN CHAPIN, D. D., *Recording Secretary;*
Rev. BELA B. EDWARDS, *Assistant Recording Secretary.*

SAMUEL HUBBARD, LL. D.,
Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,
Rev. SILAS AIKEN,
Prudential Committee;

RUFUS ANDERSON, D. D.,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer;*

WILLIAM J. HUBBARD, Esq., CHARLES SCUDDER, Esq. } *Auditors.*

GENERAL AGENTS.

———— for *Maine, New Hampshire, and Vermont.*

Rev. CHAUNCEY EDDY, at Saratoga Springs, N. Y., for *Massachusetts, Rhode Island, Connecticut, and Eastern New York.*

Rev. FREDERIC E. CANNON, at Geneva, N. Y., for *Central and Western New York.*

Rev. WILLIAM M. HALL, at Carlisle, Pa., for *New Jersey, Pennsylvania, Delaware, and Maryland.*

Rev. HARVEY COE, at Hudson, O., for *Western Reserve, Ohio.*

Rev. ERASTUS N. NICHOLS, Clinton, Lenawee co., for *Michigan.*

Rev. WILLIAM J. BREED, Cincinnati, O., for the *Western States.*

———— for the *Southern States.*

SURVEY OF THE OPERATIONS OF THE BOARD AND ITS MISSIONS.

Domestic Department.

OBITUARY NOTICES.

The Hon. Stephen Van Rensselaer, and the Rev. Gideon Blackburn, D. D., corporate members of the Board, have deceased since the last meeting. Of the missionaries, Mrs. Johnson of the mission to Siam, Mrs. Grant of the Nestorian mission, and Mrs. Wood of the mission to Singapore, have been removed by death.

MISSIONARIES AND CANDIDATES.

Twelve missionaries and assistant missionaries have been dismissed from the service of the Board, through failure of health, changes in the missions, and other causes.

Thirteen appointed missionaries have, at their own request, been released from their connection with the Board. In most cases, these brethren have relinquished their purpose of going to the heathen, in consequence of providential hindrances, growing out of their detention in this country, after their preparations to go abroad were completed.

Forty-two missionaries and assistant missionaries have been appointed during the year.

Thirty-seven missionaries and assistant missionaries have been sent out, viz: Three to Constantinople, four to Syria, two to Persia, twelve to Siam, two to Western Africa, one to Canton, two to Madras, three to Ceylon, and two to the Cherokee mission. Three missionaries have returned to the stations previously occupied by them.

Fifteen missionaries and an equal number of male and female assistant missionaries are now under appointment.

AGENCIES.

The Rev. Mr. Hand, General Agent of the Board for the northern district of New England has resigned, also, the Rev. Mr. Bardwell of the southern district. Rev. C. Eddy and Rev. F. E. Cannon have continued their labors as agents of the Board in the State of New York, and the Rev. W. M. Hall in New Jersey, Pennsylvania, Delaware, and Maryland. The Central Board of Foreign Missions, of the Synod of Virginia and North Carolina, and the Southern Board of Foreign Missions, of the Synod of South Carolina and Georgia, have withdrawn from their connection with the Board, and the Rev. W. H. Foote, Secretary of the C. B. F. M. has resigned as General Agent of the Board for Virginia and North Carolina. The Board has had no General Agent in the southern states during the year. Rev. W. J. Breed was appointed last spring General Agent of the Board for the Western States. Up to the present time he has

been detained by ill health from his field of labor, but expects to enter upon it without longer delay. Rev. Mr. Coe has labored as agent of the Board in the Western Reserve, and Rev. E. N. Nichols in Michigan.

Some of the returned missionaries have rendered valuable services to the cause, by their sermons and addresses, in various places during the year.

CO-OPERATING SOCIETIES.

The Board of Foreign Missions of the Protestant Reformed Dutch Church, has co-operated with us cordially during the year as in former years. And the general synod of the German Reformed Church has formed a Board of Foreign Missions, which at his own request has been admitted to a connection with this Board, similar to that of the Board of Foreign Missions of the Reformed Dutch Church.

The Board have received aid from the American Tract Society during the year, to the amount of $12,000—and from the American Bible Society to the amount of $9,000.

MISSIONARY HERALD.

The circulation of the Missionary Herald has been much enlarged. The sermon preached at the last meeting of the Board, together with the report then adopted, and seventy thousand copies of missionary and quarterly papers have been published during the year.

FINANCES.

The receipts of the Board for the year ending July 31st, were $244,169,82, and the expenditures, $227,491,56. The debt, which at the beginning of the year was $35,851,35, has been reduced to $19,173,09.

The actual payments out of the treasury were $227,491,56, besides the amount appropriated to the reduction of the debt. But if the appropriations made by the Committee, for the relief of the missions and for sending out new missionaries, agreeable to the instructions of the Board at its last meeting, had come into the accounts of this year, the expenses must have swelled quite beyond the receipts, and the debt have been much increased. Such a result is inevitable, during the year which has now commenced, unless there is a large and speedy increase of contributions.

Up to the first of May the receipts averaged more than $22,000 per month, and there was a prospect that the receipts for the whole year would have exceeded $270,000. But there was a great falling off in May, June, and July, as compared with the same months of the preceding year. From New England and the Western States less has been received than during the year ending July 31st, 1838. From the Middle and Southern States there has been a considerable increase during the year.

The operations of the Board cannot be sustained on the present scale, with such enlargement as is inseparable from a prosperous condition of the present missions, if its receipts remain below $300,000. It is for those who love the cause, and have chosen the Board as their agents, to say whether that amount of pecuniary resources shall be supplied, or whether the work shall suffer all the painful consequences of delay and contraction.

The Missionary House at Boston has been completed and occupied for several months. The officers of the Board have pursued their duties without interruption, or important change, since the last meeting.

Foreign Department.

MISSION AMONG THE ZULUS.

Daniel Lindley, *Missionary;* Newton Adams, M. D., *Physician;* Mrs. Lindley, and Mrs. Adams.

On a visit to this Country.—George Champion and Aldin Grout, *Missionaries,* and Mrs. Champion.

(3 missionaries, 1 physician, and 3 female assistant missionaries;—total, 7.)

The war between Dingaan and the Dutch emigrant farmers, has made the past year one of interruption and severe trial to this mission. Mr. Lindley remained at Umlazi after the departure of his family and the rest of the mission, to watch and report the progress of events. In April the Zulu army invaded Natal and Umlazi. They were not anticipated at the latter place till they were seen advancing. Providentially Mr. Lindley was then at the Bay, and found a safe retreat on board the brig "Comet," which had been detained there ten days by the sickness of the captain. In this vessel he unexpectedly had an opportunity to visit Delagoa Bay, about one hundred leagues to the northeast.

War continuing and great uncertainty hanging over the prospects of the mission, Mr. and Mrs. Venable thought it expe-

dient to return to the United States, and they have since received, at their own request, an honorable release from their connection with the Board. Mr. and Mrs. Champion found it necessary to follow them soon after, in consequence of the protracted and painful illness of Mrs. Champion. These brethren and sisters arrived in the spring of the present year. Doct. Wilson arrived soon after the last meeting of the Board. He has since gone to the mission in West Africa. Messrs. Grout and Champion are anxious to resume their missionary labors among the Zulus whenever Providence is pleased to prepare the way. The health of Mrs. Champion is not yet such as to warrant her returning to Africa.

The colonial government took military possession of Port Natal last autumn, with a view to the restoration of peace. About the same time the Boers gained a decisive victory over Dingaan, and his capital fell into their hands. Recent advices give information that peace has been restored, and that our brethren now in South Africa were making preparation to return to Port Natal.

MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson and Alexander E. Wilson, M. D., *Missionaries;* Benjamin Van Rensselaer James, *Printer;* Mrs. J. L. Wilson, Mrs. A. E. Wilson, and Mrs. James.—Three native helpers.

(1 station; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

The climate and the fever of Western Africa become less formidable on acquaintance, and missionaries from the Northern States appear to be little, if any, more exposed to danger from them, than those going from the Southern States. Mr. James, who is a colored man, was married, near the close of last year, to Mrs. Strobel, a woman of color, who accompanied Mr. and Mrs. J. L. Wilson to Africa as a teacher, though not under any direct appointment from the Committee.

The results of the press since the commencement of its operations, are as follows:—In the year 1837, 2,900 copies; in 1838, 4,112 copies; and in 1839 till March 1st, 3,860,—in all, 10,872, containing 180,532 pages. Mr. James is aided in the printing-office by two apprentices.

The mission church contains 29 members, eight of whom were received the past year. There was one excommunication. Four schoolmasters and seven boarding scholars are church members. The average congregation on the Sabbath is from 50 to 100. There are three free schools, with 50 pupils. The boarding-school, or seminary, contains 35 scholars, of whom 25 are males. They are generally moral and docile, and make good progress in their studies.

It is of great importance to the well-being of the native tribes of Western Africa, that the strongest possible religious influence should be thrown into the colonies, which are rising into existence and power upon their borders. Otherwise the fate of these tribes, notwithstanding the sameness of their color with that of the colonists, will, at no distant period, be that of the native tribes in South Africa and of our own country. It would seem to be our wisest course to assume the permanence of those colonies, and their future ascendency over the native tribes, as unquestionable facts, and to frame our plans accordingly. It will be impossible to conduct missions happily and prosperously in the immediate vicinity of the colonies, unless the influence of the gospel is predominant in them; and their relations with the native communities, will necessarily extend and become more and more intimate. It is a mighty influence for good or evil, that is taking root in the African soil while the friends of Africa are engaged in controversy about it; and its branches will probably extend to the Niger, the Senegal, and the great Sahara, whatever views may be entertained of colonization as a means of good. On whom it devolves to labor in the gospel among the American colonists, the Committee will not pretend to decide. It does not seem to come within the range of duties devolving on the Board. Of late years it has seemed to the Committee that the field, which specially invites our attention, is remote from the colonies, perhaps among the Ashantees, and especially up the Niger; while, at the same time, it will be desirable for us to have a mission of moderate size at Cape Palmas. Indeed, we could hardly maintain an efficient mission in the upper countries of the Niger, without having a station at Cape Palmas, and another somewhere on the Gold Coast, to serve as places for rest and acclimation, and as intermediate posts of communication.

Mr. Wilson visited Cape Coast in the early part of last year, and received a kind reception from Gov. McLean, who promised a cordial welcome and protection to our mission, should we establish one there. The communication be-

tween Cape Palmas and Cape Coast is frequent.

Doct. A. E. Wilson, formerly connected with the South African mission, sailed for the Cape Palmas mission from New-York city, with his wife, on the 27th of July.

MISSION TO GREECE.

Athens.—Jonas King, D. D., and Nathan Benjamin, *Missionaries;* Mrs. King and Mrs. Benjamin.

Ariopolis.—Samual R. Houston and George W. Leyburn, *Missionaries;* Mrs. Houston and Mrs. Leyburn.—One native helper.

(2 stations; 4 missionaries, 4 female assistant missionaries, and one native helper;—total, 9.)

The station in Argos has been discontinued, for reasons mentioned in the last Report. The books sold and distributed at Athens by Dr. King during last year, were 32,410. Besides these, copies of the Magazine of Useful Knowledge, printed at Smyrna, were sold to the amount of nearly 150 dollars. The books go to all parts of the kingdom. Dr. King estimates the copies of Scriptures, and parts of them, distributed in Greece by all the missionaries of the different missions, during the year, at scarcely less than 20,000.

At Ariopolis the brethren have erected a commodious Lancasterian school-house, but, owing to the unfriendliness of the government officer at Athens who has charge of education in the kingdom, they have not been able to get a master. Their high-school was doing much good. They appeared to have the confidence of the Maniotes, and had reason to think they were not laboring in vain among that peculiar and remarkable people. The Committee have heard with much regret, that Mrs. Houston's health had so far failed, that, as the only means of saving her valuable life, her husband had gone with her to Alexandria in Egypt, where they were in June.

Dr. King has nearly translated Baxter's Saint's Rest into the language of Greece. He has a class in Hebrew, and a regular preaching service on the Sabbath. The study of Hebrew has been introduced by the government into the University. It is also among the signs of the times, that one of the most learned of the priesthood in Greece and secretary of the Synod has published a book, in which he declares his decided opinion, that the Fathers of the ancient church were liable to err, and did err on a variety of subjects, and that the Holy Scriptures are the only infallible rule of faith. As a consequence of this, there is much cry of heresy.

MISSION IN TURKEY.

Smyrna.—Daniel Temple, Elias Riggs, and John B. Adger, *Missionaries;* Homan Hallock, *Printer;* Mrs. Temple, Mrs. Riggs, and Mrs. Hallock.—Four native helpers.

Constantinople.—William Goodell, H. G. O. Dwight, William G. Schauffler, Henry A. Homes, and Cyrus Hamlin, *Missionaries;* Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, and Mrs. Hamlin.—Four native helpers.

Broosa.—Benjamin Schneider and Philander O. Powers, *Missionaries;* Mrs. Schneider and Mrs. Powers.—One native helper.

Trebizond.—Thomas P. Johnston, and William C. Jackson, *Missionaries;* Mrs. Johnston and Mrs. Jackson.

On a visit to this Country.—Mrs. Adger, of the Smyrna station.

(4 stations; 12 missionaries, 1 printer, 12 female assistant missionaries, and 9 native helpers;—total, 34.)

Mr. Riggs has been transferred from the Greek mission to Smyrna, to be associated with Mr. Temple in the superintendence of the Greek department in the printing establishment. Mrs. Adger visited this country with the approbation of the Committee, for the restoration of her health. Mr. Dwight has also visited this country, with permission from the Committee, and lately returned to Constantinople with his wife. Mr. and Mrs. Hamlin embarked for that city December 2d, and arrived February 3d. Mr. Homes returned from Syria in July of last year, after an absence of about sixteen months, much of which time was spent in Damascus for the acquisition of the Arabic language. In April of last year, Mr. Adger, accompanied by the Rev. S. H. Calhoun, agent of the American Bible Society, made a tour, of which he has given an interesting account, through a part of the country embracing the seven churches of Asia, travelling as far as Broosa and Nice.

At Smyrna the printing during the year amounted to 51,060 copies and 2,247,760 pages. The printing at this establishment from the beginning, is estimated at 32,247,760 pages. Almost 30,000 books and tracts were distributed, and 850 dollars were received for books sold. The Magazine of Useful Knowledge in modern Greek has about 1,000 subscribers.

It is found that Mr. Hallock's success in cutting the punches for the new and improved Arabic fount, was complete. Mr. Schauffler has gone to Vienna, to superintend the printing of his version of the Bible in Hebrew-Spanish at the expense of the American Bible Society.

The work can be done there more expeditiously, more economically, and better, than at Constantinople or Smyrna.

There are signs of progress among the Turks. But that principle in the administration of Turkish government, which makes the ecclesiastical head of each christian sect accountable for the good behavior of his whole community, is exceedingly unfavorable to the progress of free inquiry and pure religion among the nominal Christians. It gives the opposers of the truth a power in Turkey, which they cannot have in Greece; especially by entrusting that terrible instrument, *banishment*, to the ecclesiastical courts. Every nominal Christian, if not under foreign protection, must belong to some one of the sects acknowledged by the government. Of course there is no escape for the conscientiously evangelical native Christian from the inquisitorial fury of his ecclesiastical superiors, if they choose to make him an object of persecution. The Turkish power lends itself to them in such cases, and promptly executes their will.

This has been illustrated of late among the Armenians, in the violent outbreaking of persecution against those among that people who are converts to the evangelical faith. Hohannes, Boghos Physica, and two bishops have been sent into exile, and others have been imprisoned to await their sentence. A great number of names are said to have been put upon the proscribed list. This outbreaking and violence cannot be otherwise regarded than as proof of influence exerted, of progress and success. There will be many more such, and not improbably sufferings unto death, before the light and liberty and joy of the gospel pervade the oriental churches.

The storm which raged among the Armenians at Constantinople, extended to Broosa, and the Greeks were as violent as their neighbors. Books of all kinds, that had been distributed by the mission and could be collected by the priesthood, were committed to the flames. Such things cannot always be.

Mr. Jackson was expected to remove to Erzeroom during the summer, to commence a new station there. Erzeroom is in the native country of the Armenians.

MISSION TO CYPRUS.

LARNICA.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries;* Mrs. Pease and Mrs. Ladd.—One native helper.

(1 station; 3 missionaries, 2 female assistant missionaries, and 1 native helper;—total, 6.)

It is not found to be best to relinquish this mission at present, as it was proposed to do in the last Report. More than 3,000 books and tracts were distributed during the year 1838.

A regular preaching service has been commenced in Greek, which a few Greeks attend. The archbishop of the island appears to be a man of liberal views. He entertained the members of the mission with apparent cordiality for three days, in June of last year, at his monastery in Nicosia. There they were happy to find the books published by the Board freely used in the archbishop's school. They were eagerly pressed for books by the inmates of the archiepiscopate, and every evening they had preaching and prayers in Greek.

A scene of great interest was presented, somewhat more than a year since, on occasion of the funeral of a child of Mr. Pease. The funeral was attended in the Greek church, the Greek priests leading the way in the procession, chanting the funeral dirge, in which there was nothing exceptionable; but in compliance with Mr. Pease's wishes, they left the cross, the cherubims, the incense, etc., at home. The church was almost filled with Greeks, and when stillness was obtained, the bereaved father stood up and addressed them extemporaneously in the Greek tongue. It was a happy moment. Several wept, and all gave the closest attention.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—William M. Thomson and Story Hebard, *Missionaries;* Mrs. Thomson and Mrs. Hebard; and Miss Betsey Tilden, *Teacher.*—Two native helpers.

JERUSALEM.—John F. Lanneau, *Missionary.*—One native helper.

On a visit to the United States.—Isaac Bird, Eli Smith, and George B. Whiting, *Missionaries;* Mrs. Bird and Mrs. Whiting.

On their way.—Elias R. Beadle and Charles S. Sherman, *Missionaries;* Mrs. Beadle and Mrs. Sherman.

(2 stations; 8 missionaries, 7 female assistant missionaries, and 3 native helpers;—total, 18.)

Mr. and Mrs. Bird are still detained by the ill health of Mrs. Bird. Mr. and Mrs. Whiting have visited this country with the approbation of the Committee, in consequence of the impaired health of Mrs. Whiting. The Committee also thought it expedient for Mr. Smith to return from Germany to Syria by way of the United States. Mr. and Mrs. Beadle embarked on the 14th of June, and Mr. and Mrs. Sherman on the 17th of July, going by way of Smyrna.

Mr. Smith's tour, in company with Professor Robinson, from Egypt through Arabia, by way of Sinai, Akabah, and Beersheba, to Jerusalem, was highly prosperous in the results for which it was undertaken. For his account of the Bedaween tribes which fell under his observation, the Board is referred to the Missionary Herald. Returning to Smyrna in July of last year, he took with him the punches, which had been cut by Mr. Hallock for the Arabic type, and proceeded to Leipsig, in Germany, where the moulds were prepared and a large fount cast by Tauchnitz. There is believed to be no other fount in existence, unless it be one cast in Persia by a native of that country, which is conformed to Arabic caligraphy, or adapted to the taste of the Arabs.

The printing during the year 1838, was 555 pages numbering the books in a continuous series, 9,500 copies, and 1,044,000 pages in the whole. A printer is greatly needed. Fierce opposition is made by the ecclesiastical rulers of the country to the distribution of the books, but the people are anxious to receive them. Small portions of Scripture are found to be the most acceptable tracts that can be printed.

The seminary, under Mr. Hebard's superintendence, promises to be an instrument of much good. It is desirable that a greater amount of funds be employed in this department. What a blessing might be expected to attend the labors of a pious and competent native agency, were such at this time in all parts of the mountains of Lebanon!

The Arabic congregation on the Sabbath is from 50 to 100. Four adult Druzes, and ten Druze children, and three other children have been baptized, making seventeen baptisms in all. There have been seven admissions to the church. Others give some evidence of piety, and have applied for admission.

The past year has been signalized by an extraordinary religious excitement among the Druzes, a sort of heretical Mohammedans, numbering sixty or seventy thousand souls. Their religion appears to be a compound of Mohammedanism, Christianity, and Paganism. For many months these people have been applying to our brethren for religious instruction from all parts of Lebanon. Not a few have come down to Beyroot to receive it. At the latest dates, Mr. Thomsom had a class of thirty Druzes organized and under religious instruction. This people has long been noted for deception on matters appertaining to religion, and their motives in the present case are believed to have been in part to secure some apprehended political immunities by making a christian profession. But it is not easy to account in this manner for all that has been seen; and at any rate, it calls for devout gratitude to Him who gives the hearing ear and the willing mind, when a whole people, from any cause, place themselves in the way of hearing the gospel.

It has for some time been desirable that the mission should form a station at Tripoli, or Ladakia, with special reference to the Ansareea, a more numerous, though less civilized, people than the Druzes. Such a reinforcement of the mission is expected to proceed during the autumn, as will render it possible to accomplish this desirable object.

MISSION TO THE NESTORIANS.

Ooroomiah.—Justin Perkins and Albert L. Holladay, *Missionaries;* Asahel Grant, M. D., *Physician;* William R. Stocking, *Teacher;* Mrs. Perkins, Mrs. Holladay, and Mrs. Stocking.—Eight native helpers.

On the way.—Willard Jones, *Missionary*, and Mrs. Jones.

(1 station; 3 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 8 native helpers;—total, 17.)

Mrs. Grant was called away by death January 14th. On the 17th of July Mr. and Mrs. Jones sailed from Boston. Three of the eight helpers in the mission are bishops, two are priests, and three are deacons. The press has not yet been put into operation, for want of a printer. Books are multiplied by the pen, as in the days of manuscripts, and the work moves heavily of course. The seminary contains 50 scholars, and there is a boarding school of 16 girls. Three free schools contain 70 pupils. The average congregation on the Sabbath is 65. The seminary is yet in its incipient state, but it is full of promise, should the Spirit come down upon the hearts of its members. At least two of them are from the heart of the Koordish mountains, which is at present inaccessible to the missionary. A person totally blind from cataract came to Doct. Grant from that distant region, and returned partially seeing. The Nestorians have increasing confidence in the missionaries, and in the results of their labors.

The climate of Ooroomiah was so unfavorable to Doct. Grant's health, that the Committee instructed him to commence, if possible, a station among the Nestorians west of the Koordish mountains. This was before the death of Mrs. Grant.

Mr. Homes, of the mission in Turkey, was to accompany him on the preliminary tour of exploration, and assist him in the preliminary measures till an associate should arrive. An all-wise Providence, in removing Mrs. Grant, has rendered the speedy execution of this plan doubtful; and more recent information makes it questionable whether orthodox Nestorians among whom a residence will be safe, will be found westward of the mountains. However, Doct. Grant was at Constantinople in April, in pursuance of his instructions, from whence he commenced his tour to Mesopotamia in May, going by way of Trebizond and Erzeroom. Mr. Homes was to follow him in a few days. Whether the object originally proposed be accomplished, or not, a tour over the contemplated route, should the Head of the Church be pleased to guard the lives of his servants, must be productive of much valuable information. It was not desired that these brethren should venture at present among the wild Koords of the mountains.

MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary*, and Mrs. Merrick.

Mr. Merrick was married on the 11th of March to Miss Emma Taylor, a respectable and pious lady from Portsmouth, England, residing at Tabreez. In September, a year ago, he received a firman from the governor of Aderbaijan, authorizing him to open a school at Tabreez for any who should be desirous of attending. The case being referred to the Committee, it seemed clear that the Board could not engage for the support of a school, where it would be regarded a violation of good faith to teach the gospel of our Lord and Saviour Jesus Christ directly to the pupils.

It is an interesting fact, that Tabreez contains a printing-office, in which the presses and type were made by a self-taught Persian, and which is wrought, patronized, and sustained wholly by native Persians. The page that is here printed is nearly a fac-simile of the neatest manuscript. There are also two lithographic presses in operation, with stones of Tabreez marble. The establishment was about sending forth a large work of universal history, and is a day-star of hope in that dark land.

MISSION TO THE MAHRATTAS.

BOMBAY.—D. O. Allen, *Missionary;* Elijah A. Webster, *Printer;* Mrs. Allen and Mrs. Webster.—One native helper.

AHMEDNUGGUR.—Henry Ballantine, *Missionary;* Amos Abbott, *Teacher;* Mrs. Ballantine and Mrs. Abbott.—Two native helpers.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

JALNA.—Sendol B. Munger, *Missionary*, and Mrs. Munger.

On a visit to this Country.—George W. Boggs, *Missionary*, and Mrs. Boggs.

On their way.—Ebenezer Burgess, Ozro French, and Robert O. Hume, *Missionaries;* Mrs. Burgess, Mrs. French, and Mrs. Hume; and Miss Cynthia Farrar, *Teacher.*

(4 stations; 8 missionaries, 1 teacher, 1 printer, 11 female assistant missionaries, and 3 native helpers;—total, 24.)

The company named above as being on their way to the mission, sailed on the 1st of April. Miss Farrar is returning to the mission. Mr. and Mrs. Boggs came home on account of the failure of Mrs. Boggs's health. Mr. Hubbard was recalled by the Committee, and his connection with the Board has been dissolved. Mr. Stone's connection has also been dissolved.

There is now a mail every month between Bombay and England by way of Egypt. Letters have gone by this route from Boston to Bombay in two months and a half. A ship going to India round the Cape of Good Hope, might find intelligence awaiting her arrival two months later than the date of her departure from the United States. Who can look on the recent progress of steam carriage on land and water, and not see its auspicious bearing on the propagation of Christianity?

The four stations in this mission should be regarded as being virtually so many distinct missions, so far as impression on the native mind and success are concerned. Ahmednuggur is 150 miles from Bombay, and was not occupied as a station until seventeen years after the commencement of operations in the latter place. Jalna, which was occupied quite recently, is 120 miles from Ahmednuggur, and nearly 300 from Bombay. Malcolm-Peth is remote from either of the others, upon the Ghauts, towards the south. What is done at one station exerts no influence upon the people at the other stations. So far as nearly the whole field now cultivated among the Mahrattas is concerned, our mission may be said to date its history back no farther than the year 1831, instead of the year 1814, and to be one of the more recent missions, rather than the first established by the Board. At the same time it is among a people who had before enjoyed no previous christian influence whatever.

The Board have increasing reason for gratitude to God, that the steps of its missionaries were directed to Ahmednuggur. There is cheering evidence at this station that our labor is not in vain in the Lord. A promising young brahmin named Hurripunt was baptized in April, and an elder brother in May. Their family is highly respectable, and they are connected with the principal brahminic families in the place. In consequence of these things, the brahmins held a great council, and decreed that none of their caste should serve or have any dealings with the missionaries, on pain of expulsion from the order. This had a great influence for a short time. But in a few days several of the brahmins who had left the mission returned, and some new brahmins offered their services.

The station at Jalna has had a prosperous beginning. There is a boarding-school of 15 boys supported by benevolent English residents, who besides contribute liberally to support six free schools. The missionary preaches the gospel in his house and by the way side. At Ahmednuggur were seven common schools, 20 girls in the female boarding-school, and about 50 lads in the seminary. Messrs. Boggs and Ballantine preached alternately in Mahratta on the Sabbath.

MADRAS MISSION.

Royapoorum.—Miron Winslow, *Missionary*, and Mrs. Winslow.—Two native helpers.

Chintadrepettah.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.—One native helper.

On the way.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

(2 stations; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

Mr. Winslow was married September 12th to Miss Anne Spiers, daughter of a gentleman formerly connected with the Madras medical service. Mr. and Mrs. Hunt sailed July 30th. Mr. Hunt was prepared to superintend a type foundery, as well as a printing-office.

A printing establishment has been advantageously purchased at Madras, consisting of eight iron printing-presses, a lithographic press, an hydraulic press, and fifteen founts of English, Tamul and Teloogoo type, to which a fount of Hindoostanee type has since been added. The establishment includes also a type-foundery and book-bindery. This enables the mission to enter immediately, so far as funds will permit, upon the work for which it was chiefly commenced. The establishment was transferred in June of last year. Mr. Winslow had previously visited Jaffna.

There are 16 schools in the mission, containing 500 pupils. The average congregation at each station on the Sabbath, is about 250. Doct. Scudder makes itinerating his principal duty. Not less than 18,000 portions of the Scriptures and 30,000 tracts were distributed in 1838.

MADURA MISSION.

Madura.—Daniel Poor and F. D. W. Ward, *Missionaries;* Mrs. Poor and Mrs. Ward.—Ten native helpers.

Dindigal.—Robert O. Dwight and J. J. Lawrence, *Missionaries;* Mrs. Dwight and Mrs. Lawrence.—Francis Asbury, *Native Preacher*, and seven native helpers.

Sevagunga.—Edward Cope, *Missionary*, and Mrs. Cope.—Two native helpers.

Teroopoovanum.—Nathaniel M. Crane, *Missionary*, and Mrs. Crane.—One native helper.

Teroomungalum.—Clarendon F. Muzzy and William Tracy, *Missionaries;* Mrs. Muzzy and Mrs. Tracy.—Two native helpers.

Stations not known.—Henry Cherry, *Missionary;* John Steele, M. D., *Physician;* Mrs. Steele.

(5 stations; 9 missionaries, 1 physician, 9 female assistant missionaries, and 1 native preacher, and 22 native helpers;—total, 42.)

The four last named of these stations are situated on as many different great roads leading from Madura as the centre.

Doct. Steele being threatened with consumption, made a voyage to Singapore, from which he received benefit. He was accompanied by Mr. Cherry. Mr. Todd's health and spirits had suffered so much, that a visit to his native land became highly desirable. He arrived June 19th, with his three children; and has since, at his own request, been honorably released from his connection with the Board.

Francis Asbury was licensed to preach the gospel in October. The brethren of the mission, who are sufficiently conversant with the language to preach in it, take every opportunity to perform this important duty. What is called expository preaching, with a free use of interrogatories, is found to be most useful. A church was formed at Dindigal in July, 1837.

There are two boarding-schools at Dindigal. The one for boys contains 28 pupils; that for girls, which is supported by English ladies, contains 10. There are 64 free schools, with 1,828 scholars. Popery, as it exists among the natives of South India, is more hostile to the true light, than are the heathen themselves. Many books have been distributed. The

prospects of the mission were never more promising. The whole land is open to the christian missionary.

MISSION TO CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and Mrs. Meigs.—Ten native helpers.

BATTICOTTA.—James Read Eckard and Henry R. Hoisington, *Missionaries;* Nathan Ward, M. D., *Physician;* Mrs. Eckard, Mrs. Hoisington, and Mrs. Ward.—Henry Martyn and Seth Payson, *Native Preachers*, and sixteen native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*, and Mrs. Spaulding.—Nathaniel Niles, *Native Preacher*, and seven native helpers.

PANDITERIPO.—(Vacant.)—Two native helpers.

MANEPY.—Eastman Strong Minor, *Printer.*—Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, *Missionary*, and Mrs. Hutchings.—Charles A. Goodrich, *Native Preacher*, and five native helpers.

VARANY.—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Four native helpers.

Six out-stations.

On their way.—Miss Eliza Agnew, Miss Sarah F. Brown, and Miss Jane E. Lathrop.

(7 stations and 6 out-stations; 6 missionaries, 1 physician, 1 printer, 10 female assistant missionaries, 4 native preachers, and 48 native helpers;—total, 70.)

The mission kept a day of special thanksgiving when they heard that the churches had enabled the Committee to relieve them from their embarrassments. Another grant for the schools of £200 has been generously made by the Ceylon government. The schools, however, have been as yet only partially renewed. So much ruin could not be repaired at once. The system will be improved. There are 51 free schools, containing 1,824 scholars. Before the reduction, there were 187 schools, and about 7,000 scholars. Nineteen of the schoolmasters are members of the church. The number of boarding scholars in the mission is 260; 95 of these are females, in the schools at Oodooville and Varany; 148 are lads in the seminary at Batticotta, and 17 in the school preparatory to the seminary. The whole number in the schools is therefore 2,084. A class of 44 boys was received into the seminary in October. Twenty-eight pupils in the female boarding-schools and fifty-eight in the seminary are members of the church. The number of native members in the mission churches, is 319.

The printing establishment at Manepy has four presses in use, and employs 70 natives. The volumes printed in the year 1838, were 39,000; the tracts, 493,000; the pages in Tamul, 17,649,200; the pages from the beginning, 45,440,600. The volumes bound were 25,463.

Three female assistant missionaries have been sent forth in compliance with a request from the mission.

MISSION TO SIAM.

BANKOK.—Charles Robinson, Dan B. Bradley, M. D., and Samuel P. Robbins, *Missionaries;* Stephen Tracy, M. D., *Physician;* Mrs. Robinson, Mrs. Bradley, Mrs. Robbins, and Mrs. Tracy.

On their way.—Nathan S. Benham, Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries;* Mrs. Benham, Mrs. Caswell, Mrs. French, Mrs. Hemenway, and Mrs. Peet, Mary E. Pierce, and Judith M. Taylor.

On a visit to this Country.—Stephen Johnson, *Missionary.*

(1 station; 9 missionaries—one of them a physician and one a printer, 1 physician, and 11 female assistant missionaries;—total, 21.)

Mr. and Mrs. Johnson returned to this country in consequence of the failure of Mrs. Johnson's health. They arrived at Philadelphia December 7th, where Mrs. Johnson died unexpectedly, but in the joyful hope of the gospel, on the 8th of January. Doct. Bradley was ordained as a minister of the gospel in November.

The printing from January 1st to December 1st, 1838, was 21,700 copies and 588,500 pages. That from the beginning, has been 40,300 copies, and 1,456,200 pages. The printed books in a continuous series, contain 561 pages.

The mission is with much reason encouraged in view of present providential facilities and the prospective openings for usefulness.

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, David Abeel, and Peter Parker, M. D., *Missionaries.*

MACAO.—S. Wells Williams, *Printer.*

On the way.—William B. Diver, M. D., *Physician.*

(2 stations; 3 missionaries—one of them a physician, 1 physician, and 1 printer;—total, 5.)

Mr. Abeel embarked on his return to China October 17th. Doct. Diver embarked May 8th. The report acknowledges great obligations to Messrs. Olyphant & Co. for repeated gratuitous passages afforded to the missionaries of the Board, and for liberal kindnesses bestowed on missionaries residing in different parts of the great Chinese field.

The members of the mission have been employed as in years past—in studying the formidable language of the great empire; in translating; in printing; in gaining the reluctant confidence of the people by healing the sick; in training those whom God may please to make their future native helpers in the work of mis-

sions; and in collecting and diffusing information respecting the vast field, so little known hitherto. Two volumes have been published in this country, though not by the Board, during the past year, containing a history of the voyage of the "Morrison" to Japan, and the voyage of the "Himmaleh" in the Archipelago,—the former prepared by a partner in the house which owned the vessels; the latter, by an agent of the British and Foreign Bible Society.

The Chinese government is now engaged in a determined, arduous, and it may be hoped successful struggle to put an end to the further importation, sale, and use of opium among its subjects. China has yet to learn that the world is too full of motion and enterprise—reckless, fearless enterprise,—to permit her much longer to exist in her insulated, self-confident, haughty, insulting posture. She must acknowledge herself as belonging to the family of nations, and come into that family, or be ruined. Perhaps the opium trade will teach her that lesson. Thus a great and most desirable good may, in the wonders of divine Providence, come out of a most lamentable, terrible evil,—worse, if possible, than the introduction, sale and use of ardent spirits.

MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Joseph S. Travelli, Dyer Ball, M. D., and George W. Wood, *Missionaries;* and Alfred North, *Printer;* Mrs. Tracy, Mrs. Travelli, Mrs. Ball, and Mrs. North.

On a visit to this Country.—Matthew B. Hope, M. D., *Missionary.*

(1 station; 6 missionaries—two of them physicians, 1 printer, and 4 female assistant missionaries;—total, 11.)

This mission was commenced on a scale and with expectations, which subsequent events and researches in the neighboring Archipelago may perhaps not fully justify. But at the time it was projected and begun, the Committee had no reason whatever to question the substantial correctness of the information then before them. Indeed, who could have foreseen the extraordinary stand since taken by the government of Netherlands India?—though the Committee cannot now believe that this exclusive and illiberal policy will be rigorously persisted in by the colonial government, or countenanced by the supreme authority in the parent country to which the case is about being submitted. All the islands south of the Philipines and east of Java and Borneo, are either possessed by the Dutch, or else they are so far accessible only through Dutch ports that it would probably be impossible to keep up a sufficiently regular communication, except through these channels, to answer the purposes of a mission. Bali, Lombok, Sumbawa, the Arroo Islands, and others, are in this latter condition. Mr. Dickinson estimates the number of Chinese in the Archipelago at less than 300,000, and not more than 50,000 or 60,000 of these are at present accessible to us. The Committee think that in determining the proportionate attention which should be given to the different parts of the heathen world, great regard should be had to the opportunities afforded for the stated and unrestrained preaching of the gospel. Where there cannot be such preaching, the press is not employed to the *best* advantage in distributing the word of God. At present the missionaries in southeastern Asia and the Indian Archipelago meet with formidable barriers on every hand in the way of their present labors.

At Singapore the word is not bound by the enactments of a jealous and unfriendly government. Missionaries may preach the gospel to any, whom they can persuade to hear them. Perhaps no better place can be found at present in that part of the world for acquiring the principal spoken languages, and for a seminary where native helpers may, with divine aid, be reared.

The infant seminary appears to have commenced auspiciously. The year 1838 began with fifteen scholars, and ended with twenty-two. They are boarding-scholars. The leading objects in the school, next to the immediate conversion of the pupils, have been to impart to them a knowledge of the English language, and to discipline their minds. The members of the mission feel great confidence that their labors in the seminary are not in vain. A female boarding-school has been commenced, but it is yet on a very small scale.

A particular account of the printing has not been received. It was less than in the previous year, but equal to the demand. In the foundery, Mr. North has improved the Malay fount of type, and enlarged the old Siamese fount and begun to cut punches for a new one.

Mr. Dickinson's health made a voyage to Canton necessary. He remained there a number of months, and his health became nearly restored. On the 9th of March, the mission suffered a painful bereavement by the death of Mrs. Wood. Her health was good up to the day of her unexpected decease, which had no

apparent connection with her change of country and climate. Her memory is blessed with that of all the pious dead, who die in the Lord.

MISSION TO BORNEO.

Elihu Doty, Jacob Ennis, Elbert Nevius, William Youngblood, Frederick B. Thomson, and William J. Pohlman, *Missionaries;* Mrs. Doty, Mrs. Ennis, Mrs. Nevius, Mrs. Youngblood, Mrs. Thomson, and Mrs. Pohlman; and Miss Azuba C. Condit, *Teacher.*

(6 missionaries, and 7 female assistant missionaries;—total, 13.)

At length there is a prospect, through the gracious favor of our Lord and Savior, that this mission will find a home and a permanent field of labor in Netherlands India. And so far as yet appears, their field is one of the more promising in that part of the world, though still of such a nature that our faith and patience may be long tried before we are allowed the joy of putting in the sickle. But the promise of reaping if we faint not, is sure.

Messrs. Thomson and Pohlman arrived at Singapore about the middle of September. They found Mr. Doty there, who soon proceeded with Mr. Pohlman to examine the district on Borneo between the Sambas and Pontiana rivers, which it was proposed to make the sphere of labor for their mission. They spent a month on this ground, making a circuit of 170 miles, and going about 60 miles into the interior, and returned to Singapore on the 3d of December.

Just at that time Messrs. Youngblood and Nevius and their families were on the point of leaving Batavia to join their brethren at Singapore, expecting to proceed forthwith to Borneo.

Meanwhile Mr. and Mrs. Ennis had been exploring another part of the Archipelago little known to the churches, and not subject to the Dutch government, situated eastward of Java. Leaving Batavia June 12th, 1838, they visited the island of Bali, going by way of Surabaya. They also visited Macassar, on the island of Celebes, hoping to get from thence to the independent Bugis, in the northern parts of the island; but they were forbidden by the Dutch authorities. Mr. and Mrs. Ennis returned to Bali, where they were at the latest dates.

MISSION TO THE SANDWICH ISLANDS.

ON HAWAII.

KAILUA.—Asa Thurston, *Missionary;* Seth L. Andrews, M. D., *Physician;* Mrs. Thurston and Mrs. Andrews.

KAAWALOA.—Cochran Forbes, *Missionary;* William S. Van Duzee, *Teacher;* Mrs. Forbes and Mrs. Van Duzee.

WAIMEA.—Lorenzo Lyons, *Missionary;* Horton O. Knapp, *Teacher;* Mrs. Lyons and Mrs. Knapp.

HILO.—David B. Lyman and Titus Coan, *Missionaries;* Abner Wilcox, *Teacher;* Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Isaac Bliss, *Missionary;* Edward Bailey, *Teacher;* Mrs. Bliss and Mrs. Bailey.

ON MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary;* Charles McDonald, *Teacher;* Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorrin Andrews and Ephraim W. Clark, *Missionaries;* Edward H. Rogers, *Printer;* Mrs. Andrews, Mrs. Clark, and Mrs. Rogers.

WAILUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries;* Mrs. Green and Mrs. Armstrong.—Miss Lydia Brown and Miss Maria C. Ogden, *Teachers.*

HANA.—Daniel T. Conde and Mark Ives, *Missionaries;* Mrs. Conde and Mrs. Ives.

ON MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary;* Bethuel Munn, *Teacher;* Mrs. Hitchcock and Mrs. Munn.

ON OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries;* Gerrit P. Judd, M. D., *Physician;* Levi Chamberlain, *Secular Superintendent;* Samuel N. Castle, *Assistant Secular Superintendent;* Amos S. Cooke, *Teacher;* Henry Dimond, *Book-binder;* Edwin O. Hall, *Printer;* Mrs. Bingham, Mrs. Tinker, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Dimond, and Mrs. Hall.

EWA.—Artemas Bishop, *Missionary;* and Mrs. Bishop.

WAIALUA.—John S. Emerson, *Missionary;* Edwin Locke, *Teacher;* Mrs. Emerson and Mrs. Locke.

KANEOHE.—Benjamin W. Parker, *Missionary,* and Mrs. Parker.—Miss Marcia M. Smith, *Teacher.*

ON KAUAI.

WAIMEA.—Samuel Whitney, *Missionary,* and Mrs. Whitney.

KOLOA.—Peter J. Gulick and Thomas Lafon, M. D., *Missionaries:* Mrs. Gulick and Mrs. Lafon.

WAIOLI.—William P. Alexander, *Missionary;* Edward Johnson, *Teacher;* Mrs. Alexander and Mrs. Johnson.

On a visit to this Country.—Ephraim Spaulding and Sheldon Dibble, *Missionaries,* and Mrs. Spaulding.

(17 stations; 26 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 9 male teachers, 1 book-binder, 2 printers, and 44 female assistant missionaries;—total, 86.)

The year embraced in the report of this mission, is that from June 1837 to June 1838, in which month the mission holds its annual meeting and prepares its annual statement for the Committee. This was a year of extraordinary gracious visitation. The apparent effect of the preached gospel was great among the people to an extent unparalleled, it is believed, in the history of missions. About 5,000 were received into the churches, and about 2,400 stood propounded for ad-

mission, at the end of the year, while many more gave some evidence of piety. The standard of piety was raised in the churches, and their purity promoted. There was an increase of moral courage and of moral power among the members. Religion was revived at every station. Everywhere there was the hearing ear, and, beyond all former experience, the understanding heart and applying conscience. Many children and youth were hopefully converted. The means employed in this glorious work of grace, were those commonly used in this land. The Board will regret the haste with which converts were, to the number of many hundreds, admitted into a few of the churches; though, after every abatement, which any who believe in revivals of religion will deem reasonable, thousands remain, over whom we may give free course to our joy as being hopefully the subjects of God's converting grace and the heirs of heaven.

Just such powerful works of grace as that at the Sandwich Islands, are to be expected in the progress of missions; and they must become frequent, numerous, general in the heathen world, if the conversion of the world be not yet remote. Even now, though the work at the Sandwich Islands is unparalleled in extent, it is so only in that one respect. There are analagous facts in other parts of the heathen world.

The churches at the islands are now seventeen in number. The number of church members in June of last year, was about 6,000.

It is of immense importance that the people be taught very speedily, not only how to live so as to secure, individually, the salvation of their souls, but how to improve their social condition. They can raise cotton and silk; their soil can support a million of inhabitants; their climate is one of the best in the world; and their rulers are anxious to improve their system of government. But the rulers do not know how to change their system of government for a better. The people are imperfectly clothed; nineteen-twentieths of their land lies untilled; and the population is yet diminishing from disease as the result of foreign intercourse in past times. It is not easy to see how the Hawaiian nation can speedily be put in possession of the substantial blessings of Christianity and civilization, without in effect *colonizing* the islands with a foreign people, and so in the end rooting out the natives themselves.

One point of difficulty has, in the good providence of God, been unexpectedly surmounted. On the return of Mr. Richards, the king and chiefs requested him to become their chaplain, teacher, and interpreter, engaging to provide for his support. He felt it to be his duty to comply with their wishes; and in this he had the approbation of his brethren, and he has that of the Committee. Mr. Richards was desirous that his connection with the Board might continue, but it appeared to the Committee that he would best accomplish his object if it should not.

Certain resolutions of the Committee are given in the Report, the object of which is to facilitate the placing of the native churches as soon as possible on the footing of many of the churches in our own new settlements—the Board engaging to pay a part of the missionary's salary, on condition that the native church, of which he is the pastor, pays the residue.

There are 8,000 or 9,000 pupils in the common schools, taught by natives; 2,300 in the station schools, taught by missionaries or missionary teachers, aided by natives; 31 boys in the boarding-school at Hilo; 33 girls in the female seminary at Wailuku; and 58 boys in the seminary at Lahainaluna.

The amount of printing during the year was 1,681 pages of distinct matter, and 17,746,650 pages in the whole. There have been 83,284,857 pages printed from the beginning.

Mr. Lyons and Miss Lucia G. Smith have been united in marriage.

The Committee recommend to the attention of the Board a volume lately published by Mr. Dibble, containing a just and interesting view of this mission and also of the people of the Sandwich Islands.

Department of Indian Missions.

MISSION TO THE CHEROKEES.

Dwight.—Cephas Washburn, *Missionary;* James Orr, *Farmer and Superintendent of Secular Affairs;* Jacob Hitchcock, *Steward;* Asa Hitchcock, *Teacher;* Roderic L. Dodge, *Physician;* Henry K. Copeland, *Mechanic;* and their wives: Ellen Stetson, Esther Smith, and Maria Theresa Bissell, *Teachers and Assistants.*

Fairfield.—Marcus Palmer, *Physician and Missionary,* and Mrs. Palmer.

Park Hill.—Samuel A. Worcester, *Missionary,* and Mrs. Worcester; John F. Wheeler, *Printer;* Nancy Thompson, *Assistant;* Mary Avery, *Teacher.*

Honey Creek.—John Huss, *Native Preacher.*

Daniel S. Butrick and William Potter, *Missionaries;* Elizur Butler, *Physician and Missionary:* and their wives; Stephen Foreman, *Native Preacher;* Sophiah Sawyer and Erminia Nash, *not yet permanently located.*

(4 stations; 6 missionaries—2 of them physicians, 1 physician, 5 male assistant missionaries, 2 native preachers, 18 female teachers and assistants;—total, 32.)

On the last Sabbath in August the Lord's supper was administered at Brainerd by the missionaries for the last time, and this may be regarded as the termination of their labors for the Cherokees before their removal. The Indians were, however, detained in their camps, near the Tennessee river, by a severe drought, till the first of October; soon after which period they started in fourteen companies, of near a thousand each, on an average, for their new country. All the companies, except one, pursued their course by land, through the states of Tennessee, Kentucky, Illinois, Missouri, and Arkansas, a distance of 600 or 700 miles, most of them travelling on foot. Their journey consumed from three and a half to five and a half months, attended, as was of course inevitable, with much suffering and mortality. From the time they were gathered into camps by the United States troops, in May and June, 1838, till the time the last detachment reached the Arkansas country, which was about ten months, a careful estimate shows that not less than 4,000 or 4,500 of them were removed by death, being on an average from thirteen to fifteen deaths in a day for the whole period, out of a population of 16,000, or one fourth of the whole number. It does not appear that this mortality was owing to neglect or bad treatment while on the journey. It was probably necessarily involved in the measure itself, however carefully the arrangements might have been made, or however faithfully executed.

Messrs. Butrick and Potter and Doct. Butler, with their families, together with Miss Nash and Messrs. Foreman and Huss, native preachers, have removed with the Cherokees, with the purpose of prosecuting their labors in the new country. Mr. Chamberlin will wait the further indications of Providence before deciding whether he shall resume his missionary labors. Messrs. Vail and Blunt, though earnestly requested by the Cherokees to accompany them, and still feeling strongly attached to them and to the missionary work, have felt compelled to request to be discharged from further connection with the Board, on account of the ill health of their families. This request has been granted.

The missionaries recently arrived in the Arkansas country, not having yet found it convenient to prepare permanent stations for themselves, are temporarily accommodated at the old stations. Mr. Butrick at Fairfield, Mr. Potter, Doct. Butler, and Miss Nash at Park Hill.

Doct. Dodge has been united in marriage with Miss Bradshaw. Mr. and Mrs. Copeland and Miss Bissell have been appointed assistant missionaries. Mr. and Mrs. Newton have, at their own request, been discharged from their connection with the Board, and left Park-Hill about the close of December, 1838. The impaired health of Mr. Asa Hitchcock has compelled him to request a similar discharge.

The agitated and divided state of the people has seriously interfered with the operations of the mission during the year, and very little has been accomplished. A church of ten members has been organized at Honey Creek, under the pastoral care of Mr. Huss. No admissions to the churches have been communicated, except those by letter from the old nation; and the state of religion has every where been low.

The schools at Dwight have been large and encouraging. That at Fairfield has had twenty or thirty pupils. No information respecting any other has been received.

From the press at Park-Hill have been issued the gospel of John, Cherokee Almanac, and Cherokee Primer, all in the Cherokee language,—amounting to 5,000 copies and 247,000 pages.

The party dissensions which have prevailed have led to most painful scenes of violence and bloodshed; and it is feared that still more distressing scenes may be enacted before these divisions shall be healed and fraternal feeling be restored.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmstead, *Teacher*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington; Mrs. Barnes, *Teacher*.

MOUNTAIN FORK.—Abner D. Jones, *Teacher*, and Mrs. Jones.

WHITE CLAY.—Eunice Clough, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Anna Burnham, *Teacher*.

GOOD WATER.—Ebenezer Hotchkin, *Licensed Preacher*, and Mrs. Hotchkin.

(6 stations; 4 missionaries, 2 male and 3 female teachers, and 5 other female assistants;—total, 14.)

Mr. and Mrs. Wood have been compelled by loss of health to retire from the mission. The health of some other members of the mission is much impaired.

To the five churches connected with the mission only two persons are reported

as having been added; while death and some instances of backsliding have left the number of those in fellowship less than it was a year ago. The present number is about 205. The congregations remain much the same as heretofore, though less visible effect has been produced by preaching and other means of grace than in some former years. At four preaching places Mr. Kingsbury has an aggregate of 200 or 300 hearers.

Seven schools have been taught most of the year, and the whole number of pupils attending them all was 213, and the average 114.

The Acts of the Apostles, translated by Mr. Byington, is ready for the press. Three small books have just been printed at the mission-press, Park-Hill. Other portions of the New Testament are in a state of forwardness.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, *Farmer*, and Mrs. Allis.

(1 station; 1 missionary, 1 farmer, and 2 female assistants;—total, 4.)

The missionaries still remain near the agency at Bellevue, prevented, by the wandering habits of the Indians, from exerting that direct and steady influence upon them to which a residence among them and uninterrupted access to both adults and children are indispensable. Still large numbers of them often visit the agency, and the missionaries have opportunity to give them some instruction and make some progress in acquiring a knowledge of the language.

Recently the prospect that the Indians will adopt a more settled manner of life, and be furnished with the requisite facilities for tilling the soil, seems more encouraging. Should this most desirable change be effected, the mission ought without delay to be strengthened by the addition of two or three efficient missionaries and assistants; and probably nothing would more contribute to the desired result than such an accession to the strength of the mission.

MISSION TO THE OREGON INDIANS.

Kayuses.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman; Asa B. Smith, *Missionary*, and Mrs. Smith.

Nez Perces.—Henry H. Spalding, *Missionary*, and Mrs. Spaulding; William H. Gray, *Mechanic and Teacher*, and Mrs. Gray; Cornelius Rogers, *Mechanic*.

Colville.—Cushing Eells and Elkanah Walker, *Missionaries;* Mrs. Eells and Mrs. Walker.

(3 stations; 4 missionaries, 1 physician, 2 mechanics and teachers, and 6 female assistants;—total, 13.)

Messrs. Eells, Smith, Walker, Gray, and their wives, with Mr. Rogers, arrived at Wallawalla 29th of August, having spent four months on the journey from the western frontier of Missouri.

The missionaries continue to receive the most earnest and affecting applications from the surrounding tribes for missionaries and teachers to reside among them; and almost every where the same inquisitiveness and docility respecting religious truth and duty which met them on their first arrival among these remote tribes, are manifested still. Around the station of Mr. Spalding seventy or eighty Indian families have located themselves; and by their industry in tilling the soil, are contributing much towards the comfortable support of their families. A similar change has been effected at the station of Doct. Whitman; and multitudes more of the Indians seem disposed to adopt a similar course, whenever they can be furnished with the instruction and the other facilities which are requisite.

A year ago a church was organized in the mission to which one Indian and his wife have been admitted. Two children who had resided in the family of Mr. Spalding have died, leaving evidence that they had been born of the Spirit. Congregations are large and increasing, and remarkably attentive and solemn. The Nez Perces school seemed likely to embrace 150 pupils.

MISSION TO THE SIOUX.

Lac qui Parle.—Thomas S. Williamson, *Missionary and Physician:* Stephen R. Riggs, *Missionary:* Alexander G. Huggins, *Farmer;* and their wives.

Lake Harriet.—Samuel W. Pond, *Missionary;* Gideon H. Pond, *Farmer;* and their wives.

(2 stations; 3 missionaries—one of whom is a physician, 2 farmers, and 5 female assistants;—total, 10.)

Mr. Stevens has been appointed farmer, by the United States Agent, for a band of Indians 150 miles below St. Peter's, and has requested a release from his connection with the Board, which has been granted. To Mr. G. H. Pond a similar appointment has been given; but as he is expected still to reside at Lake Harriet, he retains his connection with the Board.

Mr. S. W. Pond has been united in marriage with Miss Eggleston; and Miss Lucy C. Stevens with the Rev. Mr. Gavin of the Swiss mission to the Sioux.

At Lac qui Parle the whole number of pupils attending the schools has been ninety-four, though the average attendance was much less. Of these forty-five could read, and about thirty write tolerably well. Their ages were from seven to thirty-seven. The congregation at this station has increased in numbers, and in serious attention. Ten have been admitted to the church, and eighteen children dedicated to God in baptism.

No definite report has been received from Lake Harriet.

Three books have been printed during the year in the Dakota language, embracing the gospel by Luke; selections from the Old Testament; and selections from the New Testament, making 109,000 pages in all.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*, and Mrs. Hall; Grenville T. Sproat, *Teacher and Catechist*, and Mrs. Sproat.

FON DU LAC.—Edmund F. Ely, *Teacher and Catechist*, and Mrs. Ely.

POKEGUMA.—William T. Boutwell, *Missionary*, and Mrs. Boutwell; Frederic Ayer, *Catechist*, and Mrs. Ayer; John L. Seymour, *Mechanic and Teacher*, and Mrs. Seymour; Sabrina Stevens.

(3 stations; 2 missionaries, 4 teachers and catechists, and 7 females;—total, 13.—

In the school at La Pointe some improvement is observable, both as to numbers and proficiency. A number of the Indians are now able to read portions of the Scriptures in their own language intelligently and profitably. At Fon du Lac the school has been suspended a large part of the year, on account of the absence of the Indians usually residing there. At Pokeguma also a school has been taught but a small portion of the year, owing to disaffection, and manifestations of uncommon violence and savage feelings on the part of the Indians, arising from peculiar causes in operation during the early part of the year, not originating, however, in the proceedings of the missionaries. More recently the Indians have resumed their former friendliness, and all the operations of the station are going forward with as favorable prospects as at any former period.

Only three Indians have been added to the churches in connection with this mission, and those at Pokeguma. At La Pointe the congregation and church remain nearly as heretofore. Changes in the population, and in the employment of the Indians, have exerted some unfavorable influence, and removed the Indians, both at La Pointe and Fon du Lac, more without the reach of the missionaries. On this account the latter station has been abandoned during the past summer, and Mr. Ely removed to Pokeguma.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, and Mrs. Marsh; Sophia Mudgett, *Teacher*.

(1 station; 1 missionary, and 2 female assistants;—total, 3.)

Two schools have been taught embracing from thirty-five to forty pupils.

During a period of unusual attention to religious instruction last winter, five or six were hopefully born of the Spirit, and four have since been received into the church. Meetings are still well attended, as is also the Sabbath school, in which are a large portion of the congregation.

Much agitation and division of sentiment respecting their political affairs prevail among the people. In their private affairs industry and improvement are observable, and they are generally prosperous.

MISSION TO NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary and Teacher*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; Asenath Bishop, *Teacher*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Licensed Preacher and Teacher*, and Mrs. Hall.

4 stations; 3 missionaries, 1 licensed preacher, 7 females;—total, 11.)

On the four reservations nine schools have been taught for a longer or shorter period, embracing from 100 to 120 pupils. Sixteen Indians have been admitted to the fellowship of the church at Tuscarora. To the other churches there have been no accessions; and for a large part of the year, as during the two or three previous years, they have suffered to a most painful degree from alienation and strife. The church at Seneca has been the most deeply afflicted, and for more than a year and a half, the missionary thought it inexpedient to administer the Lord's supper. Disorders and scandal prevailed which no discipline could remedy. Nothing but the Spirit of the Lord can restore order and mutual love.

In their secular affairs the Indians on some of the reservations seem to have been unusually industrious and successful.

MISSION TO THE ABERNAQUIS.

P. P. Osunkherhine, *Native Preacher;* Caroline Rankin, *Teacher.*

(1 station; 1 native preacher, and 1 female teacher;—total, 2.)

The congregation is steadily increasing, and amounts to more than sixty, about a fourth of whom are white persons, and the remainder are Indians who have renounced the papal faith. Among them the reformation as to moral character and industry, has been great.

The school contains about twenty pupils, for the support of which the people have raised $50.

To the church, now embracing twenty-four Indian members and four whites, fifteen having been added during the year.

The papal opposition is still continued, but with little effect.

Summary.

The receipts of the Board during the year, have been $244,169,82, exceeding those of the year closing July 31st, 1838 by $7,998,84. The debt of the Board has been reduced to $19,173,09. The missions under the care of the Board are 26; embracing 77 stations; at which are laboring 136 ordained missionaries, nine of whom are physicians, 9 physicians not preachers, 19 teachers, 11 printers and bookbinders, 9 other male and 191 female assistant missionaries;—in all 375 missionary laborers from this country, who, with 9 native preachers and 98 other native helpers, make the whole number of persons laboring at the several missions under the patronage of the Board and depending on the Treasury for support, 481. Of these, 12 ordained missionaries, 3 male and 21 female assistant missionaries, in all 36, have been sent forth during the year now closed.

The number of printing establishments is 14; of presses 24; of type founderies 4; of churches 52; of church members 7,311; of seminaries 7, containing 363 pupils; of boarding schools 10, containing 344 pupils; of free schools about 350, containing about 16,000 pupils; of books and tracts printed, about 847,000 copies, and about 33,000,000 pages the past year; and from the beginning, not less than 200,000,000 of pages.

STATISTICAL VIEW OF THE OFFICERS, MISSIONS, AND MISSIONARIES OF THE BOARD.

The following items of information have been selected and arranged, and are inserted here, that they may be conveniently referred to by any who desire to obtain such knowledge respecting the missions under the direction of the Board or the persons connected with them. Much care has been exercised in collecting and arranging the items, and they are as complete as the materials at command would permit. Missionaries and others will confer a favor, if when they find mistakes or deficiencies, they will, by writing or otherwise, furnish the means of making corrections.

It will be seen that the missionaries and assistant missionaries are arranged under the missions with which they have been connected. The missions are given in the geographical order in which they are arranged in the annual report.

The following abbreviations have been used.

Colleges and Universities.

A. C.—Amherst.
B. C.—Bowdoin.
B. U.—Brown.
C. C.—Centre.
D. C.—Dartmouth.
Dick. C.—Dickinson.
H. C.—Hamilton.
H. U.—Harvard.
J. C., Pa.—Jefferson, Pa.
M. C.—Middlebury.
M. U.—Miami.
N. J. C.—New Jersey.
P. C.—Pennsylvania.
R. C.—Rutgers.
U. C.—Union.
U. N. C.—North Carolina.
U. O.—Ohio.
U. Pa.—Pennsylvania.
U. Va.—Virginia.
U. Vt.—Vermont.
Wash. C., Pa.—Washington, Pa.
W. C.—Williams.
Y. C.—Yale.

Theological Seminaries.

Andover,
Auburn,
Bangor,
East Windsor,
Hudson,
Lane,
New Brunswick.
New Haven,
Princeton,
Southern,
Union,
Western.

If the missionary's place of residence, on leaving the country, was different from his birth-place, or if the former only is known, it is first given. The date of absence

or return, is the time of leaving the mission. The term of service is reckoned from the time of departure for the mission, until the time of return or death.

Officers of the Board.

PRESIDENTS.

John Treadwell, LL. D., 1810—23
Joseph Lyman, D. D., 1823—26
John C. Smith, LL. D., 1826

VICE PRESIDENTS.

Samuel Spring, D. D., 1810—19
Joseph Lyman, D. D., 1819—23
John C. Smith, LL. D., 1823—26
Steph. Van Rensselaer, LL. D., 1826—39
Theodore Frelinghuysen, LL. D. 1839

RECORDING SECRETARIES.

Calvin Chapin, D. D., 1810

ASSISTANT RECORDING SECRETARIES.

Charles Stoddard, Esq., 1836—39
Rev. Bela B. Edwards, 1839

PRUDENTIAL COMMITTEE.

William Bartlet, Esq., 1810—14
Samuel Spring, D. D., 1810—19
Samuel Worcester, D. D., 1810—21
Jeremiah Evarts, Esq., 1812—31
Jedidiah Morse, D. D., 1815—21
Hon. William Reed, 1818—34
Leonard Woods, D. D., 1819—34
Samuel Hubbard, LL. D., 1821
Warren Fay, D. D., 1821—39
Benjamin B. Wisner, D. D., 1828—35
Rev. Elias Cornelius, 1831—32
Hon. Samuel T. Armstrong, 1832
Charles Stoddard, Esq., 1832
John Tappan, Esq., 1834
Daniel Noyes, Esq., 1835
Rev. Nehemiah Adams, 1837
Rev. Silas Aiken, 1839

SECRETARIES FOR CORRESPONDENCE.

Samuel Worcester, D. D., 1810—21
[Born Hollis, N. H., Nov. 1, 1770; graduated D. C., 1795; died Brainerd, Ten., June 7, 1821.]

Jeremiah Evarts, Esq., 1821—31
[Born Sunderland, Vt., Feb. 3, 1781; graduated Y. C., 1802; see Treasurers; died Charleston, S. C., May 10, 1831.]

Rev. Elias Cornelius, 1831—32
[Born Somers, Ct., July 31, 1794; graduated Y. C., 1813; died Hartford, Ct., Feb. 12, 1832.]

Benjamin B. Wisner, D. D., 1832—35
[Born Goshen, N. Y., Sept. 29, 1794; graduated U. C., 1813, Princeton, 1820; died Boston, Ms., Feb. 9, 1835.]

Rufus Anderson, D. D., 1832
[Born North Yarmouth, Me., Aug. 17, 1796; graduated B. C., 1818, Andover, 1822; Assistant Secretary, 1823—1832.]

Rev. David Greene, 1832
[Born Stoneham, Ms., Nov. 15, 1797; graduated Y. C., 1821, Andover, 1826; Assistant Secretary, 1828—1832.]

Rev. William J. Armstrong, 1835
[Born Mendham, N. J., Oct. 29, 1796; graduated N. J. C., 1816.]

TREASURERS.

Jeremiah Evarts, Esq., 1811—22
[See Secretaries.]

Henry Hill, Esq., 1822
[Born Newburgh, N. Y., Jan. 10, 1795.]

AUDITORS.

Joshua Goodale, Esq., 1810—12
Samuel H. Walley, Esq., 1812—14
Chester Adams, Esq., 1814—17
Ashur Adams, Esq., 1817—22
Chester Adams, Esq., 1822—27
William Ropes, Esq., 1827—29
John Tappan, Esq., 1829—34
Charles Stoddard, Esq., 1829—32
William J. Hubbard, Esq., 1832
Daniel Noyes, Esq., 1834—35
Charles Scudder, Esq., 1835

Missions and Missionaries.

WEST AFRICA—1834.

Station.

Fair Hope, Cape Palmas, 1834.

Missionaries.

J. Leighton Wilson, born Mount Clio, S. C., March 25, 1809; graduated U. C. 1829, Southern, 1833; embarked Baltimore, Nov. 28, 1833; visited Cape Palmas; returned March 9, 1834; embarked New York, Nov. 5, arrived Cape Palmas, Dec. 25, 1834.

Mrs. Wilson (Jane E. Bayard,) Savannah, Ga.; born Jan. 8, 1809.

David White, born Pittsfield, Ms., March 27, 1807; graduated U. C. 1831, Princeton 1836; embarked Baltimore, Oct. 31, arrived Cape Palmas, Dec. 25, 1836; died Cape Palmas, Jan. 23, 1837.

Mrs. White (Helen M. Wells,) Newburgh, N. Y.; born Cambridge, N. Y., Nov. 24, 1813; died Cape Palmas, Jan. 27, 1837.

Alexander E. Wilson, M. D., born Mecklenburg co., N. C., Dec. 11, 1803; graduated U. N. C. 1823, Union 1834; embarked Boston, Dec. 3, 1834; arrived Cape Town, Feb. 5, 1835, Mosika, June 16, 1836, Port Natal, July 27, 1837, Port Elizabeth, March 30, 1838; returned June 1838; embarked New York, July 27, 1839, for Cape Palmas.

Mrs. Wilson (Mary Hardcastle,) born New York City, June 21, 1815.

Assistant Missionary.

Benjamin V. James, born Elizabethtown, N. Y., April 21, 1814; embarked Baltimore, Oct. 31, arrived Fair Hope, Dec. 25, 1834.

Mrs. James (Margaret E. Strobel,) born Savannah Ga. Jan. 10, 1804; married Fair Hope Nov. 28, 1838.

SOUTH AFRICA—1835.

Stations.

Port Natal, 1836; Mosika, 1836—37; Ginani, 1836—38.

Missionaries.

George Champion, born Colchester, Ct., June 3, 1810; graduated Y. C. 1831, Andover 1834; embarked Boston, Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Ginani Sept. 26, 1836, visited United States Feb. 3, 1839—.

Mrs. Champion (Susan Larned,) born Webster Ms. March 30, 1803.

Aldin Grout, born Pelham, Ms. Sept. 2, 1803; graduated A. C. 1831, Andover 1834; embarked Boston Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Port Natal May 21, 1836; visited U. States —1837—

Mrs. Grout (Hannah Davis,) born Holden, Ms. Feb. 26, 1805; died Port Elizabeth Feb. 24, 1836.

Daniel Lindley, Waterford, O.; born Washington co. Pa. Aug. 24, 1801; graduated U. O. 1824, Union 1831; embarked Boston Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Mosika June 16, 1836, Port Natal July 27, 1837.

Mrs. Lindley (Lucy Allen,) Buffalo, N. Y.; born Chatham, N. Y. April 16, 1810.

Henry I. Venable, born Shelby co. Ky. June 28, 1811; graduated C. C. 1830, Union 1834; embarked Boston Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Mosika June 16, 1836, Port Natal July 27, 1837, Port Elizabeth March 30, 1838; returned Jan. 9, released July 2, 1839.

Mrs. Venable (Martha A. Martin,) born Paris, Ky. June 13, 1813.

Alexander E. Wilson—see West Africa.

Mrs. Wilson (Mary J. Smithey,) born Richmond Va., Nov. 30, 1813; died Mosika, Sept. 18, 1836.

Missionary Physician.

Newton Adams, M. D., born East Bloomfield, N. Y. Aug. 4, 1804; embarked Boston Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Port Natal May 21, 1836.

Mrs. Adams (Sarah C. Van Line,) Cleveland, O.; born Pittsfield, N. Y. April 2, 1812.

MALTA—1822—1833.

Missionaries.

Daniel Temple—see Turkey.
William Goodell, do.
Isaac Bird—see Syria.
Eli Smith, do.
H. G. O. Dwight—see Turkey.
Homan Hallock, do.

GREECE—1829.

Stations.

Poros 1829—1831; Athens 1830; Argos 1834—1838; Ariopolis 1837.

Missionaries.

Jonas King, born Hawley, Ms. July 29, 1792; graduated W. C. 1816, Andover 1819; appointed Sept. 25, 1822; arrived Jerusalem April 25, 1823; returned Sept. 26, 1825; embarked New York May 28, arrived Poros July 28, 1828; reappointed Dec. 30, 1829; visited Athens Oct. 1830, arrived April 19, 1831.

Mrs. King (Anna A. Mengous,) born Koukloujah, Asia Minor Jan. 8, 1809; married Tenos July 22, 1829.

Elias Riggs—see Turkey.

Samuel R. Houston, born Rural Valley, Rockbridge co. Va. March 12, 1806; graduated Dick. C. 1824, Union 1834; embarked Boston Aug. 20, arrived Scio Nov. 1834, Ariopolis June 1, 1837.

Mrs. Houston (Mary R. Rowland,) born Point Hope, Bottetourt co. Va. Feb. 7, 1814.

Nathan Benjamin, Williamstown Ms.; born Catskill N. Y. Dec. 14, 1811; graduated W. C. 1831, Andover 1834; embarked Boston July 16, arrived Argos Nov. 15, 1836, Athens May 1838.

Mrs. Benjamin (Mary G. Wheeler,) New York City; born Providence R. I. March 4, 1814.

George W Leyburn, born Lexington Va. Jan. 2, 1809; graduated N. J. C. 1829, Union 1835; embarked Boston Jan. 7, arrived Ariopolis June 1, 1837.

Mrs. Leyburn (Elizabeth W. Moseley,) Bedford co. Va.; born Fincastle Va. Dec. 22, 1810.

TURKEY—1826.

Stations.

Smyrna 1826; Constantinople 1831; Broosa 1834; Scio 1834—1837; Trebizond 1835.

Missionaries.

Daniel Temple, born Reading Ms. Dec. 23, 1789; graduated D. C. 1817, Andover 1820; embarked Boston Jan. 2, arrived Malta Feb. 22, 1822; visited U. States July 30, 1828—Feb. 25, 1830; arrived Smyrna Dec. 23, 1833.

Mrs. Temple (Rachael B. Dix,) Littleton Ms.; born Boscawen N. H. April 18, 1794; died Malta Jan. 15, 1827.

Mrs. Temple (Martha Ely,) Hartford Ct.; born Longmeadow Ms. Dec. 15, 1795; embarked Boston Jan. 18, 1830.

William Goodell, born Templeton Ms. Feb. 14, 1792; graduated D. C. 1817, Andover 1820; embarked New York Dec. 9, 1822; arrived Beyroot Nov. 16, 1823, Malta May 29, 1828, Constantinople June 9, 1831.

Mrs. Goodell (Abigail P. Davis,) born Holden Ms. April 16, 1800.

Josiah Brewer, born Tyringham, Ms. June 1, 1796; graduated Y. C. 1821; embarked Boston Sept. 16, arrived Smyrna Dec. 27, 1826; returned May 2; released Nov. 21, 1828.

Elnathan Gridley, born Farmington Ct. Aug. 3, 1796; graduated Y. C. 1819, Andover 1823; embarked Boston Sept. 16, arrived Smyrna Dec. 27, 1826; died Caesarea, Cappadocia Sept. 27, 1827.

Harrison G. O. Dwight, Utica N. Y.; born Conway Ms. Nov. 22, 1803; graduated H. C. 1825, Andover 1828; embarked Boston Jan. 21, arrived Malta Feb. 27, 1830; visited Armenia and Persia March 17, 1830—July 2, 1831; arrived Constantinople June 5, 1832; visited U. States July 7, 1838—Aug. 1839.

Mrs. Dwight (Elizabeth Barker,) born Andover Ms. Jan. 27, 1806; died Constantinople July 8, 1836.

Mrs. Dwight (Mary Lane,) Washington D. C.; born Sturbridge Ms. May 4, 1811; embarked New York City June 14, 1839.

William G. Schauffler, born Stuttgard Ger. Aug. 22, 1798; graduated A. C. (M. A.) 1831, Andover 1830; embarked New York City Dec. 1, 1831, Paris April 9, 1832; arrived Constantinople July 31, 1832.

Mrs. Schauffler (Mary R. Reynolds,) born Longmeadow Ms. April 13, 1802; married Constantinople Feb. 26, 1834.

Elias Riggs, born New Providence N. J. Nov. 19, 1810; graduated A. C. 1829, Andover 1832; embarked Boston Oct. 30, 1832; arrived Athens

Jan. 23, 1833, Argos June 28, 1834, Smyrna Nov. 2, 1838.

Mrs. Riggs (Martha J. Dalzel,) Mendham N. J.; born New Vernon N. J. July 3, 1810.

Thomas P. Johnston, Iredell co. N. C.; born Rowan co. N. C. Oct. 28, 1803; graduated U. N. C. 1828, Union 1832; embarked Boston Dec. 12, 1833; arrived Trebizond June 6, 1835.

Mrs. Johnston (Marianne C. Howe,) Granville O.; born Swanton Vt. Aug. 16, 1804.

Benjamin Schneider, born New Hanover Pa. Jan. 18, 1807; graduated A. C. 1830, Andover 1833; embarked Boston Dec. 12, 1833; arrived Broosa July 15, 1834.

Mrs. Schneider (Eliza C. Abbott,) born Framingham Ms. May 30, 1809.

John B. Adger, born Charleston S. C. Dec. 13, 1810; graduated U. C. 1828, Princeton 1833; embarked Boston Aug. 20; arrived Smyrna Oct. 25, 1834; visited England July—Dec. 2, 1838.

Mrs. Adger (Elizabeth K. Shrewsbury,) born Charleston S. C. Dec. 25, 1812; visited U. States July 1838——

Samuel R. Houston—see Greece.

Philander O. Powers, born Phillipston Ms. Aug. 19, 1805; graduated A. C. 1830, Andover 1834; embarked Boston Nov. 10, 1834; arrived Broosa Feb. 13, 1835.

Mrs. Powers (Harriet Goulding,) Phillipston Ms.; born Paxton Ms. July 11, 1806.

Henry A. Homes, born Boston Ms. March 10, 1812; graduated A. C. 1830, New Haven 1833; embarked New York Sept. 1834, Paris July 28, 1835; arrived Constantinople Dec. 26, 1835; visited Syria—Mesopotamia May 1839——

William C. Jackson, born Eaton N. H. Feb. 17, 1808; graduated D. C. 1831, Andover 1835; embarked Boston Dec. 3, 1835; arrived Trebizond Aug. 1, 1836.

Mrs. Jackson (Mary A. Sawyer,) born Westminster Ms. Sept. 17, 1814.

Cyrus Hamlin, born Waterford Me. Jan. 5, 1811; graduated B. C. 1834, Bangor 1837; embarked Boston Dec. 2, 1833; arrived Constantinople Feb. 4, 1839.

Mrs. Hamlin (Henrietta A. L. Jackson,) born Dorset Vt.

Henry J. Van Lennep, born Smyrna, Asia Minor; graduated A. C. 1837; embarked New York Dec. 2, 1839.

Mrs. Van Lennep (Emma L. Bliss,) born Springfield Ms.

Assistant Missionary.

Homan Hallock, born Plainfield Ms. May 24, 1803; embarked Boston Oct. 16, 1826; arrived Malta Dec. 10, 1826, Smyrna Dec. 23, 1833; visited U. States June 1835—June 2, 1836.

Mrs. Hallock (Mrs. Andrews—Elizabeth Fleet,) born London Eng. July 27, 1801; married Malta March 26, 1828.

SYRIA AND THE HOLY LAND—1821.

Stations.

Jerusalem 1821—Beyroot 1823.

Missionaries.

Pliny Fisk, born Shelburne Ms. June 24, 1792; graduated M. C. 1814, Andover 1818; embarked Boston Nov. 3, 1819; arrived Smyrna Jan. 15, 1820, Malta April 13, 1822, Jerusalem April 25, 1823; died Beyroot Oct. 23, 1825.

Levi Parsons, Pittsfield Vt.; born Goshen Ms. July 18, 1792; graduated M. C. 1814, Andover 1817; embarked Boston Nov. 3, 1819; arrived Smyrna Jan. 15, 1820, Jerusalem Feb. 17, 1821; died Alexandria Feb. 10, 1822.

Jonas King—see Greece.

Isaac Bird, born Salisbury Ct. June 19, 1793; graduated Y. C. 1816, Andover 1820; embarked New York Dec. 9, 1822; arrived Beyroot Nov. 16, 1823; visited Malta and Africa May 2, 1828—May 18, 1830; visited U. States Sept. 4, 1835.

Mrs. Bird (Ann Parker,) Dunbarton N. H.; born Bradford Ms. Jan. 18, 1799.

William Goodell—see Turkey.

Eli Smith, born Northford Ct. Sept. 13, 1801; graduated Y. C. 1821, Andover 1826; embarked Boston May 23; arrived Malta July 13, 1826; visited Egypt and Syria Dec. 2, 1826;—May 29, 1828, Greece etc. Feb. 25—Sept. 4, 1829, Armenia etc. March 17, 1830—July 2, 1831, U. States, April 29, 1832—Nov. 8, 1833; arrived Beyroot Jan. 23, 1834; visited Smyrna and Constantinople June 11, 1836—March 1837, Smyrna, Egypt and Palestine June 1837—June 26, 1838, Germany and U. S. July 10, 1838—

Mrs. Smith (Sarah L. Huntington,) born Norwich Ct. June 18, 1802; embarked Boston Sept. 21, 1833; died Smyrna Sept. 30, 1836.

George B. Whiting, born Canaan N. Y. Aug. 30, 1801; graduated U. C. 1824, Princeton 1827; embarked Boston Jan. 21, arrived Beyroot May 18, 1830, Jerusalem Nov. 1, 1834; visited U. States July 19, 1838—

Mrs. Whiting (Matilda S. Ward,) Newark N. J.; born Bloomfield N. J. July 14, 1805.

William M. Thomson, born Springfield O. Dec. 31, 1806; graduated M. U. 1828, Princeton 1831; embarked Boston Oct. 30, 1832; arrived Beyroot Feb. 24, 1833, Jerusalem April 26, Beyroot Sept. 13, 1834.

Mrs. Thomson (Eliza N. Hanna,) Jamaica L. I.; born Baltimore Md. — 1800; died Jerusalem July 22, 1834.

Mrs. Thomson (Mrs. Abbott,) born Tuscany; married Beyroot Aug. 3, 1835.

Story Hebard, born Lebanon N. H. — 1802; graduated A. C. 1828, Andover 1834; embarked Boston Dec. 3, 1835; arrived Beyroot March 14, 1836.

Mrs. Hebard (Rebecca W. Williams,) born East Hartford Ct.; embarked Boston May 11, arrived Beyroot Nov. 13, 1835; married Oct. 6, 1836.

John F. Lanneau, born Charleston S. C. Aug. 14, 1809; graduated Y. C. 1829, Princeton 1832; embarked Boston Dec. 3, 1835; arrived Jerusalem May 5, 1836.

Elias R. Beadle, New Albany Ia.; born Cooperstown N. Y. Oct. 1812; embarked New York June 14, 1839.

Mrs. Beadle (Hannah Jones,) New Albany Ia.; born Hartford Ct. March 1807.

Charles S. Sherman, born Albany N. Y. April 26, 1810; graduated Y. C. 1835, Andover 1838; embarked Boston July 17, 1839.

Mrs. Sherman (Martha E. Williams,) New Haven Ct.; born Stonington Ct. Jan. 24, 1816.

Missionary Physician.

Asa Dodge, M. D. born New Castle Me. Nov. 15, 1802; graduated B. C. 1827; embarked Boston Oct. 30, 1832; arrived Beyroot Feb. 24, 1833; Jerusalem Nov. 1, 1834; died Jan. 28, 1835.

Mrs. Dodge (Martha W. Merrill,) born Portland Me. March 6, 1810; married Rev. J. D. Paxton — 1837; released.

Assistant Missionary.

Betsey Tilden, Hanover N. H.; born Lebanon N. H. — 1811; embarked Boston Dec. 3, 1835; arrived Beyroot June 16, 1836.

CYPRUS—1834.

Station.

Larnica—1835.

Missionaries.

Lorenzo W. Pease, Auburn N. Y.; born Hinsdale Ms. May 20, 1809; graduated H. C. 1828, Auburn 1833; embarked Boston Aug. 20, visited Larnica Dec. 11, 1834; arrived Oct. 15, 1835; died Aug. 28, 1839.

Mrs. Pease (Lucinda Leonard,) Auburn N. Y.; born Wareham Ms. Sept. 1, 1809.

James L. Thompson, New York City; born Montville Ct. May 27, 1800; graduated U. C. 1832, Andover 1835; embarked Boston Dec. 3, 1835; arrived Larnica May 11, 1836.

Daniel Ladd, Burke Vt.; born Unity N. H. Jan. 22, 1804; graduated M. C. 1832, Andover 1835; embarked Boston July 16, arrived Larnica Oct. 28, 1836.

Mrs. Ladd (Charlotte H. Kitchel,) West Essex N. Y.; born Cornwall Vt. May 8, 1810.

PERSIA:—NESTORIANS—1834.

Station.

Ooroomiah 1834.

Missionaries.

Justin Perkins, born West Springfield Ms. March 12, 1805; graduated A. C. 1829; embarked Boston Sept. 21, 1833; visited Ooroomiah Oct. 21, 1834, arrived Nov. 20, 1835.

Mrs. Perkins (Charlotte Bass,) born Middlebury Vt. Aug. 2, 1808.

Albert L. Holladay, born Spottsylvania co. Va. April 16, 1805; graduated U. Va. 1828, Union 1836; embarked Boston Jan. 7, arrived Ooroomiah June 7, 1837.

Mrs. Holladay (Anne Y. Minor,) born Albermarle co. Va. April 16, 1813.

Willard Jones, born Hillsboro', N. H. July 17, 1809; graduated D. C. 1835, Lane 1838; embarked Boston July 17, 1839.

Mrs. Jones (Miriam Pratt,) born Weymouth Ms. July 14, 1815.

Missionary Physician.

Asahel Grant, M. D. Utica N. Y.; born Marshall N. Y. Aug. 17, 1807; embarked Boston May 11, arrived Ooroomiah Oct. 24, 1835; visited Mesopotamia April 1839—

Mrs. Grant (Judith S. Campbell,) Cherry Valley N. Y.; born Rutland N. Y. Jan. 12, 1814; died Ooroomiah Jan. 14, 1839.

Assistant Missionary.

William R. Stocking, born Middletown Ct. June 24, 1810; embarked Boston Jan. 7, arrived Ooroomiah June 7, 1837.

Mrs. Stocking (Jerusha E. Gilbert,) Colebrook Ct.; born Weston Ct. Nov. 6, 1809.

PERSIA:—MOHAMMEDANS—1835.

Station.

Tabreez 1838.

Missionary.

James L. Merrick, born Monson Ms. Dec. 11, 1803; graduated A. C. 1830, Southern 1833; embarked Boston Aug. 20, 1834; visited Tabreez Oct. 15, 1835; arrived Aug. 28, 1838.

Mrs. Merrick (Emma Taylor,) Portsmouth Eng.; married Tabreez March 11, 1839.

MAHRATTAS—1813.

Stations.

Bombay 1813; Mahim 1818—25; Tannah 1818—25; Ahmednuggur 1831; Malcom Peth 1834; Jalna 1837.

Missionaries.

Gordon Hall, born Tolland Ms. April 8, 1784; graduated W. C. 1808, Andover 1810; embarked Philadelphia Feb. 18, 1812; arrived Bombay Feb. 11, 1813; died Doorlee D'hapoor March 10, 1826.

Mrs. Hall (Margaret Lewis,) Bombay; born England; married Dec. 19, 1816; returned July 30, 1825; released.

Samuel Newell, Roxbury Ms.; born Durham Me. July 24, 1784; graduated H. U. 1807, Andover 1810; embarked Salem Feb. 19, 1812; arrived Bombay March 7, 1814; died May 30, 1821.

Mrs. Newell (Harriet Atwood,) born Haverhill Ms. Oct. 10, 1793; died Port Louis, Mauritius Nov. 30, 1812.

Mrs. Newell (Philomela Thurston,) Bedford N. H.; born Rowley Ms.; embarked Charlestown Oct. 5, 1817; arrived Bombay Feb. 23, married March 26, 1818; see J. Garrett.

Samuel Nott, born Franklin Ct. Sept. 11, 1788; graduated W. C. 1808, Andover 1810; embarked Philadelphia Feb. 18, 1812; arrived Bombay Feb. 11, 1813; returned Oct. 7, 1815; released Sept. 20, 1816.

Mrs. Nott.

Horatio Bardwell, Goshen Ms.; born Belchertown Ms. Nov. 3, 1788; graduated D. C. (M. A.) 1814, Andover 1814; embarked Newburyport Oct. 23, 1815; arrived Bombay Nov. 1, 1816; returned Jan. 22, 1821; released.

Mrs. Bardwell (Rachel Furbush,) born Andover Ms. Nov. 6, 1786.

John Nichols, born Antrim N. H. June 20, 1790; graduated D. C. 1813, Andover 1816; embarked Charlestown Oct. 5, 1817; arrived Bombay Feb. 23, 1818, Tannah Nov. 1818; died Bombay Dec. 9, 1824.

Mrs. Nichols (Elizabeth Shaw,) Beverly Ms.; married Rev. Joseph Knight, English missionary at Nellore Oct. 19, 1826; released.

Allen Graves, born Rupert Vt. April 8, 1792; graduated M. C. 1812, Andover 1816; embarked Charlestown Oct. 5, 1817; arrived Bombay Feb. 23, Mahim March 9, 1818, Bombay Nov. 1825, Ahmednuggur Dec. 20, 1831; visited U. States Aug. 7, 1832—Sept. 10, 1834; arrived Malcom Peth Oct. 1834.

Mrs. Graves (Mary Lee,) Rupert Vt.; born Lebanon N. Y. Nov. 28, 1787; visited U. States July 4, 1822—June 28, 1824.

Edmund Frost, born Brattleboro' Vt. Nov. 16, 1791; graduated M. C. 1820, Andover 1823; embarked Boston Sept. 27, 1823; arrived Bombay June 28, 1824; died Oct. 18, 1825.

Mrs. Frost (Clarissa Emerson,) born Chester N. H. Nov. 13, 1798; see H. Woodward, Ceylon.

David O. Allen, Princeton Ms.; born Barre Ms. — 1800; graduated A. C. 1823, Andover 1827; embarked Boston June 5, arrived Bombay Nov. 27, 1827; visited U. States Dec. 7, 1832—Jan. 7, 1834.

Mrs. Allen (Myra Wood,) born Westminster Ms. Dec. 7, 1800; died Bombay Feb. 5, 1831.

Mrs. Allen (Orpah Graves,) born Rupert Vt.; embarked Boston May 21, arrived Bombay Sept. 10, 1834; married Feb. 22, 1838.

Cyrus Stone, born Marlboro' N. H. June 9, 1793; graduated D. C. 1822, Andover 1825; embarked Boston June 5, arrived Bombay Dec. 28, 1827, Jalna — 1837; withdrew June 20, 1838; dismissed Aug. 22, 1839.

Mrs. Stone (Atossa Frost,) born Marlboro' N. H. 1798; died Bombay Aug. 7, 1833.

Mrs. Stone (Abigail H. Kimball,) Waterford Me.; born — 1812; embarked Boston May 21, arrived Bombay Sept. 10, married Oct. 23, 1834.

William Hervey, Troy N. Y.; born Kingsbury N. Y. Jan. 22, 1799; graduated W. C. 1824, Princeton 1823; embarked Boston Aug. 2, 1830; arrived Bombay March 7, Ahmednuggur Dec. 20, 1831; died May 13, 1832.

Mrs. Hervey (Elizabeth H. Smith,) born Hadley Ms. Jan. 26, 1798; died Bombay May 3, 1831.

William Ramsey, Philadelphia; born Thompsontown Pa. Feb. 11, 1803; graduated N. J. C. 1821, Princeton 1826; embarked Boston Aug. 2, 1830; arrived Bombay March 7, 1831; returned July 5, 1834; released June 6, 1837.

Mrs. Ramsey (Mary Wire,) born Philadelphia Pa. Dec. 9, 1804; died Bombay June 11, 1834.

Hollis Read, born Newfane Vt. Aug. 26, 1802; graduated W. C. 1826, Princeton 1829; embarked Boston Aug. 2, 1830; arrived Bombay March 7, Ahmednuggur Dec. 20, 1831; returned March 18, 1835; released July 25, 1837.

Mrs. Read (Caroline Hubbell,) born Bennington Vt. Feb. 21, 1803.

George W. Boggs, graduated A. C. 1827, Princeton 1831; embarked Salem, May 28, arrived Ahmednuggur Dec. 29, 1832; returned U. States Dec. 29, 1838.

Mrs. Boggs (Mrs. Isabella W. Adger,) Winsboro' S. C.

Sendol B. Munger, born Shoreham Vt.; graduated M. C. 1828, Andover 1831; embarked Boston May 21, arrived Bombay Sept. 10, 1834; Jalna Feb. 1837.

Mrs. Munger (Maria L. Andrews,) Bristol Vt.

Henry Ballantine, Marion O.; born Schodack, N. Y. March 5, 1813; graduated U. O. 1829, Andover 1834; embarked Boston May 16, arrived Bombay Oct. 11, 1835, Ahmednuggur — 1836.

Mrs. Ballantine (Elizabeth Darling,) born Henniker N. H. Jan. 5, 1812.

Ebenezer Burgess, born Grafton Vt. June 26, 1805; graduated A. C. 1831, Andover 1837; embarked Salem April 1, 1839.

Mrs. Burgess (Mary Grant,) born Colebrook, Ct. Aug. 18, 1811.

Ozro French, Ashford N. Y.; born Dummerston Vt. June 8, 1807; graduated W. C. 1834, Andover 1837; embarked Salem April 1, 1839.

Mrs. French (Jane Hotchkis,) born Harpersfield N. Y. Nov. 13, 1813.

Robert W. Hume, born Stamford N. Y. Nov. 8, 1809; graduated U. C. 1834, Princeton 1837; embarked Salem April 1, 1839.

Mrs. Hume (Hannah D. Sackett,) born West Springfield Ms. June 3, 1816.

Assistant Missionaries.

James Garrett, Utica N. Y.; born July 16, 1797; embarked Boston April 6, 1820; arrived Ceylon Aug. 9, 1820, Bombay May 9, 1821; died July 16, 1831.

Mrs. Garrett (Mrs. Newell,) see S. Newell; married March 26, 1822; returned Oct. 29, 1831; released.

William C. Sampson, born Kingston U. C. July 7, 1806; embarked Boston Dec. 22, 1832; arrived Bombay Nov. 22, 1833; died Alleppie Dec. 22, 1835.

Mrs. Sampson (Mary L. Barker,) Augusta N. Y.; born Clinton N. Y. Aug. 7, 1809; returned June 1836; released.

Amos Abbott, born Wilton N. H.; embarked Boston May 21, arrived Ahmednuggur Oct. 15, 1834.

Mrs. Abbott (Anstress Wilson,) Dunstable, N. H.

George W. Hubbard, born Hanover, N. H. Dec. 25, 1809; embarked Boston May 21, arrived Bombay Sept. 10, 1834, Jalna —; recalled June 20, 1837; returned Sept. 19, 1838; dismissed March 12 1839,

Mrs. Hubbard (Emma Burge,) born Hollis N. H. Nov. 5, 1809.

Elijah A. Webster, West Bloomfield N. Y.; born New Hartford N. Y. Feb. 20, 1813; embarked Boston May 16, arrived Bombay Oct. 11, 1835.

Mrs. Webster (Mariette Rawson,) Victor N. Y.; born West Stockbridge Ms. Oct. 12, 1811.

Cynthia Farrar, born Marlboro' N. H. April 20, 1795; embarked Boston June 5, arrived Bombay Dec. 28, 1827; visited U. States Jan. 1837—1839.

NOT CONNECTED WITH A MISSION.

Missionaries.

Adoniram Judson, Plymouth Ms.; born Malden Ms. Aug. 9, 1788; graduated B. U. 1807, Andover 1810; embarked Salem Feb. 19, 1812; withdrew Sept. 1, 1812; dismissed Sept. 15, 1813.

Mrs. Judson (Ann Hasseltine,) born Bradford Ms. Dec. 22, 1789.

Luther Rice, Northboro' Ms.; born — 1783; graduated W. C. 1810, Andover 1811; embarked Philadelphia Feb 18, 1812; withdrew Oct. 23, 1812; dismissed Sept. 15, 1813.

MADRAS—1836.

Stations.

Royapoorum 1836; Chintadrepettah 1836.

Missionaries.

Miron Winslow, born Williston Vt. Dec. 11, 1789; graduated M. C. 1815, Andover 1818; embarked Boston June 8, arrived Ceylon Dec. 1, 1819, Ooodooville July 4, 1820; visited U. States Sept. 18, 1833—May 2, 1836; arrived Madras (Royapoorum) Aug. 18, 1836.

Mrs. Winslow (Harriet W. Lathrop,) born Norwich Ct. April 9, 1796; died Oodooville Jan. 14, 1833.

Mrs. Winslow (Mrs. Carman—Catherine Waterbury,) born New York City Nov. 22, 1798; embarked Philadelphia Nov. 16, 1835; died Madras Sept. 23, 1837.

Mrs. Winslow (Ann Spiers,) born Madras — 1812; married Sept. 12, 1838.

John Scudder M. D., New York City; born Freehold N. J. Sept. 3, 1793; graduated N. J. C. 1811; embarked Boston June 8, 1819; arrived Tillipally Dec. 17, 1819, Panditeripo July 4, 1820; ordained May 1821; arrived Chavagacherry Jan. 29, 1834, Madras (Chintadrepettah) Sept. 21, 1836.

Mrs. Scudder (Harriet Waterbury,) born New York City Aug. 14, 1795.

Assistant Missionary.

Phineas R. Hunt, Bath N. Y.; born Arlington Vt. Jan. 30, 1816; embarked Boston July 30, 1839.

Mrs. Hunt (Abigail Nims,) Conway Ms.; born Sangerfield N. Y. Dec. 9, 1808.

MADURA—1834.

Stations.

Madura 1834; Dindigul 1836; Shevagunga 1838; Teroomungalum 1838; Teroopoovanum 1838.

Missionaries.

Daniel Poor, born Danvers Ms. June 27, 1789; graduated D. C. 1811, Andover 1814; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Tillipally Oct. 15, 1816, Batticotta July 1, 1823, Madura March 16, 1836.

Mrs. Poor (Susan Bulfinch,) born Boston —; died Tillipally May 7, 1821.

Mrs. Poor (Ann Knight,) Nellore; born Gloucestershire Eng. Sept. 10, 1790; married Jan. 21, 1823.

William Todd, born Marcellus N. Y. March 8, 1801; graduated H. C. 1821, Auburn 1824; embarked Boston July 1, arrived Ceylon Oct. 28, 1833, Panditeripo —, Madura July 30, 1834, Shevagunga —; returned Feb. 28, 1839; released July 16, 1839.

Mrs. Todd (Lucy Brownell,) born Ledyard N. Y. Sept. 20, 1800; died Madura Sept. 11, 1835.

Mrs. Todd (Mrs. Woodward,) see H. Woodward, Ceylon; married Batticotta Dec. 22, 1836; died Madura June 1, 1837.

H. R. Hoisington—see Ceylon.

J. R. Eckard, do.

Alanson C. Hall, Rochester N. Y.; born Catskill N. Y. May 29, 1808; graduated Auburn 1834; embarked Boston Nov. 4, 1834; arrived Madura Oct. 18, 1835; returned Sept. 1836; released Aug. 29, 1837.

Mrs. Hall (Frances A. Willard,) Cayuga N. Y.; died Madura Jan. 2, 1836.

John J. Lawrence, born Geneseo N. Y. July 12, 1807; graduated U. C. 1829, Andover 1834; embarked Boston May 16, arrived Madura Oct. 18, 1835, Dindigul May 1837.

Mrs. Lawrence (Mary Hulin,) Troy N. Y.

Robert O. Dwight, Northampton Ms.; graduated Andover 1834; embarked Philadelphia Nov. 16, 1835; arrived Madura April 22, Dindigal Nov. 9, 1836.

Mrs. Dwight (Mary Billings,) Conway Ms.

Henry Cherry, born Pompey N. Y. March 30, 1803; graduated Auburn 1836; embarked Boston Nov. 23, 1836.

Mrs. Cherry (Charlotte H. Lathrop,) born New London Ct. May 13, 1811; died Chavagacherry Nov. 4, 1837.

Edward Cope, born New Lisbon N. Y. May 25, 1806; graduated Auburn 1836; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837.

Mrs. Cope (Emily Kilbourn,) Marshall N. Y.

Nathaniel M. Crane, born West Bloomfield N. J. Dec. 12, 1805; graduated W. C. Pa. 1833, Auburn 1836; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837, Teroopoovanum —.

Mrs. Crane (Julia A. J. Ostrander,) born Pompey N. Y. Oct. 7, 1809.

Clarendon F. Muzzy, Athens Pa.; born Dublin N. H. Nov. 20, 1804; graduated M. C. 1833, Andover 1836; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837, Teroomungalum —.

Mrs. Muzzy (Samantha B. Robbins,) born Wardsboro' Vt. Nov. 2, 1808.

William Tracy, born Norwich Ct. June 2, 1807; graduated Princeton 1835; embarked Boston Nov. 23, 1836; arrived Madura Oct. 9, 1837, Teroomungalum —.

Mrs. Tracy (Emily F. Travelli,) born Philadelphia Feb. 20, 1811.

Ferdinand D. Ward, Rochester N. Y.; born Bergen N. Y. July 9, 1812; graduated U. C. 1831, Princeton 1834; embarked Boston Nov. 33, 1836; arrived Madura Oct. 9, 1837.

Mrs. Ward (Jane Shaw,) born New York City Dec. 26, 1811.

Missionary Physician.

John Steele, M. D., Auburn N.Y.; born Hebron N. Y. Aug. 19, 1804; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837.

Mrs. Steele (Mary Snell,) Plainfield Ms.; born — 1814.

CEYLON—1816.

Stations.

Tillipally 1816; Batticotta 1817; Oodooville 1820; Panditeripo 1820; Manepy 1821; Chavagacherry 1834; Varany 1834.

Missionaries.

James Richards, Plainfield Ms.; born Abington Ms. Feb. 23, 1784; graduated W. C. 1809, Andover 1812; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Batticotta Feb. 7, 1817, Tillipally June 25, 1821; died Aug. 3, 1822.

Mrs. Richards (Sarah Bardwell,) Goshen Ms.; born Belchertown Ms. Feb. 22, 1791; married Rev. Joseph Knight, English missionary Nellore Sept. 17, 1823; released.

Edward Warren, Middlebury Vt.; born Marlboro' Ms. Aug. 4, 1786; graduated M. C. 1808, Andover 1812; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Tillipally Oct. 15, 1816; died Cape Town Aug. 11, 1818.

Benjamin C. Meigs, born Bethlehem Ct. Aug. 7, 1789; graduated Y. C. 1809, Andover 1813; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Batticotta June 4, 1817, Tillipally March 8, 1833.

Mrs. Meigs (Sarah M. Peet,) born Bethlehem Ct. March 26, 1787.

Daniel Poor—see Madura.

Miron Winslow—see Madras.

Levi Spaulding, born Jaffrey N. H. Aug. 22, 1791; graduated D. C. 1815, Andover 1818; embarked Boston June 8, 1819; arrived Ceylon Dec. 1, 1819, Oodooville June 15, 1820, Manepy Aug. 25, 1821, Tillipally Aug. 25, 1828, Oodooville March 8, 1833.

Mrs. Spaulding (Mary Christie,) born Antrim N. H. Oct. 24, 1795.

Henry Woodward, born Hanover N. H. Feb. 3, 1797; graduated D. C. 1815, Princeton 1818; embarked Boston June 8, 1819; arrived Batticotta Feb. 3, 1820, Tillipally June 30, 1823, Manepy April 3, 1829, Batticotta March 8, 1833; died Coimbatoor Aug. 3, 1834.

Mrs. Woodward (Lydia Middleton,) born Crosswicks N. J. Aug. 3, 1795; died Tillipally Nov. 24, 1825.

Mrs. Woodward (Mrs. Frost,) see E. Frost, Mahrattas; married Bombay Oct. 12, 1826; see W. Todd, Madura.

John Scudder—see Madras.

George H. Apthorp, born Quincy Ms. May 31, 1798; graduated Y. C. 1829, Princeton 1832; embarked Boston July 1, arrived Ceylon Oct. 28, 1833, Panditeripo March 8, 1834, Varany Jan. 1835.

Mrs. Apthorp (Mary Robertson,) born Albermarle co. Va. March 10, 1808.

Henry R. Hoisington, Aurora N. Y.; born Vergennes Vt. Aug. 23, 1801; graduated W. C. 1828, Auburn 1831; embarked Boston July 1, arrived Ceylon Oct. 28, 1833. Manepy —, Madura July 30, 1834, Batticotta Jan. 1835.

Mrs. Hoisington (Nancy Lyman,) born Chester Ms. April 12, 1804.

Samuel Hutchings, born New York City Sept. 15, 1806; graduated W. C. 1828, Princeton 1831; embarked Boston July 1, arrived Ceylon Oct. 28, 1833; Varany July 8, 1834, Oodooville Jan. 1835, Chavagacherry — 1836.

Mrs. Hutchings (Elizabeth C. Lathrop,) born New London Ct. April 16, 1813.

James R. Eckard, born Philadelphia Pa. Nov. 22, 1805; graduated U. Pa. 1823; embarked Salem Oct. 29, 1833; arrived Batticotta March 5, 1834, Madura Feb. 16, 1835, Panditeripo June 30, 1836.

Mrs. Eckard (Margaret E. Bayard,) Savannah Ga.

John M. S. Perry, Mendon Ms.; born Sharon Ct. Sept. 7, 1806; graduated Y. C. 1827, New Haven 1831; embarked Boston May 16, arrived Ceylon Sept. 24, 1835, Batticotta — 1836; died March 10, 1837.

Mrs. Perry (Harriet J. Lathrop,) born Norwich Ct. Sept. 3, 1816; died Batticotta March 13, 1837.

Missionary Physician.

Nathan Ward, M. D., born Plymouth N. H. Nov. 21, 1804; embarked Boston July 1, arrived Ceylon Oct. 28, 1833, Batticotta —.

Mrs. Ward (Hannah W. Clark,) born Peacham Vt.

Assistant Missionaries.

Eastman S. Minor, New Haven Ct.; born Milford Ct. July 6, 1809; embarked Salem Oct. 29, 1833; arrived Ceylon March 5, 1834, Manepy —.

Mrs. Minor (Lucy Bailey,) born New Ipswich N. H. July 18, 1809; died Manepy June 29, 1837.

Eliza Agnew, born New York City Feb. 2, 1807; embarked Boston July 30, 1839.

Sarah F. Brown, Newark N. J.; born Woodbridge N. J. Oct. 5, 1805; embarked Boston July 30, 1839.

Jane E. Lathrop, Bozrah Ct.; born Norwich Ct. Dec. 17, 1811; embarked Boston July 30, 1839.

SIAM—1831.

Station.

Bankok 1831.

Missionaries.

David Abeel—see China.

Charles Robinson, graduated W. C. 1829, Auburn 1832; embarked Boston June 10, 1833; arrived Bankok July 25, 1834.

Mrs. Robinson (Maria Church,) Riga N. Y.

Stephen Johnson, born Griswold Ct.; graduated A. C. 1827, Auburn 1832; embarked Boston June 10, 1833; arrived Bankok July 25, 1834; visited U. States Jan. 24, 1838—

Mrs. Johnson (Maria Preston,) Rupert Vt.; died Philadelphia Pa. Jan. 8, 1839.

Dan B. Bradley M. D., born Marcellus N. Y. July 18, 1804; embarked Boston July 2, 1834; arrived Bankok July 18, 1835; ordained Nov. 5, 1838.

Mrs. Bradley (Emilie Royce,) born Clinton N. Y. July 12, 1811.

Samuel P. Robbins, born Marietta O. Aug. 25, 1811; graduated U. O. 1830, Andover 1835; embarked Boston July 1, 1836; arrived Borneo April 24, 1837, Bankok April 24, 1838.

Mrs. Robbins (Martha R. Pierce,) born Enfield Ct. May 18, 1813.

Nathan S. Benham, Byron N. Y.; born Shandaken N. Y. Aug. 23, 1810; graduated W. R. C. 1835, Hudson 1838; embarked Boston July 6, 1839.

Mrs. Benham (Maria H. Nutting,) born Groton Ms. Jan. 17, 1814.

Jesse Caswell, born Middletown Vt. April 17, 1809; graduated M. C. 1832, Lane 1837; embarked Boston July 6, 1839.

Mrs. Caswell (Anna T. Hemenway,) born Shoreham Vt. Aug. 4, 1812.

Henry S. G. French, born Boscawen N. H. April 27, 1807; graduated Y. C. 1834, Andover 1837; embarked Boston July 6, 1839.

Mrs. French (Sarah C. Allison,) Concord N. H.; born Castine Me. Nov. 22, 1810.

Asa Hemenway, born Shoreham Vt. July 6, 1810; graduated M. C. 1835, Andover 1838; embarked Boston July 6, 1839.

Mrs. Hemenway (Lucia Hunt,) born Shoreham Vt. Nov. 21, 1810.

Lyman B. Peet, born Cornwall Vt. March 1, 1809; graduated M. C. 1834, Andover 1837; embarked Boston July 6, 1839.

Mrs. Peet (Rebecca C. Sherrill,) born Orwell Vt. Dec. 3, 1810.

Missionary Physician.

Stephen Tracy M. D., born Hartford Vt.; embarked Boston July 1, arrived Singapore Dec. 17, 1836; Bankok April 24, 1838.

Mrs. Tracy (Alice Dana,) born Pomfret Vt.

Assistant Missionaries.

Mary E. Pierce, born Butternuts N. Y. Oct. 22, 1815; embarked Boston July 6, 1839.

Judith M. Taylor, born Madison N. Y. Nov. 2, 1815; embarked Boston July 6, 1839.

CHINA—1830.

Stations.

Canton 1830; Macao 1835.

Missionaries.

Elijah C. Bridgman, born Belchertown Ms. April 22, 1801; graduated A. C. 1826, Andover 1829; embarked New York Oct. 14, 1829; arrived Canton Feb. 19, 1830.

David Abeel, graduated (M. A.) R. C. 1828; embarked New York Oct. 14, 1829; arrived Canton Feb. 19, 1830; appointed Oct. 1830; arrived Bankok July 1, 1831; visited U. States April 1833—April 1839; arrived Canton April 26, 1839.

Ira Tracy—see Singapore.

Edwin Stevens, New Canaan Ct.; born Aug. — 1801; graduated Y. C. 1828, New Haven 1831; arrived Canton Nov. — 1832; appointed July 7, 1835; died Singapore Jan. 5, 1837.

Peter Parker, M. D., Framingham Ms.; born — 1804; graduated Y. C. 1831, New Haven 1834; embarked New York June 3, arrived Canton Oct. 26, 1834.

Missionary Physician.

William B. Diver, M. D., Philadelphia Pa.; born Aug. — 1819; embarked New York May 8, 1839.

Assistant Missionary.

S. Wells Williams, born Utica N. Y. Sept. 21, 1812; embarked New York June 15, arrived Canton Oct. 26, 1833; Macao Dec. — 1835.

SINGAPORE—1834.

Station.

Singapore 1834.

Missionaries.

Ira Tracy, born Hartford Vt. Jan. 15, 1806; graduated D. C. 1829, Andover 1832; embarked New York June 15, arrived Canton Oct. 26 1833; Singapore July 24, 1834.

Mrs. Tracy (Adeline White,) born Brookfield Ms. Sept. 25, 1809; embarked Boston July 2, 1834; married Singapore Jan. 15, 1835.

James T. Dickinson, Norwich Ct.; born Lowville N. Y. Oct. 27, 1806; graduated Y. C. 1826, New Haven 1829; embarked Boston July 20, 1835; arrived Singapore Feb. 6, 1836.

Matthew B. Hope, M. D., Philadelphia Pa.; graduated Princeton 1834; embarked Boston July 1, arrived Singapore Dec. 17, 1836; returned April 2, 1838.

Joseph S. Travelli, born Philadelphia Pa. April 21, 1809; graduated J. C. 1833, Western 1836; embarked Boston July 1, arrived Singapore Dec. 17, 1836.

Mrs. Travelli (Susan Irwin,) born Alleghany Pa. Aug. 22, 1815.

Dyer Ball, Charleston S. C.; born West Boylston Ms. June 3, 1796; graduated U. C. 1826; embarked New York May 15, arrived Singapore Sept. 17, 1838.

Mrs. Ball (Lucy H. Mills,) born New Haven Ct. Dec. 16, 1807.

George W. Wood, graduated D. C. 1832; embarked New York May 15, arrived Singapore Sept. 17, 1838.

Mrs. Wood (Martha M. Johnson,) Morristown N. J.; born Oct. — 1818; died Singapore March 8, 1839.

Assistant Missionaries.

Alfred North, Boonville N. Y.; born Exeter N. H. March 10, 1807; embarked Boston July 20, 1835; arrived Singapore Feb. 6, 1836.

Mrs. North (Minerva Bryan,) Fairfield N. Y.; born Saratoga N. Y. July 14, 1815.

INDIAN ARCHIPELAGO—1833—1834.

Missionaries.

Samuel Munson, born New Sharon Me. March 23, 1804; graduated B. C. 1829, Andover 1832; embarked Boston June 10, arrived Batavia Sept. 30, 1833; died Sumatra June 28, 1834.

Mrs. Munson (Abigail Johnson,) Brunswick Me.; returned Oct. — 1834; released Dec. 19, 1835.

Henry Lyman, born Northampton Ms. Nov. 23, 1809; graduated A. C. 1829, Andover 1832; embarked Boston June 10, arrived Batavia Sept. 30, 1833; died Sumatra June 28, 1834.

Mrs. Lyman (Eliza Pond,) Boston Ms.; born Keene N. H. Nov. 20, 1809; returned Oct. — 1834; released Jan. 12, 1836.

William Arms, Montrose Pa.; born Wilmington Vt. May 18, 1802; graduated A. C. 1830, Andover 1833; embarked New York Aug. 16, arrived Patagonia Nov. 14, 1833; returned Jan. 25, 1834; embarked Boston July 20, 1835; arrived Singapore Feb. 6, 1836; visited Borneo June 29, 1836; arrived Sambas —; returned Dec. 16, 1837; released June 5, 1838.

Mrs. Arms (Mary Maxwell,) Philadelphia, Pa.; born March 16, 1806; died Batavia Jan. 19, 1836.

BORNEO—1838.

Station.

Sambas 1838.

Missionaries.

Elihu Doty, Bernville N. Y.; born Bern N. Y. Sept. 20, 1809; graduated R. C. 1833, New Brunswick 1835; embarked New York June 8, arrived Batavia Sept. 15, 1836; visited Borneo Oct. 30, 1838; arrived —.

Mrs. Doty (Clarissa D. Ackley,) born Washington Ct. Dec. 7, 1806.

Jacob Ennis, born Aquackanonk N. J. Aug. 28, 1808; graduated R. C. 1832, New Brunswick 1836; embarked New York June 8, arrived Batavia Sept. 15, 1836, Baliling Sept. 1, 1838, Borneo —.

Mrs. Ennis (Henrietta B. Haines,) born New York City June 24, 1816; visited U. S. 1819—.

Elbert Nevius, graduated R. C. 1830, New Brunswick 1834; embarked New York June 8, arrived Batavia Sept. 15, 1836, Borneo —.

Mrs. Nevius (Maria L. Condit.)

William Youngblood, born Montgomery N. Y. Nov. 1, 1800; graduated R. C. 1832, New Brunswick 1835; embarked New York June 8, arrived Batavia Sept. 15, 1836, Borneo —.

Mrs. Youngblood (Josephine Milspaugh,) Montgomery N. Y.; born New York City May 28, 1808.

Frederick B. Thomson, born New Brunswick N. J. Nov. 5, 1809; graduated R. C. 1831, New Brunswick 1834; embarked New York May 25, arrived Borneo —.

Mrs. Thomson (Catharine Wyckoff,) born New Brunswick N. J. Sept. 17, 1813.

William J. Pohlman, born Albany N. Y. Feb. 17, 1812; graduated R. C. 1834, New Brunswick 1837; embarked New York May 25, visited Borneo Oct. 30, 1838; arrived —.

Mrs. Pohlman (Theodosia R. Scudder,) New York City; born Freehold N. J. Jan. 26, 1811.

Assistant Missionary.

Azuba C. Condit, embarked New York June 8, arrived Batavia Sept. 15, 1836, Borneo —.

SANDWICH ISLANDS—1820.

Islands and Stations.

Hawaii;—Kailua 1820; Hilo 1824; Kaawaloa 1824; Waimea 1832; Kohala 1837.

Oahu;—Honolulu 1820; Waialua 1832; Ewa 1834; Kaneohe 1834.

Kauai;—Waimea 1820; Waioli 1834; Koloa 1834.

Mauai;—Lahaina 1823; Lahainaluna 1831; Wailuku 1832; Hana 1837.

Molokai;—Kaluaaha 1832.

Missionaries.

Hiram Bingham, born Bennington Vt. Oct. 30, 1789; graduated M. C. 1816, Andover 1819; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, 1820.

Mrs. Bingham (Sybil Moseley,) Canandaigua N. Y.; born Westfield Ms. Sept. 14, 1792.

Asa Thurston, born Fitchburg Ms. Oct. 12, 1787; graduated Y. C. 1816, Andover 1819; embarked Boston Oct. 23, 1819; arrived Kailua April 12, Honolulu Dec. 21, 1820, Kailua Nov. 5, 1823.

Mrs. Thurston (Lucy Goodell,) born Marlboro' Ms. Oct. 29, 1795.

Samuel Whitney, New Haven Ct.; born Branford Ct. April 28, 1793; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, Waimea, Kauai July 25, 1820; ordained Kailua Nov. 30, 1825; visited Washington Islands July—Dec. 1832.

Mrs. Whitney (Mercy Partridge,) born Pittsfield Ms. Aug. 14, 1795.

Artemas Bishop, born Pompey N. Y. Dec. 30, 1795; graduated U. C. 1819, Princeton 1822; embarked New Haven Nov. 19, 1822; arrived Kailua March 11, 1824, Ewa — 1836.

Mrs. Bishop (Elizabeth Edwards,) Boston Ms.; born Marlboro' Ms. June — 1796; died Kailua Feb. 21, 1828.

Mrs. Bishop (Delia Stone,) Rochester N. Y.; born Bloomfield N. Y. May 26, 1800; embarked Boston Nov. 3, 1827; married Kailua Dec. 1, 1828.

William Richards, born Plainfield Ms. Aug. 22, 1793; graduated W. C. 1819, Andover 1822; embarked New Haven Nov. 19, 1822; arrived Lahaina May 31, 1823; visited U. States Dec. 9, 1836—March 27, 1838; released July 3, 1838.

Mrs. Richards (Clarissa Lyman,) born Northampton Ms. Jan. 10, 1794.

Charles S. Stewart, born Flemington N. J. Oct. 16, 1798; graduated N. J. C. 1815, Princeton 1821; embarked New Haven Nov. 19, 1822; arrived Lahaina May 31, 1823; returned Oct. 15, 1825; released Aug. 12, 1830.

Mrs. Stewart (Harriet B. Tiffany,) Cooperstown N. Y.; born Stamford Ct. June 24, 1798.

James Ely, born Lyme Ct. Oct. 22, 1798; embarked New Haven Nov. 19, 1822; arrived Kaawaloa April 9, 1824; ordained Honolulu June 4, 1825; returned Oct. 15, 1828; released March 24, 1830.

Mrs. Ely (Louisa Everest,) born Cornwall Ct. Sept. 8, 1792.

Joseph Goodrich, Wethersfield Ct.; graduated Y. C. 1821; embarked New Haven Nov. 19, 1822; arrived Hilo Jan. 24, 1824; ordained Kailua Sept. 29, 1826; returned Jan. 25, released Oct. 11, 1836.

Mrs. Goodrich.

Lorrin Andrews, Maysville Ky.; born — Ct. — 1796; graduated J. C. —, Princeton 1825; embarked Boston Nov. 3, 1827; arrived Lahaina May — 1828, Lahainaluna Sept. 1, 1831.

Mrs. Andrews.

Ephraim W. Clark, Peacham Vt.; born Haverhill N. H. April 25, 1799; graduated D C. 1824, Andover 1827; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828, Lahainaluna Aug. 1, 1834.

Mrs. Clark (Mary Kittredge,) born Mount Vernon N. H. Dec. 9, 1803.

Jonathan S. Green, Pawlet Vt.; born Lebanon Ct. Dec. 20, 1796; graduated Andover 1827; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828; visited N. W. Coast Feb. 13—Nov. 9, 1829; arrived Lahaina Feb. — 1830, Hilo Jan. 28, 1831, Wailuku Aug. 15, 1832.

Mrs. Green (Theodicia Arnold,) born East Haddam Ct. April 3, 1792.

Peter J. Gulick, born Freehold N. J. March 12, 1797; graduated N. J. C. 1825, Princeton 1827; embarked Boston Nov. 3, 1827; arrived Waimea, Kauai July 15, 1828; Koloa Dec. 31, 1834.

Mrs. Gulick (Fanny H. Thomas,) born Lebanon Ct. April 16, 1798.

Dwight Baldwin, M. D., Durham N. Y.; born Durham Ct. Sept. 29, 1798; graduated Y. C. 1821, Auburn 1829; embarked New Bedford Dec. 23, 1830; arrived Honolulu June 7, 1831, Waimea, Hawaii Jan. 15, 1832, Lahaina — 1835.

Mrs. Baldwin (Charlotte Fowler,) born Northford Ct. — 1805.

Sheldon Dibble, graduated H. C. 1827, Auburn 1830; embarked New Bedford Dec. 23, 1830; arrived Honolulu June 7, 1831, Hilo Aug. — 1831, Lahainaluna Nov. — 1835; visited U. States Nov. 24, 1837—1840.

Mrs. Dibble (Maria M. Tomlinson,) born April — 1808; died Lahainaluna Feb. 20, 1837.

Mrs. Dibble (Antoinette Tomlinson,) Brooklyn N. Y.; embarked New York City Oct. 9, 1839.

Reuben Tinker, born Chester Ms. Aug. 6, 1799; graduated A. C. 1827, Auburn 1830; embarked New Bedford Dec. 28, 1830; arrived Honolulu June 7, 1831; visited Washington Islands July 18—Nov. 17, 1832.

Mrs. Tinker (Mary T. Wood,) Madison O.; born Chester Ms. Aug. 24, 1809.

William P. Alexander, born Paris Ky. July 25, 1805; graduated Princeton 1831; embarked New Bedford Nov. 26, 1831; arrived Honolulu May 17, 1832; visited Washington Islands July 18—Nov. 17, 1832, and July 2, 1833—May 12, 1834; arrived Waioli Sept. — 1834.

Mrs. Alexander (Mary Ann McKinney,) Harrisburg Pa.; born Wilmington Del. Jan. 5, 1810.

Richard Armstrong, born Turbotville Pa. April 13, 1805; graduated Dick. C. 1827, Princeton 1831; embarked New Bedford Nov. 26, 1831; arrived Honolulu May 17, 1832; visited Washington Islands July 2, 1833—May 12, 1834; arrived Wailuku July 1835.

Mrs. Armstrong (Clarissa Chapman,) born Russell Ms. May 15, 1805.

John S. Emerson, born Chester Ms. Dec. 23, 1800; graduated D. C. 1826, Andover 1830; embarked New Bedford Ms. Nov. 26, 1831; arrived Waialua July — 1832.

Mrs. Emerson (Ursula S. Newell,) born Nelson N. H. Sept. 27, 1806.

Cochran Forbes, born Goshen Pa. July 21, 1805; graduated Princeton 1831; embarked New Bedford Nov. 26, 1831; arrived Kaawaloa July 10, 1832.

Mrs. Forbes (Rebecca D. Smith,) Newark, N. J.; born Springfield N. J. June 21, 1805.

Harvey R. Hitchcock, born Great Barrington Ms. March 13, 1800; graduated W. C. 1828, Auburn 1831; embarked New Bedford Nov. 26, 1831; arrived Kaluaaha Nov. — 1832.

Mrs. Hitchcock (Rebecca Howard,) born Owasco N. Y. Dec. 2, 1808.

David B. Lyman, born New Hartford Ct. July 29, 1803; graduated W. C. 1828, Andover 1831; embarked New Bedford Nov. 26, 1831; arrived Hilo — 1832.

Mrs. Lyman (Sarah Joiner,) Royalton Vt.

Lorenzo Lyons, born Colrain Ms. April 18, 1807; graduated U. C. 1827, Auburn 1831; embarked New Bedford Nov. 26, 1831; arrived Waimea, Hawaii — 1832.

Mrs. Lyons (Betsey Curtis,) born Elbridge N. Y. Jan. 10, 1813; died Honolulu May 14, 1837.

Mrs. Lyons (Lucia G. Smith,) Truxton N. Y.; born Burlington N. Y. — 1810; embarked Boston Dec. 14, 1838; married Hilo July 14, 1838.

Ephraim Spaulding, born Ludlow Vt. Dec. 10, 1802; graduated M. C. 1828, Andover 1831; embarked New Bedford Nov. 26, 1831; arrived Lahaina — 1832; visited U. States Dec. 26, 1836—

Mrs. Spaulding (Julia Brooks,) born Buckland Ms. April 7, 1810.

Benjamin W. Parker, born Reading Ms. Oct. 13, 1803; graduated A. C. 1829, Andover 1832; embarked New London Nov. 21, 1832; arrived Honolulu May 1, 1833; visited Washington Islands July 2, 1833—May 12, 1834; arrived Kaneohe Dec. — 1834.

Mrs. Parker (Mary E. Barker,) born Branford Ct. Dec. 9, 1805.

Lowell Smith, born Heath Ms. Nov. 27, 1802; graduated W. C. 1829, Auburn 1832; embarked New London Nov. 21, 1832; arrived Kaluaaha June — 1833, Ewa Nov. — 1834, Honolulu July 1, 1836.

Mrs. Smith (Abba W. Tenney,) Brandon Vt.; born Barre Ms. Dec. 4, 1809.

Titus Coan, born Killingworth Ct. Feb. 1, 1801; graduated Auburn 1833; embarked New York Aug. 16, arrived Patagonia Nov. 14, 1833; returned Jan. 25, 1834; embarked Boston Dec. 5, 1834; arrived Hilo Aug. — 1835.

Mrs. Coan (Fidelia Church,) born Riga N. Y. Feb. 17, 1810.

Isaac Bliss, born Warren Ms. Aug. 28, 1804; graduated A. C. 1828, Auburn 1831; embarked Boston Dec. 14, 1836; arrived Kohala — 1837.

Mrs. Bliss (Emily Curtis,) born Elbridge N. Y. July 25, 1811.

Daniel T. Conde, born Charlton N. Y. Feb. 3, 1807; graduated U. C. 1831, Auburn 1834; embarked Boston Dec. 14, 1836; arrived Hana — 1837.

Mrs. Conde (Andelucia Lee,) born Jericho Vt. June 17, 1810; see New York Indians' mission.

Mark Ives, born Goshen Ct. Feb. 10, 1809; graduated U. C. 1833, East Windsor 1836; embarked Boston Dec. 14, 1836; arrived Hana — 1837.

Mrs. Ives (Mary A. Brainerd,) born Haddam Ct. Nov. 18, 1810.

Thomas Lafon, M. D., Marion co. Mo.; born Chesterfield co. Va. Dec. 17, 1801; embarked Boston Dec. 14, 1836; arrived Koloa — 1837.

Mrs. Lafon (Sophia L. Parker,) born New Bedford Ms. June 30, 1812.

Missionary Physicians.

Thomas Holman, M. D., Cooperstown N. Y.; embarked Boston Oct. 23, 1819; arrived Kailua April 12, withdrew July 30, 1820; dismissed May 12, 1822.

Mrs. Holman (Lucia Ruggles,) Brookfield Ms.

Abraham Blatchely, M. D., East Guilford, Ct.; embarked New Haven Nov. 19, 1822; arrived Honolulu April 27, 1823; returned Nov. 6, 1826; released Oct. 16, 1827.

Mrs. Blatchley.

Gerrit P. Judd, M. D., born Paris N. Y. April 23, 1803; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828.

Mrs. Judd (Laura Fish,) born Plainfield N. Y. April 3, 1804.

Alonzo Chapin, M. D., born West Springfield Ms. Feb. 24, 1805; graduated A. C. 1826; embarked New Bedford Nov. 26, 1831; arrived Lahaina — 1832; returned Nov. 28, 1835; released March 14, 1837.

Mrs. Chapin (Mary Ann Tenney,) Boston Ms.; born Newburyport Ms. May 9, 1804.

Seth L. Andrews, M. D., Pittsford N. Y.; born Putney Vt. June 24, 1809; graduated D. C. 1831; embarked Boston Dec. 14, 1836; arrived Kailua — 1837.

Mrs. Andrews (Parnelly Pierce,) born Woodbury Ct. June 12, 1807.

Assistant Missionaries.

Daniel Chamberlain, Brookfield Ms.; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, 1820; returned March 21, released Nov. 12, 1823.

Mrs. Chamberlain.

Samuel Ruggles, born Brookfield Ms. March 9, 1795; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, Waimea, Kauai July 25, 1820, Hilo Jan. 24, 1824, Kaawaloa July — 1828; returned Jan. — 1834; released Nov. 29, 1836.

Mrs. Ruggles (Nancy Wells,) born East Windsor Ct. April 18, 1791.

Elisha Loomis, born Middlesex N. Y. Dec. — 1799; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, 1820; returned Jan. 6, 1827; employed for a season in printing for the mission; Mackinaw Nov. 4, 1830—May 12, 1832.

Mrs. Loomis (Maria T. Sartwell,) Utica N. Y.; born New Hartford N. Y. Aug. 25, 1796.

Levi Chamberlain, Boston Ms.; born Dover Vt. Aug. 28, 1792; embarked New Haven Nov. 19, 1822; arrived Honolulu April 27, 1823.

Mrs. Chamberlain (Maria Patten,) Pequea Pa.; born Salisbury Pa. March 3, 1803; embarked Boston Nov. 3, 1827; married Lahaina Sept. 1, 1828.

Stephen Shepard, born Kingsboro' N. Y. July 26, 1800; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828; died July 6, 1834.

Mrs. Shepard (Margart C. Slow,) Champion N. Y.; born — Pa. March 6, 1801; returned Jan. 6, 1835; released.

Andrew Johnstone, New Bedford Ms.; embarked Dec. 28, 1830; arrived Honolulu June 7, 1831; dismissed April 22, 1836.

Mrs. Johnstone.

Edmund H. Rogers, born Newton Ms. — 1806; embarked New Bedford Nov. 26, 1831; arrived Honolulu May 17, 1832; appointed April 16, 1833; Lahainaluna — 1835.

Mrs. Rogers (Mary Ward,) born Middlebury N. Y. — 1799; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828; married Lahaina — 1833; died Honolulu May 23, 1834.

Mrs. Rogers (Elizabeth M. Hitchcock,) born Great Barrington Ms. Oct. 4, 1802; embarked

Boston Dec. 5, 1834; married Kaluaaha July 12, 1836.

Lemuel Fuller, born Attleboro' Ms. April 2, 1810; embarked New London Nov. 21, 1832; arrived Honolulu May 1, 1833; returned Dec. 1, 1833; released.

Henry Dimond, New York City; born — Ct.; embarked Boston Dec. 5, 1834; arrived Honolulu June 6, 1835.

Mrs. Dimond (Ann Maria Anner,) N. Y. City.

Edwin O. Hall, Rochester N. Y.; born Walpole N. H. Oct. 21, 1810; embarked Boston Dec. 5, 1834; arrived Honolulu June 6, 1835; visited Oregon 1839—

Mrs. Hall (Sarah L. Williams,) Brooklyn N. Y.; born Elizabethtown N. J. Oct. 27, 1812.

Edward Bailey, born Holden Ms. Feb. 24, 1814; embarked Boston Dec. 14, 1836; arrived Kohala — 1837.

Mrs. Bailey (Caroline Hubbard,) born Holden Ms. Aug. 13, 1814.

Samuel N. Castle, Medina O.; born Cazenovia N. Y. Aug. 12, 1808; embarked Boston Dec. 14, 1836; arrived Honolulu April 10, 1837.

Mrs. Castle (Angeline L. Tenny,) Plainfield N. Y.; born Sudbury Vt. Oct. 25, 1810.

Amos S. Cooke, born Danbury Ct. Dec. 1, 1810; embarked Boston Dec. 14, 1836; arrived Honolulu April 10, 1837.

Mrs. Cooke (Juliette Montague,) born Sunderland Ms. March 10, 1812.

Edward Johnson, born Hollis N. H. — 1813; embarked Boston Dec. 14, 1836; arrived Waiöli June 7, 1837.

Mrs. Johnson (Lois S. Hoyt,) Warner N. H.; born Salisbury N. H. — 1809.

Horton O. Knapp, born Greenwich Ct. March 21, 1813; embarked Boston Dec. 14, 1836; arrived Waimea, Kauai — 1837.

Mrs. Knapp (Charlotte Close,) born Greenwich Ct. May 26, 1813.

Edwin Locke, born Fitzwilliam N. H. June 18, 1813; embarked Boston Dec. 14, 1836; arrived Waialua — 1837.

Mrs. Locke (Martha L. Rowell,) born Cornish N. H. Nov. 9, 1812.

Charles McDonald, Holmesburg Pa.; born Easton Pa. Dec. 24, 1812; embarked Boston Dec. 14, 1836; arrived Lahaina — 1837.

Mrs. McDonald (Harriet T. Halsted,) born New York City Dec. 6, 1810.

Bethuel Munn, Benton N. Y.; born Orange N. J. Aug. 28, 1803; embarked Boston Dec. 14, 1836; arrived Kaluaaha — 1837.

Mrs. Munn (Louisa Clark,) born Skaneateles N. Y. March 3, 1810.

William S. Van Duzee, Gouverneur N. Y.; born Hartford N. Y. Jan. 12, 1811; embarked Boston Dec. 14, 1836; arrived Kaawaloa July 10, 1837.

Mrs. Van Duzee (Oral Hobart,) born Homer N. Y. Feb. 3, 1814.

Abner Wilcox, born Harwinton Ct. April 19, 1808; embarked Boston Dec. 14, 1836; arrived Hilo — 1837.

Mrs. Wilcox (Lucy E. Hart,) Norfolk Ct.; born Cairo N. Y. Nov. 17, 1814.

Maria Ogden, born Philadelphia Pa. Feb. 17, 1792; embarked Boston Nov. 3, 1827; arrived Waimea, Kauai July 15. 1828, Lahaina — 1829.

Lydia Brown, born Wilton N. H. — 1780; embarked Boston Dec. 5, 1834; arrived Wailuku July 13, 1835.

Marcia M. Smith, Truxton N. Y.; born Burlington N. Y. —; embarked Boston Dec. 14, 1836; arrived Kaneohe Sept. 1, 1837.

SOUTH AMERICA—1823—1825.

Station.

Buenos Ayres 1823—1825.

Missionaries.

John C. Brigham, born New Marlboro' Ms. Feb. 28, 1794; graduated W. C. 1819. Andover 1822; embarked Boston July 25, arrived Buenos Ayres Oct. 24, 1823; returned via Chili, Lima, etc. Oct. 20, 1824; released July 4, 1826.

Theophilus Parvin, graduated Princeton 1821; embarked Boston July 25, arrived Buenos Ayres Oct. 24, 1823; returned Sept., released Dec. 13, 1825.

CHEROKEES—1816.

Stations.

East of the Mississippi:—Brainerd 1817—1839; Carmel 1819—1836; Creek Path 1820—1837; Hightower 1823—1831; Willstown 1823—1839; Haweis 1823—1834; Candy's Creek 1824—1839; New Echota 1827—1834; Ahmohee 1831—1833; Red Clay 1835—1839; Running Waters 1835—1836.

West of the Mississippi:—Dwight 1821 transferred 1829; Mulberry 1828, transferred to Fairfield 1829; Forks of Illinois 1830, transferred to Park Hill 1836.

Missionaries.

Cyrus Kingsbury—see Choctaws.

Loring S. Williams, do.

Daniel S. Butrick, born Windsor Ms. Aug. 25, 1789; departed Boston Nov. 13, 1817; arrived Brainerd Jan. 3, 1818. Carmel — 1823; Hightower — 1827, Carmel Sept. — 1830, Brainerd May 10, 1836, Dwight March — 1839.

Mrs. Butrick (Elizabeth Proctor,) born Ipswich Ms. Feb. 1, 1783; arrived Hightower Feb. 14, 1823; married April 29, 1827.

Ard Hoyt, Wilkesbarre Pa.; born Danbury Ct. Oct. 23, 1770; departed Philadelphia Nov. 10, 1817; arrived Brainerd Jan. 3, 1818, Willstown May 22, 1824; died Feb. 18, 1828.

Mrs. Hoyt (Esther Booth,) Wilkesbarre Pa.; born Southbury Ct. Jan. 18, 1774; returned April — 1834; released.

William Chamberlin, Wilkesbarre Pa.; born Newbury Vt. Feb. 20, 1791; departed Wilkesbarre Nov. 24, 1817; arrived Brainerd March 10, 1818, Willstown March 28, 1823; visited U. States Sept. — 1838—

Mrs. Chamberlin (Flora Hoyt,) Wilkesbarre Pa.; born Danbury Ct. July 7, 1798.

Alfred Finney, born Harvard Ms. — 1790; graduated D. C. 1815; departed Randolph Aug. 30, 1819; arrived Eliot Jan. 3, 1820; visited Arkansas July 1, 1820; arrived Dwight May 10, 1821; died June 13, 1829.

Mrs. Finney (Susanna Washburn,) born Randolph Vt. —; died Jan. — 1833.

Cephas Washburn, born Randolph Vt. July 25, 1793; graduated U. V. 1817; departed Randolph Oct. 7, 1818; arrived Eliot Jan. 3, 1820; visited Arkansas July 1, 1820; arrived Dwight May 10, 1821; visited U. States April 14—Dec. — 1835.

Mrs. Washburn (Abigail Woodward,) born Randolph Vt. Aug. 22, 1797.

Elizur Butler, M. D., New Marlboro' Ms.; born Norfolk Ct. June 11, 1794; departed Oct, — 1820; arrived Brainerd Jan. 10, 1821, Creek Path May 7, 1824, Haweis May 1, 1826; arrested by the Georgia guard July 7, 1831; sen-

tenced to the penitentiary Sept. 16, 1832; released by the governor Jan. 14, 1833; arrived Brainerd Feb. 14, 1834; visited U. States April 16—Oct. 13, 1834; arrived Red Clay Sept. 16, 1835; ordained April — 1838; arrived Dwight June 10, 1839.

Mrs. Butler (Esther Post,) born South Canaan Ct. Sept. 15, 1798; died Haweis Nov. 21, 1829.

Mrs. Butler (Lucy Ames,) born Groton Ms. April 25, 1793; arrived Brainerd Nov. 7, 1827; married Aug. 14, 1830.

William Potter, born Lisbon Ct. — 1796; departed Nov. 1, 1820; arrived Creek Path Jan. 19, 1821; visited U. States July — 1837—June — 1839; arrived Dwight June 10, 1839.

Mrs. Potter, (Laura Weld) Hampton, Ct.; born Braintree Vt. Oct. 12, 1800.

Samuel A. Worcester, Peacham Vt.; born Worcester Ms. Jan. 19, 1798; graduated U. V. 1819, Andover 1823; departed Boston Aug. 31, 1825; arrived Brainerd Oct. 21, 1825, New Echota, Nov. — 1827; arrested by the Georgia guard July 7, 1831; sentenced to the penitentiary Sept. 16, 1832; released by the governor Jan. 14, 1833; arrived Brainerd March 15, 1834, Arkansas May 29, 1835, Park Hill Dec. 2, 1836.

Mrs. Worcester (Ann Orr,) born Bedford N. H. Sept. 21, 1799.

Marcus Palmer, M. D., Whiteplains N. Y.; born Greenwich Ct. April 24, 1795; departed New York April 20, 1820; arrived Union Feb. 18, 1821, Harmony —; arrived Cherokees Feb. 1828, Fairfield Nov. — 1829; ordained — 1830; visited U. States Oct. 1839—.

Mrs. Palmer (Clarissa Johnson,) Colchester Ct.; departed New York April 20, 1820; arrived Union Feb. 18, 1821; married Aug. 24, 1824; visited U. States April 4, died Granville O. Sept. 8, 1835.

Mrs. Palmer (Jerusha Johnson,) born Colchester Ct. Oct. 14, 1804; arrived Fairfield Jan. 3, 1833; married Feb. 7, 1836.

John Thompson, Kingsboro' N. Y.; born — 1800; graduated M. C. 1827; departed New York Dec. 16, 1828; arrived Carmel Jan. 23, 1829; Hightower Sept. — 1830; Brainerd July 1, 1831; arrested by Georgia guard July 8, 1831; returned April 4, released Aug. 28, 1832.

Mrs. Thompson (Ruth B. Johnson,) Shoreham Vt.

Jesse Lockwood, New Haven Ct.; born North Salem N. Y. Nov. 11, 1802; graduated W. C. 1830, New Haven 1833; departed New York Oct. 18, 1833; arrived Dwight Jan. 25, 1834; died July 11, 1834.

Mrs. Lockwood (Cassandra Sawyer.) Gloucester Ms.; born Henniker N. H. June 24, 1809; returned April 14, 1835; released.

Missionary Physicians.

George L. Weed, M. D.—see Creeks.

Roderick L. Dodge, M. D., born Hartland Vt. Sept. 7, 1808; arrived Creeks Dec. 24, 1834, Dwight —; visited U. States Oct. — 1837—Oct. — 1838; released Sept. 24, 1839.

Mrs. Dodge (Emeline Bradshaw,) Montpelier Vt.; born Rockingham Vt. Nov. 4, 1812; arrived Dwight Dec. — 1835; married Montpelier Aug. 22, 1838.

Assistant Missionaries.

Moody Hall, born Cornish N. H. Dec. 1, 1789; departed New York Jan. 22, 1817; arrived Brainerd March 7, 1817, Carmel Nov. 22, 1819; returned March 23, 1826; released.

Mrs. Hall (Isabella Murray,) born Lansingburgh N. Y. April 25, 1792.

Abijah Conger, born Rockaway N. J. May 4, 1782; departed Sept. 30, arrived Brainerd Nov. 11, 1819; returned Nov. 25, 1822; released.

Mrs. Conger, Rockaway N. J.; born Bridgehamton L. I.

John Vail, Rockaway N. J.; born Hanover N. J. Oct. 9, 1788; departed Sept. 30, arrived Brainerd Nov. 11, 1819; visited U. States Dec. 4, 1821—March 6, 1822; released June 18, 1839.

Mrs. Julia Vail, Rockaway N. J.; born Hancock N. J. April 1, 1789.

John Talmage, Rockaway N. J.; departed Sept. 30, arrived Brainerd Nov. 11, 1819; returned May 25, 1820.

Mrs. Talmage (— Conger,) Rockaway N. J.

James Orr, Summer Hill N. Y.; born Hancock N. H. May 19, 1791; departed New York April 18, arrived Dwight July 23, 1820.

Mrs. Orr (Minerva Washburn,) born Randolph Vt.; departed Aug. 30, 1819; arrived Eliot Jan. 3, 1820, Dwight May 10, married Nov. 18, 1821.

Jacob Hitchcock, born Brimfield Ms. Sept. 7, 1792; departed March 5, arrived Dwight July 23, 1820.

Mrs. Hitchcock (Nancy Brown,) Monson Ms.; born Eastbury Ct. Jan. 19, 1791; arrived Dwight Dec. 22, married Dec. 25, 1821.

Daniel Hitchcock, born Brimfield Ms. Sept. 22, 1795; departed Sept. 1, died Washington Pa. Oct. 1, 1821.

John C. Ellsworth, Greensboro' Vt.; born Chatham Ct. Feb. 22, 1793; departed Sept. 25, arrived Brainerd Nov. 24, 1821, Haweis April 24, 1823, Brainerd April — 1824; returned May 9, 1836; released Jan. 10, 1837.

Mrs. Ellsworth (Eliza Tolmar,) born Greensboro' Vt. Dec. 25, 1795.

Henry Parker, born Litchfield Ct. March 22, 1791; arrived Brainerd Dec. 19, 1821; released July 31, returned Oct. 1, 1832.

Mrs. Parker (Philena Griffin,) born Simsbury Ct. Feb. 10, 1792.

Erastus Dean, born Bristol Vt. May 13, 1798; arrived Brainerd Jan. 12, 1822; returned July — 1825; released.

Mrs. Dean (Sarah Coleman,) Montpelier Vt.; born Byfield Ms. Sept. 23, 1796; returned July — 1825; died Newburyport May 21, 1826.

Sylvester Ellis, born Randolph Vt. July 29, 1798; arrived Brainerd April 10, 1822, Willstown May 22, 1824; returned Oct. 9, 1832; released.

Mrs. Ellis (Sarah Hoyt,) Brainerd; born Danbury Ct. Oct. 11, 1794.

Ainsworth E. Blunt, born Amherst N. H. Feb. 22, 1800; departed Boston March 3, arrived Brainerd April 12, 1822, Candy's Creek Aug. 26, 1837; released June 18, 1839.

Mrs. Blunt (Harriet Ellsworth,) Greensboro' Vt.; born Chatham Ct. Sept. 25, 1790; arrived Brainerd Nov. 24, 1821; married Nov. 17, 1822.

Isaac Proctor, born Ipswich Ms. May 6, 1784; arrived Brainerd Oct. 11, 1822, Hightower March 25, 1823, Carmel March 18, 1826, Amohee July 1, 1831; released June 4, returned Sept. 1833.

Mrs. Fanny Proctor, West Bloomfield N. Y.

Frederic Ellsworth, Greensboro' Vt.; born — 1795; arrived Brainerd Oct. 30, 1822, Haweis April 22, 1824; returned April — 1826; released.

Mrs. Ellsworth (— Coleman,) Montpelier Vt.

David Gage—see Choctaws.

William Holland, born Belchertown Ms. Feb. 7, 1798; departed Sept. 22, arrived Brainerd Nov. 20, 1823, Candy's Creek Nov. 17, 1824; returned July — 1837; released.

Mrs. Holland (Electa Hopkins,) Peacham Vt.; born Hanover N. H. May 9, 1797.

Josiah Hemmingway, Windsor Ms.; born — 1793; arrived Brainerd Nov. 20, 1823; Carmel — 1826; returned July —, released Aug. 12, 1830.

Asa Hitchcock, Brimfield Ms.; born Homer N. Y. Aug. 3, 1800; departed Nov. 18, 1823; arrived Dwight May 4, 1824; visited U. States March — 1828—Oct. — 1829; released June 4, returned Nov. — 1839.

Mrs. Hitchcock (Sophronia Sumner,) Spencer Ms.; died Dwight March 3, 1827.

Mrs. Hitchcock (Lucy Morse,) born Spencer Ms. July 29, 1795; arrived Dwight Oct. 27, 1829.

Samuel Wisner, Granville O.; born — 1794; arrived Mayhew July 21, 1821, Dwight March — 1825; released Sept. 20, 1830.

Mrs. Wisner (Judith Frissell,) born Peru Ms. 1800; departed Sept. — 1820; arrived Mayhew June 11, 1821; married Jan. 5, 1822; died Dwight Aug. 24, 1829.

Samuel Newton, born Woodbridge Ct. Jan. 1, 1792; departed Feb. 19, arrived Harmony Aug. 8, 1821, Dwight Feb. — 1828, Forks of Illinois Feb. 2, 1830; released Oct. 9, 1838.

Mrs. Newton (Mrs. Seely—Mary H. McCarthy,) born Rockaway N. J. 1802; departed New York March 7, arrived Harmony Aug. 8, 1821; married June 3, 1822; died Forks of Illinois March 30, 1835.

Mrs. Newton (Mrs. Joslyn,)—see M. Joslyn, Choctaws; married Forks of Illinois July 27, 1835.

William H. Manwaring, Granville O.; born Norwich Ct. — 1804; arrived Carmel April 22, 1825; returned April 3, 1826; released.

Fenner Bosworth, Stow's Square N. Y.; born 1794; departed Aug. 31, arrived Creek Path Nov. 5, 1825; returned April 10, 1828; released.

Mrs. Bosworth.

Luke Fernal, born Nottingham N. H. April 8, 1802; arrived Brainerd — 1826; returned — 1830.

Mrs. Fernal, died Brainerd Oct. 13, 1829.

Aaron Gray, Oxford N. Y.; born — 1798; departed Feb. 24, arrived Dwight April 16, 1829; released May — 1831—Nov. — 1833; died June 25, 1837.

John F. Wheeler, arrived Park Hill — 1835.

Mrs. Wheeler.

Henry K. Copeland, Dwight; born Salisbury Vt.; appointed June 18, 1839.

Mrs. Copeland (Abigail H. Rice,) born Petersham Ms. Oct. 23, 1805.

Ellen Stetson, born Kingston Ms. March 30, 1783; departed Sept. 1, arrived Dwight Dec. 22, 1821.

Lucy Hutchinson—see Mrs. Howes, Choctaws.

Sophia Sawyer, Rindge N. H.; born Fitchburgh Ms. May 4, 1792; arrived Brainerd Nov. 20, 1823, New Echota Feb. 6, 1829, Running Waters Jan. — 1835; visited U. States July — 1836—Dec. — 1837; arrived Dwight —.

Cynthia Thrall, born Windsor Ct. Dec. 13, 1791; departed May 10, 1825; arrived Dwight July 28, 1825; died Aug. 17, 1834.

Erminia Nash, Lowville N. Y.; born Cummington Ms. Oct. 12, 1801; departed Aug. 31, arrived Creek Path Nov. 5, 1825; visited U. States July — 1837—June — 1839; arrived Dwight June 10, 1839.

Delight Sargent, Pawlet Vt.; born — 1800; arrived Brainerd Nov. 7, 1827, Red Clay June — 1836; released May 16, 1837.

Nancy Thompson, Blount co. Ten.; born Washington co. Va. March 20, 1792; arrived Haweis — 1826, Willstown March — 1833, Park Hill —.

Hannah Kelly, born Amesbury Ms. July 24, 1783; arrived Brainerd Nov. 7, 1827; Candy's Creek — 1828; released May 17, 1830.

Catharine Fuller, born Fitchburgh Ms. Sept. 22, 1801; departed New York Dec. 16, 1828; arrived Candy's Creek Feb. 6, Haweis Dec. 20, 1829, Brainerd March 1, 1834; returned May 9, 1836; released Aug. 27, 1838.

Flora Post, arrived Haweis Dec. 1, 1829; released April 10, 1832.

Esther Smith, Royalton Vt.; born Harrisburg N. Y. July 25, 1806; arrived Dwight Dec. 22, 1832.

Sarah A. Palmer, appointed Dec. 12, 1837; released Aug. 7, 1838.

Theresa M. Bissell, Randolph Vt.; arrived Dwight Jan. 10, 1839.

CHICKASAWS—1827—35.

[Commenced in Jan. 1821 by the Synod of South Carolina and Georgia, by whom it was transferred to the Board in Dec. 1827.]

Stations.

Monroe 1821—30; Tokshish — 1835; Martyn — 1833; Caney Creek — 1833; Tipton co. Ten. 1833—35.

Missionaries.

Thomas C. Stuart, arrived Monroe — 1821; visited U. States April — 1829; Nov. — 1830; arrived Tokshish —; released Feb. 10, 1835.

Mrs. Stuart.

William C. Blair, departed — 1823; arrived Martyn —; released Dec. 29, 1830.

Mrs. Blair.

Hugh Wilson, born Iredell co. N. C. March 16, 1794; graduated N. J. C. 1820, Princeton —; departed Oct. 6, 1822; arrived Caney Creek —; visited U. States Nov. 8, 1830—March 12, 1831; arrived Tipton co. Ten. Dec. — 1832; released June 2, 1835.

Mrs. Wilson (Ethalinda Hall,) born Iredell co. N. C. Dec. 20, 1794.

James Holmes, born Carlisle Pa. Aug. 21, 1801; graduated Dick. C. 1823; departed Aug. — 1824; arrived Tokshish —; visited U. States Oct. — 1829— Oct. — 1830; arrived Martyn Jan. — 1831; released Jan. 29, 1833.

Mrs. Holmes (Sarah A. Van Wagenen,) Newark N. J.; departed — 1826.

Assistant Missionaries.

Prudence Wilson, born Iredell co. N. C. — 1792; departed Oct. 6, 1822; arrived Caney Creek —, Tipton co. Ten. Nov. — 1832; died April 14, 1835.

Emeline H. Richmond, arrived Martyn — 1825; released Jan. 29, 1833.

CHOCTAWS—1818.

Stations.

East of the Mississippi;—Eliot 1818—33; Mayhew 1820—33; Bethel 1821—27; Emmaus 1822—33; Goshen 1823—33; Aiikhunnah 1824—31; Hachah 1824—26; Bokitunnuh 1825—27; Yoknokchaya 1826—33; Hebron 1827—33.

West of the Mississippi;—Bethabara 1832—37; Wheelock 1832; Clear Creek 1833—37; Bok Tuklo 1834—36; Bethel 1834—37; Pine Ridge 1835; Greenfield 1836; Stockbridge 1837; Mountain Fork 1837; Good Water 1837.

Missionaries.

Cyrus Kingsbury, born Alstead N. H. Nov. 22, 1786; graduated B. U. 1812, Andover 1815; visited Cherokees Sept. — 1816; arrived Brainerd Jan. 13, 1817, Eliot June 27, 1818, Mayhew Nov. 20, 1820; visited U. States Sept. — 1835—Feb. — 1836; arrived Pine Ridge Feb. 25, 1836.

Mrs. Kingsbury (Sarah B. Varnum,) Dracut Ms.; departed Salem Nov. 20, married New Orleans Dec. 24, 1818; arrived Eliot Feb. 1, 1819; died Mayhew Sept. 15, 1822.

Mrs. Kingsbury (Electa May) born Goshen Ms. March 12, 1783; arrived Mayhew Dec. 12, 1823; married May 10, 1824.

Loring S. Williams, Salisbury N. Y.; born Pownal Vt, June 28, 1796; departed Salisbury Dec. 18, 1816; arrived Brainerd March 7, 1817, Eliot June 27, 1818, Bethel Oct. 6, 1821, Aiikhunnah — 1827; ordained March 27, 1830; visited U. States April 1—Nov. 25, 1831; arrived Bethabara July 12, 1832; released Aug. 1; returned Sept. 20, 1837.

Mrs. Williams (Matilda Loomis,) Salisbury N. Y.; born Winchester Ct. Oct. 20, 1793.

Joel Wood, born Greenfield N. Y. Aug. 16, 1796; departed April 7, arrived Eliot Sept. 22, 1820; released April 2, 1830—Oct. 15, 1833; ordained Albany N. Y. Feb. 6, arrived Tuscarora Nov. 15, 1833, Pine Ridge Feb. — 1835, Greenfield May — 1836; returned April 26, released Sept, 24, 1839.

Mrs. Wood (Clarissa H. Williams,) born Harpersfield N. Y. Nov. 21, 1802.

Alfred Wright, born Columbia Ct. March 1, 1788; graduated W. C. 1812, Andover 1814; arrived Mayhew April 25, 1821, Goshen Aug. 1, 1823; visited U. States Oct. 27, 1830—Jan. 7, 1832; arrived Wheelock Sept. 14, 1832.

Mrs. Wright (Harriet Bunce,) Charleston S. C.; arrived Goshen June 15, 1825.

Cyrus Byington, born Stockbridge Ms. March 11, 1793, graduated Andover 1819; departed Sept. — 1820; arrived Eliot April 17, 1821, Aiikhunnuh — 1824; visited U. States April—Dec. — 1827; ordained Cincinnati Oct. 4, 1827; arrived Yoknokchaya March 1, 1829; visited U. States April— Nov. — 1835; arrived Stockbridge —.

Mrs. Byington (Sophia Nye,) Marietta O.; married Dec. 19, 1827.

Samuel Moseley, Montpelier Vt.; born Mansfield Ct. Sept. 24, 1790; graduated M. C. 1818, Andover 1821; departed Oct. —, arrived Mayhew Dec. 12, 1823; died Sept. 11, 1824.

Mrs. Moseley (Sarah Curtis,) born Hanover N. H. June 1, 1793; returned March 19, 1828; released.

Harrison Allen, Industry Me.; born Chilmark Ms. April 26, 1792; graduated B. C. 1824, Andover 1828; departed Boston Dec. 1, 1829; arrived Eliot Jan. 26, 1830; died Aug. 19, 1831.

Mrs. Allen (Nancy Eames,) Wilmington Ms.; returned June 14, 1832; released May 5, 1835.

Henry R. Wilson, Shippensburg Pa.; born Bellefont Pa. June 10, 1808; graduated Jef. C. 1828; departed New York Nov. 1, arrived Dwight Dec. 22, 1832, Bok Tuklo Feb. — 1834; visited U. States June—Nov. — 1834; released May 1, 1836.

Mrs. Wilson (Sarah Beatty,) born Newton Pa. March — 1822; arrived Bok Tuklo Dec. — 1834, died July 18, 1835.

John R. Agnew, graduated P. C. —; appointed Aug. 15, 1835; arrived Wheelock —; returned April — 1836; released.

Ebenezer Hotchkin, Richmond Ms.; born — 1803; arrived Goshen Nov. 15, 1828, Clear Creek Jan. — 1833, Good Water — 1837.

Mrs. Hotchkin (Philena Thacher,) born Harford Pa. — 1804; arrived Eliot Dec. 20, 1823; married — 1831.

Missionary Physician.

William W. Pride, M. D., Cambridge N. Y.; arrived Eliot Aug. 1, 1819, Mayhew Oct. 20, 1820; released Dec. 17, 1825; returned March 18, 1826.

Mrs. Pride (Hannah Thacher,) born Harford Pa. — 1800; departed Sept. — 1820; arrived Eliot March 19, 1821; married June 12, 1822.

Assistant Missionaries.

Aries V. Williams, Salisbury N. Y.; born Whitestown N. Y. April 6, 1799; arrived Eliot Jan. 18, died Sept. 6, 1819.

Mrs. Williams (Judith Chase,) born Cornish N. H. — 1787; departed Salem Nov. 20, 1818; arrived Eliot Feb. 1, married July 4, 1819; died Oct. 13, 1821.

Peter Kanouse, Rockaway N. J.; born — 1784; departed New York June 15, arrived Eliot Aug. 29, returned Oct. 5, 1818; released.

John G. Kanouse, Rockaway N. J.; departed New York June 15, arrived Eliot Aug. 29, 1818; returned Aug. 30, 1819; released.

Mrs. Kanouse.

Moses Jewell, Chenango co. N. Y.; departed New York June 15, arrived Eliot Aug. 29, 1818, Emmaus Dec, 10, 1822; returned April 2, released June 4, 1830.

Mrs. Jewell.

Isaac Fisk, Holden Ms.; born — 1790; arrived Eliot Aug. 1, 1819; died Sept. 19, 1820.

Anson Dyer, Ashfield Ms.; arrived Eliot July 1, 1820; returned March 19, 1828; released.

Mrs. Dyer, died Eliot Feb. 3, 1822.

Zechariah Howes, Ashfield, Ms.; arrived Eliot July 1, 1820; returned June 14, 1832; released Jan. 15, 1833.

Mrs. Howes (Lucy Hutchinson,) Lyndeboro' N. H.; arrived Brainerd Nov. 14, 1823, Mayhew May 18, 1824; married Nov. 1825.

John Smith, Goshen Ms.; born — 1780; departed Sept. 13, 1820; arrived Eliot March 20, 1821; released Jan. 15, 1833.

Mrs. Smith (— Putney,) Goshen, Ms.

Calvin Cushman, Goshen Ms.; born — 1783; departed Sept. 13, 1820; arrived Mayhew March 3, 1821, Hebron Dec. 15, 1827; released Jan. 15, 1833.

Mrs. Cushman (Laura Bardwell,) Goshen Ms.; born Belchertown — 1792.

Elijah Bardwell, Goshen Ms.; born Belchertown Ms. June 7, 1786; departed Sept. 13, 1820;

arrived Eliot May 14, 1821, Goshen Oct. 10, 1823; released Jan. 15, 1833.

Mrs. Bardwell (Lavina Howes,) Ashfield, Ms.

William Hooper, Berwick Me.; born — 1794; departed Sept. — 1820; arrived Mayhew March 3, 1821, Eliot — 1827; died Sept. 3, 1828.

Mrs. Hooper (Vina Everett,) Francestown N. H.; born Dedham Ms. —1794; arrived Mayhew March 21, 1823; died June 3, 1825.

Mrs. Hooper (Eliza Fairbanks,) Franklin Ms.; departed — 1827; married March 28, 1828; released Dec. 21, 1831.

Samuel Wisner—see Cherokees.

David Remington, Buffalo N. Y.; departed Nov. 29, 1821; arrived Mayhew March 6, 1822; returned Jan. 16, 1823; released.

Mrs. Esther Remington, New York City.

Philo P. Stewart, Pawlet Vt.; born — 1799; departed Oct. 31, 1821; arrived Mayhew Jan. 3, 1822; visited U. States March 9, 1825—Nov. — 1827; returned April 2, released Aug. 30, 1830.

Mrs. Stewart (Eliza Capen,) Pittsford Vt.; arrived Mayhew Nov. — 1827.

Stephen B. Macomber, Chatauque co. N. Y.; born — 1796; departed Feb. 19, arrived Bethel May 28, 1823; returned March 20, 1828; dismissed.

Mrs. Macomber, Westfield N. Y.

Anson Gleason, Hartford Ct.; departed Jan. —, arrived Emmaus May 3, 1823, Hachah June — 1824; visited U. States May—Dec. — 1826; arrived Mayhew — 1827; returned April 15, released May 9, 1831.

Mrs. Gleason (Bethiah W. Tracy,) born Lebanon Ct. — 1803; arrived Mayhew Dec. — 1826.

David Wright, Newport N. H.; born — 1795; departed Oct. — 1823; arrived Aiikhunnuh May — 1824; released Aug. 2, 1828.

Mrs. Wright (Lucinda Washburn,) Montpelier Vt.; born — 1802; died Nov. 13, 1826.

Ebenezer Bliss, Clarkson N. Y.; born Springfield Ms. —; departed Oct. — 1823; arrived Goshen May — 1824; visited U. States Dec. 11, 1826—Nov. — 1827; released May 9, 1831.

David Gage, Lyndeboro' N. H.; departed Oct. — 1823; arrived Emmaus June 1, 1824; released Jan. 15, 1833.

Mrs. Gage (Betsey Putnam,) Lyndeboro' N. H.

Samuel Moulton, born Bolton Ct. April 16, 1801; departed Nov. 20, 1826; arrived Goshen Jan. 16, 1827, Arkansas Dec. — 1832, Bethel Jan. 1, 1834; returned April 7, released June 13, 1837.

Mrs. Moulton (Lucinda Field,) Killingworth Ct.; departed — 1827.

Elijah S. Town, Granville N. Y.; born — 1804; arrived Mayhew Nov. — 1827; released Jan. 15, 1833.

Mrs. Town (Hannah E. Cone,) Manchester Ct.; arrived Mayhew — 1827; married — 1830.

John Dudley, Richmond Ms.; born — 1805; departed Boston Dec. 1, 1829; arrived Mayhew Jan. 11, 1830; returned June 1, released July 11, 1831.

Matthias Joslyn, Royalton Vt.; born Waitsfield Vt. Aug. 19, 1807; departed Boston Nov. 1, arrived Mayhew Dec. 23, 1830; died Dwight Nov. 21, 1833.

Mrs. Joslyn (Sophia M. Palmer,) born Thetford Vt. March 2, 1811;—see S. Newton, Cherokees.

Abner D. Jones, born Lisle N. Y. Sept. 12, 1802; arrived Pine Ridge Dec. 21, 1835; Mountain Fork — 1837.

Mrs. Jones (Eunice G. Robinson,) born Lenox Ms. Feb. 2, 1804.

Jared Olmstead, Homer N. Y.; born Ridgefield Ct. Aug. 19, 1811; departed New York Dec. 12, 1836; arrived Wheelock —.

Peter Auten, Chili N. Y.; born Ovid N. Y. Oct. 1, 1811; departed New York Dec. 12, 1836; arrived Bethel —; released Jan. 30, 1838.

Mrs. Auten (Lydia Chapman,) born Fairfield Ct. — 1803.

Anna Burnham, Lenox Ms.; born — 1781; departed Sept. —, arrived Mayhew Dec. 13, 1822; visited U. States March 19—Nov. 11, 1828; arrived Yoknokchaya March — 1829, Clear Creek — 1833.

Eliza R. Buer, Charleston S. C.; arrived Goshen June 15, 1825; returned Oct. 27, 1830; released.

Pamela Skinner, born Glastenbury Ct. — 1801; arrived Emmaus Nov. — 1827; returned June 14, released Aug. 28, 1832.

Nancy Foster, Marietta O.; departed Dec. 29, 1827; arrived Yoknokchaya March 1, 1839; released July 31, 1832.

Eunice Clough, born Bradford N. H. — 1803; departed Boston Dec. 1, 1829; arrived Mayhew Jan 11, Aiikhunnah July 29, 1830, Bethabara Oct. 27, 1832, Lukfoata July 13, 1835.

Louisa M. Williams, (daughter of L. S. Williams,) arrived Bethabara Dec. 16, 1834; returned Sept. 20, 1837; released.

Elizabeth A. Merrill, Stratham N. H.; arrived Eagle Town Dec. — 1835; returned April — 1838; released.

Mrs. Barnes (Nancy Woodbury) born Beverly Ms.; departed New York Dec. 12, 1836; arrived Bethabara — 1837.

CREEKS—1832—37.

Missionaries.

John Fleming, Mifflin co. Pa.; graduated N. J. C. 1829, Princeton 1832; arrived Creeks Jan. 2, 1833; released March 7, 1837.

Mrs. Fleming (Margaret Scudder,) Kingston N. J.

Missionary Physicians.

George L. Weed, M. D., born Catskill N. Y. Jan. 30, 1800; departed May —, arrived Dwight July 28, 1835, Union Feb. 5, 1828, Creeks May 1, 1832; released Feb. 25, 1834.

Mrs. Weed (Eliza H. Lathrop,) born Pittsfield Ms. March 20, 1800.

Roderick L. Dodge, M. D.—see Cherokees.

OSAGES—1826—37.

[Commenced by the United Foreign Missionary Society in 1820, and transferred to the A. B. C. F. M. in June 1826.]

Stations.

Union 1820—36; Harmony 1821—36; Hopefield 1823—36; Boudinot 1824—37.

Missionaries.

William F. Vaill, North Guilford Ct.; born Hadlyme Ct. June 7, 1783; graduated Y. C. 1806; departed April 14, 1820; arrived Union Feb. 18, 1821; visited U. States March 20, 1826—April 30, 1827; returned May 12, released Sept. 30, 1834.

Mrs. Vaill (Asenath Selden,) North Guilford Ct.; born Hadlyme Ct. Dec. 28, 1785.

Marcus Palmer—see Cherokees.

Nathaniel B. Dodge, Underhill Vt.; born Winchester N. H. June 5, 1781; departed Feb. 12, arrived Harmony Aug. 8, 1821, Boudinot March 12, 1830; visited U. States Sept. 17, 1832—May 26, 1833; released March 29, 1836.

Mrs. Dodge (Sally Gale,) Underhill Vt.; born Princeton Ms. July 21, 1784.

Benton Pixley, East Williamstown Vt.; born Great Barrington Ms. — 1783; graduated M. C. 1811; departed New York March 7, arrived Harmony Aug. 8, 1821, Boudinot Sept. — 1824; released Jan. 31, 1831.

Mrs. Pixley (Lucia F. Howell,) East Williamstown Vt.; born Manchester Vt.

William B. Montgomery, born Danville Pa.; departed New York March 7, arrived Harmony Aug. 8, 1821, Union Sept. — 1830; died Hopefield Aug. 17, 1834.

Mrs. Montgomery (Harriet Woolley,) New York City; departed March 7, arrived Harmony Aug. 8, 1821; married Oct. — 1827; died Union Sept. 5, 1834.

Amasa Jones, Woodstock Vt.; born Rindge N. H. April 24, 1798; departed Feb. 15, arrived Harmony Aug. 8, 1821; ordained Oct. 10, 1829; released Aug. 9, 1836.

Mrs. Jones (Roxana Stearns,) born Ashburnham Ms. May 7, 1795.

Missionary Physician.

George L. Weed—see Creeks.

Assistant Missionaries.

William C. Requa, born Mount Pleasant N. Y. — 1796; departed April 20, 1820; arrived Union Feb. 18, 1821, Hopefield — 1823; visited U. States June—Dec. — 1834, May—Dec. — 1836; returned July — 1837; released May 22, 1838.

Mrs. Requa (Susan Comstock,) born Wilton Ct. — 1795; departed New York March 7, arrived Harmony Aug. 8, 1821; married Oct. 2, 1822; died June 5, 1833.

Mrs. Requa (Jane Montgomery,) Danville Pa.; arrived Hopefield Dec. 20, 1834; died Oct. 30, 1835.

George Requa, Sing Sing N. Y.; born Mount Pleasant N. Y. — 1798; departed April 20, 1820; arrived Union Feb. 18, 1821, Hopefield — 1831; released Oct. 1, 1833.

Mrs. Requa (Sarah S. Clapp,) Cincinnati O.; arrived Union Dec. 22, 1823; died Aug. — 1826.

Mrs. Requa (Mary H. Austin,) Harmony; born Waterbury Vt. Jan. 19, 1811; married Harmony Oct. 25, 1827.

Daniel H. Austin, Waterbury Vt.; born Winchester Ct. Feb. 2, 1778; departed Feb. 9, arrived Harmony Aug. 8, 1821; released March 29, 1836.

Mrs. Austin (Lydia Hovey,) Waterbury Vt.; born Mansfield Ct. Sept. 27, 1784.

Abraham Redfield, born Orange co. N. Y. — 1795; departed New York April 20, arrived Union Feb. 18, 1821; visited U. States April—July — 1833; released March 29, 1836.

Mrs. Redfield (Phebe Beach,) Newburgh N. Y.; departed April 20, arrived Union Feb. 18, married March 10, 1821.

Samuel B. Bright, Potts Grove Pa.; born Nazareth N. J. Nov. 1, 1794; departed Feb. 11, arrived Harmony Aug. 8, 1821; released Dec. 16, 1834.

Mrs. Bright (Charlotte Stocker,) born Columbia co. Pa. June 19, 1821.

Richard Colby, born Merrimac N. H. — 1798; departed March 15, arrived Harmony June 1, 1824; released Dec. 16, 1834.

Mary Etris, born Philadelphia Pa. Dec. 17, 1785; departed March 15, arrived Harmony Aug. 8, 1821; released — 1836.

Mary B. Choate, Thetford Vt.; arrived Harmony May 26, 1833; released July 22, 1834.

Elvira G. Perkins, Thetford Vt.; arrived Harmony May 26, 1833; released — 1835.

PAWNEES—1834.

Missionary.

John Dunbar, Ware Ms.; born Palmer Ms. March 7, 1804; graduated W. C. 1832; departed Ithaca May 5, arrived Grand Pawnees Oct. 21, 1834; visited U. States Sept. — 1836—May — 1837.

Mrs. Dunbar (Esther Smith,) born Hadley Ms. Aug. 17, 1805; departed Jan. 30, arrived May 7, 1837.

Missionary Physician.

Benedict Satterlee, Elmira N. Y.; departed Ithaca March 1, arrived Pawnees May 27, 1836; died May 10, 1837.

Mrs. Satterlee (Martha A. Mather,) Fairfield N. Y.; born July 31, 1813; died Liberty Mo. April 30, 1836.

Assistant Missionaries.

Samuel Allis, Ithaca N. Y.; born Conway Ms. Sept. 28, 1805; departed May 5, arrived Pawnee Loups Oct. 23, 1834.

Mrs. Allis (Emeline Palmer,) Ithaca N. Y.; born — Ct. May 19, 1808; departed March 1, married Liberty Mo. April 23, arrived May 27, 1836.

OREGON INDIANS—1835.

Tribes.

Kayuses 1836; Nez Perces 1836; Flat Heads 1838.

Missionaries.

Henry H. Spalding, Prattsburgh N. Y.; graduated W. R. C. 1833; departed Feb. 12, 1836; arrived Nez Perces Sept. 1836.

Mrs. Spalding.

Cushing Eells, born Blandford Ms. Feb. 16, 1810; graduated W. C. 1834, E. Windsor 1837; departed New York March 19, arrived Aug. 29, 1838, Flat Heads —.

Mrs. Eells (Myra Fairbank,) born Holden Ms. May 25, 1805.

Asa B. Smith, born East Williamstown Vt. July 16, 1809; graduated M. C. 1834, New Haven 1837; departed March 15, arrived Aug. 29, 1838, Kayuses —.

Mrs. Smith (Sarah G. White,) born West Brookfield Ms. Sept. 14, 1813.

Elkanah Walker, born North Yarmouth Me. Aug. 7, 1805; graduated Bangor 1837; departed March 8, arrived Aug. 29, 1838; Flat Heads —.

Mrs. Walker (Mary Richardson,) born Baldwin, Me. April 1, 1811.

Missionary Physician.

Marcus Whitman, M. D., Rushville N. Y.; departed on exploring tour March 14, returned to U. States Aug. 27, 1835—March 1836 ;arrived Kayuses Sept. 1836.

Mrs. Whitman (Narcissa Prentiss,) Amity N. Y.; born Prattsburg N. Y. March 18, 1808; departed March 3, arrived Sept. 1, 1836.

Assistant Missionaries.

William H. Gray, Utica N. Y.; born — 1810; departed March 1, arrived Sept. 1, 1836; visited U. States Jan. 1—Aug. 21, arrived Nez Perces Aug. 1838.

Mrs. Gray (Mary A. Dix,) Ithaca N. Y.; born — 1811; departed New York March 19, arrived Aug. 21, 1838.

Cornelius Rogers, arrived Aug. 21, Nez Perces 1838.

SIOUX—1834.

Stations.

Lac qui Parle 1835; Lake Harriet 1835.

Missionaries.

Thomas S. Williamson, M. D.; Ripley O.; born Fairforest S. C. March 1800; graduated J. C. 1820; explored April 25—July 2, 1834; departed Ripley April 1, arrived Fort Snelling May 16, Lac qui Parle July 9, 1835.

Mrs. Williamson (Margaret Poage,) Ripley O.; born Mason co. Ky. Oct. — 1804.

Jedediah D. Stevens, Peterboro' N. Y.; born — 1800; arrived Stockbridge June — 1829; appointed Nov. 22, 1830; arrived Sioux May 30, 1835, Lake Harriet Sept. — 1835; released Aug. 13, 1839.

Mrs. Julia Stevens.

Stephen R. Riggs, born Steubenville O. March 23, 1812; graduated J. C. 1834; departed Feb. — 27, arrived June 2, 1837.

Mrs. Riggs (Mary A. C. Longley,) born Hawley Ms. Nov. 10, 1813.

Samuel W. Pond, Washington Ct.; arrived Lake Harriet —; appointed Oct. 3, 1837.

Mrs. Pond (Cordelia Eggleston,) Stafford N. Y.; married Nov. 22, 1838.

Assistant Missionaries.

Alexander G. Huggins, Clay O.; born Lincoln co. N. C. Feb. 18, 1802; departed March 26, arrived Fort Snelling May 16, Lac qui Parle July 9, 1835.

Mrs. Huggins (Lydia Pettyjohn,) born Highland co. O. Sept. 2, 1812.

Gideon H. Pond, Washington Ct.; arrived Lac qui Parle —; appointed Dec. 5, 1837; arrived Lake Harriet April — 1839.

Mrs. Pond (Sarah Poage,) Ripley O.; born Mason co. Ky. May — 1806; departed April 1, arrived Fort Snelling May 16, Lac qui Parle July 9, 1835; married Nov. 1, 1837.

Lucy C. Stevens, Peterboro' N. Y.; arrived May 30, 1835; married Rev. Mr. Gavin, Swiss missionary — 1839.

Fanny Huggins, born Brown co. O. Nov. 8, 1812; arrived Lac qui Parle June 1839.

OJIBWAS—1831.

Stations.

La Pointe 1831; Yellow Lake 1833—36; Sandy Lake 1833—34; Leech Lake 1833—37; Fon du Lac 1834; Pokeguma 1836.

Missionaries.

Sherman Hall, born Weathersfield Vt. April 30, 1801; graduated D. C. 1828, Andover 1831; departed June 13, arrived La Pointe Aug. 30, 1831.

Mrs. Hall (Betsey Parker,) born Pepperell Ms. Oct. 11, 1801.

William T. Boutwell, born Lyndeboro' N. H. — 1803; graduated D. C. 1828, Andover 1831; departed June 13, arrived Mackinaw July 13, 1831, La Pointe June 20, 1832, Leech Lake Oct. 3, 1833, Pokeguma Aug. 11, 1838.

Mrs. Boutwell (Hester Crooks,) born Drummond's Island May — 1817; married Fon du Lac Sept. 11, 1834.

Assistant Missionaries.

Frederic Ayer, Utica N. Y.; born West Stockbridge Ms. Oct. 11, 1803; departed May and arrived Mackinaw June 10, 1829, La Pointe Aug. 30, 1831, Yellow Lake Sept. 16, 1833, Pokeguma May 5, 1836.

Mrs. Ayer (Elizabeth Taylor,) born Heath Ms. — 1803; arrived Mackinaw May 30, 1828; married July — 1833.

Edmund F. Ely, Albany N. Y.; born North Wilbraham Ms. Aug. 3, 1809; departed July 5, arrived Sandy Lake Sept. 19, 1833, Leech Lake March 6, Fon du Lac Aug. — 1834.

Mrs. Ely (Catharine Bissell,) born Sault St Marie Nov. 25, 1817; married La Pointe, Aug. 30, 1835.

Joseph Town, Jacksonville Ill.; departed July 1, arrived La Pointe Sept. — 1834; released May 16, 1837.

Mrs. Town (Hannah Hill,) Chicago Ill.; arrived Sept. — 1835.

John L. Seymour, Plymouth Ct.; born — 1811; departed May —, arrived Mackinaw July — 1833, Yellow Lake Sept. — 1834, Pokeguma May — 1836.

Mrs. Seymour (Jane B. Leavitt,) Meredith N. H.; departed Oct. 7, arrived Mackinaw Nov. 11, 1833; married — 1837.

Grenville T. Sproat, born Middleboro' Ms.; arrived La Pointe Sept. — 1835; appointed —; visited U. States July — 1837—June — 1838.

Mrs. Sproat (Florantha Thompson,) born Middleboro' Ms. May 14, 1811; departed April 23, arrived June 29, 1838.

Delia Cooke, born New Hartford Ct. March 29, 1794; departed June 1, arrived Mackinaw Aug. 4, 1825, La Pointe — 1833, Fon du Lac May — 1836; released July 9, 1839.

Sabrina Stevens, arrived Maumee —, Mackinaw — 1828, La Pointe — 1833, Yellow Lake Sept. — 1834.

MACKINAW—1826—37.

[Commenced by the United Foreign Missionary Society in 1823, and transferred to the A. B. C. F. M. in 1826.]

Missionaries.

William M. Ferry, graduated U. C. 1820; arrived Mackinaw Oct. 19, 1823; released Aug. 6, 1834.

Mrs. Ferry.

Assistant Missionaries.

Martin Heydenburk, Skeneateles N. Y.; born L. I. Sept. 19, 1798; arrived Mackinaw Oct. 20, 1824; visited U. States Aug. — 1827—May — 1828; released Aug. 6, 1833.

Mrs. Heydenburk (Huldah W. Warner,) born Winfield N. Y. Dec. 19, 1803; arrived Mackinaw May 30, 1828.

John S. Hudson, arrived Mackinaw Aug. 4, 1825; released April 22, 1830.

Mrs. Hudson, arrived Mackinaw — 1825.

John Newland, Auburn N. Y.; arrived Mackinaw May 30, 1828; released April 22, 1829.

Mrs. Newland, Auburn N. Y.

Frederic Ayer—see Ojibwas.

Abel D. Newton, Ashfield Ms.; born — 1806; arrived Mackinaw Nov. 4, 1830; released Feb. 18, 1834.

Chauncey Hall—see Stockbridge Indians.

John L. Seymour—see Ojibwas.

Lucius Garey, Thetford Vt.; born — 1800; arrived Mackinaw May 18, 1834; released June — 1837.

Mrs. Garey (Frances M. Skinner,) Whitesboro' N. Y.

Mason Hearsey, Minot Me.; arrived Mackinaw July 11, 1834; returned April — 1835; released Feb. 9, 1836.

W. R. Campbell, Canandaigua N. Y.; born — Ms. — 1811; arrived Mackinaw Oct. 16, 1835; released July 11, 1837.

Mrs. Campbell (Dolly Farrar,) Petersham Ms.

Betsey McFarland, Plainfield N. Y.; born Charlemont Ms. — 1795; arrived Mackinaw July — 1824; returned Oct. — 1834; released.

Hannah Goodale, born Conway Ms. Feb. 3, 1787; departed April 22, arrived Mackinaw May 30, 1828; released Oct. 3, 1837.

Persis Skinner, Whitesboro' N. Y.; born Troy L. C. Sept. 18, 1808; arrived Mackinaw Nov. 4, 1830; married Rev. Mr. Denton, Swiss missionary Oct. — 1835; released Feb. 9, 1836.

See Mrs. Marsh and Mrs. Hall, Stockbridge Indians; and Mrs. Ayer, Miss Cooke, and Miss Stevens, Ojibwas.

STOCKBRIDGE INDIANS—1826.

Missionaries.

Jesse Miner, New Stockbridge N. Y.; born Guilford Ct. Sept. 22, 1781; departed May 19, arrived June 20, 1823; died March 22, 1829.

Mrs. Miner (Amanda Head,) New Stockbridge N. Y.; born Little Compton R. I. May 19, 1787; arrived Nov. 4, 1828; returned July — 1829; released.

Cutting Marsh, born Danville Vt. July 20, 1800; graduated D. C. 1826; Andover 1829; departed Oct. — 1829, arrived May 1, 1830.

Mrs. Marsh (Eunice O. Osmar,) Buffalo N. Y.; born Whitestown N. Y. — 1798; arrived Mackinaw — 1824; married Stockbridge Nov. 2, 1837.

Assistant Missionaries.

Augustus T. Ambler, Augusta N. Y.; arrived Nov. 4, 1828; died Yoknokchaya, Choctaws Feb. — 1831.

J. D. Stevens—see Sioux.

Chauncey Hall, Augusta N. Y.; born Rensalaerville N. Y. Sept. 3, 1803; arrived Mackinaw July 16, 1832, Stockbridge May — 1834; visited U. States May 4—July 20, 1835; released Sept. 21, 1837.

Mrs. Hall (Matilda Hotchkiss,) Utica N. Y.; born Cheshire Ct. — 1799; departed May 19, arrived Mackinaw June 14, 1828; married May 17, 1834.

Sophia Mudgett.

MAUMEE—1826—35.

[Commenced by the Western Missionary Society in Nov. 1822; transferred to the United Foreign Missionary Society in Oct. 1825, and to the A. B. C. F. M. in June 1826.]

Missionaries.

Isaac Van Tassel, ordained April — 1829; released — 1835.

Mrs. Van Tassel (— Badger.)

Assistant Missionaries.

Sidney L. Brewster, Geauga co. O.; arrived Maumee April — 1831; returned June — 1833; released.

Mrs. Brewster (Sarah Withrow,) Maumee; married June — 1832.

Hannah Riggs, Franklin Pa.; arrived Maumee Nov. — 1827; released Aug. 6, 1833.

Rebecca Newell, Bradford Vt.; born — 1790; arrived Seneca July — 1828, Maumee —; released Aug. 6, 1833.

NEW-YORK INDIANS—1826.

[Commenced by the New York Missionary Society in 1801; transferred to the United Foreign Missionary Society in Jan. 1821, and to the A. B. C. F. M. in June 1826.]

Stations.

Tuscarora 1801; Seneca 1811; Cattaraugus 1822; Alleghany 1834.

Missionaries.

Thompson S. Harris, born Piscataqua N. J. May 8, 1799; graduated N. J. C. 1819, Princeton 1822; arrived Seneca Nov. 2, 1822; released March 29, 1830.

Mrs. Harris (Marianne La Tourrette,) born Amwell N. J. July 23, 1801.

Joseph Lane, Sanbornton N. H.; born Kensington N. H. Feb. 14, 1797; graduated Bangor 1826; arrived Tuscarora Jan. 3, 1827; released Jan. 8, 1828.

Mrs. Lane (Rebecca Philbrick,) born Sanbornton N. H. March 24, 1805.

John Elliot, Newcastle Me.; born Boston Ms. Oct. 5, 1801; arrived Tuscarora June 22, 1827; ordained June 1831; released May 7, 1833.

Mrs. Elliot (Mary Ward,) Niagara N. Y.; born Dummerston Vt. Aug. 22, 1801; married Nov. 19, 1827.

Asher Wright, born Hanover N. H. Sept. 7, 1803; graduated Andover 1831; departed Oct. 17, arrived Seneca Nov. 9, 1831.

Mrs. Wright (Martha Egerton,) born Randolph Vt. Aug. 1808; died Jan. 7, 1832.

Mrs. Wright (Laura M. Sheldon,) Barnet Vt. born St. Johnsbury Vt. July 10, 1809; arrived Seneca Feb. 5, 1833.

Asher Bliss, born West Farlee Vt. Feb. 20, 1801; graduated A. C. 1829, Andover 1832; arrived Cattaraugus Nov. 2, 1832.

Mrs. Bliss (Cassandra Hooper,) Boylston Ms.; born New Braintree Ms. Feb. 14, 1802.

William Williams, Lisle N. Y.; born Sandersfield Ms. July 12, 1773; departed Oct. 8, arrived Tuscarora Oct. 23, 1834; released Aug. 29, returned Oct. 1, 1837.

Mrs. Williams (Mehetibel Stearns,) born Sturbridge Ms. Nov. 6, 1775. [Mr. and Mrs. W. are the parents of L. S. and A. V. Williams and Mrs. Wood, of the Choctaw mission.]

William Hall, Hanover N. Y.; born Dracut Ms. Sept. 20, 1808; arrived Alleghany Oct. 23, 1834.

Mrs. Hall (Emeline Gaylord,) Hanover N. Y.; born Norfolk Ct. Sept. 22, 1808.

Gilbert Rockwood, Monson Ms.; born Warren Ms. Aug. 29, 1811; arrived Tuscarora Nov. 18, 1837; ordained July 3, 1839.

Mrs. Rockwood (Avis Hooper,) Boylston Ms.; born New Braintree Ms. March 31, 1806.

Assistant Missionaries.

William A. Thayer, born Roxbury Ct. Aug. 5, 1792; departed New York April 27, arrived

Cattaraugus May 24, 1822; released Nov. 3, 1832.

Mrs. Thayer (Susan Whiting,) born Colebrook Ct. Sept. 16, 1800.

Hanover Bradley, born East Haven Ct. Jan. — 1795; arrived Seneca — 1823; released Aug. 6, 1833.

Mrs. Bradley (Catharine Wheeler,) Westmoreland N. Y.; born Fairfield Ct. May 14, 1803; married Jan. 7, 1829.

Asenath Bishop, Homer N. Y.; born Westmoreland N. Y. July 1, 1794; arrived Seneca Feb. 20, 1823; absent from the station Nov. 3, 1836—Aug. 20, 1838.

Nancy Henderson, arrived Cattaraugus Sept. — 1824; released Feb. 24, 1830.

Rebecca Newell—see Maumee.

Emily Root, Lenox Ms.; born Farmington Ct. March 1805; arrrived Seneca Oct. — 1827; released — 1833.

Elizabeth Stone, Brighton N. Y.; born Colerain Ms. March 28, 1804; arrived Tuscarora — 1831; released — 1837.

Relief Thayer, born Thetford Vt. March 4, 1807; arrived Cattaraugus Nov. 2, 1832; released Dec. 1, 1835.

Fidelia Adams, born Enosburgh Vt. Jan. 21, 1813; arrived Cattaraugus June — 1837.

Hannah T. Whitcomb, Homer N. Y.; arrived Tuscarora Oct. 5, 1839.

See Mrs. Conde and Mrs. Lyons, Sandwich Islands.

ABERNAQUIS—1835.

Native Preacher.

Peter P. Osunkherhine, St. Francis L. C.; appointed Nov. 17, 1835; ordained June — 1836.

RECAPITULATION.

MISSIONS 26; STATIONS 68.

	Whole no.	*Deceased.*	*Released.*	*Pres. no.*
West Africa.				
Missionaries,	3	1		2
Assistant missionary,	1			1
Female assist. miss.	4	1		3
Total,	8	2		6
South Africa.				
Missionaries,	4		1	3
Missionary physician,	1			1
Female assist. miss.	6	2	1	3
Total,	11	2	2	7
Greece.				
Missionaries,	4			4
Female assist. miss.	4			4
Total,	8			8
Turkey.				
Missionaries,	15	1	1	13
Assistant missionary,	1			1
Female assist. miss.	15	2		13
Total,	31	3	1	27
Cyprus.				
Missionaries,	3	1		2
Female assist. miss.	2			2
Total,	5	1		4
Syria.				
Missionaries,	10	2		8
Missionary physician,	1	1		
Female assist. miss.	10	2	1	7
Total,	21	5	1	15
Nestorians.				
Missionaries,	3			3
Missionary physician,	1			1
Assistant missionary,	1			1
Female assist. miss.	5	1		4
Total,	10	1		9
Mohammedans of Persia.				
Missionary,	1			1
Female assist. miss.	1			1
Total,	2			2
Mahrattas.				
Missionaries,	18	5	6	7
Assistant missionaries,	5	2	1	2
Female assist. miss.	25	5	10	10
Total,	48	12	17	19
Unconnected with a Mission.				
Missionaries,	2		2	
Female assist. miss.	1		1	
Total,	3		3	
Madras.				
Missionaries,	2			2
Assistant missionary,	1			1
Female assist. miss.	4	1		3
Total,	7	1		6
Madura.				
Missionaries,	11		2	9
Missionary physician,	1			1
Female assist. miss.	13	4		9
Total,	25	4	2	19
Ceylon.				
Missionaries,	10	4		6
Missionary physician,	1			1
Assistant missionary,	1			1
Female assist. miss.	16	5	1	10
Total,	28	9	1	18
Siam.				
Missionaries,	9			9
Missionary physician,	1			1
Female assist. miss.	12	1		11
Total,	22	1		21
China.				
Missionaries,	4	1		3
Missionary physician.	1			1
Assistant missionary,	1			1
Total,	6	1		5
Singapore.				
Missionaries,	6		1	5
Assistant missionary,	1			1
Female assist. miss.	5	1		4
Total,	12	1	1	10

	Whole no.	Deceased.	Released.	Pres. do.
Indian Archipelago.				
Missionaries,	3	2	1	
Female assist. miss.	3	1	2	
Total,	6	3	3	
Borneo.				
Missionaries,	6			6
Female assist. miss.	7			7
Total,	13			13
Sandwich Islands.				
Missionaries,	30		4	26
Missionary physicians,	5		3	2
Assistant missionaries,	20	1	5	14
Female assist. miss.	61	4	12	45
Total,	116	5	24	87
South America.				
Missionaries,	2		2	
Cherokees.				
Missionaries,	11	3	1	7
Missionary physician,	1		1	
Assistant missionaries,	25	2	19	4
Female assist. miss.	49	9	23	17
Total,	86	14	44	28
Chickasaws.				
Missionaries,	4		4	
Female assist. miss.	6	1	5	
Total,	10	1	9	
Choctaws.				
Missionaries,	10	2	4	4
Missionary physician,	1		1	
Assistant missionaries,	25	4	19	2
Female assist. miss.	39	6	25	8
Total,	75	12	49	14
Creeks.				
Missionary,	1		1	
Missionary physician,	1		1	
Female assist. miss.	2		2	
Total,	4		4	
Osages.				
Missionaries,	5	1	4	
Assistant missionaries,	6		6	
Female assist. miss.	15	4	11	
Total,	26	5	21	
Pawnees.				
Missionary,	1			1
Missionary physician,	1	1		
Assistant missionary,	1			1
Female assist. miss.	3	1		2
Total,	6	2		4
Oregon Indians.				
Missionaries,	4			4
Missionary physician,	1			1
Assistant missionaries,	2			2
Female assist. miss.	6			6
Total,	13			13

	Whole no.	Deceased.	Released.	Pres. no.
Sioux.				
Missionaries,	4		1	3
Assistant missionaries,	2			2
Female assist. miss.	8		2	6
Total,	14		3	11
Ojibwas.				
Missionaries,	2			2
Assistant missionaries,	5		2	3
Female assist. miss.	9		3	6
Total,	16		5	11
Mackinaw.				
Missionaries,	1		1	
Assistant missionaries,	7		7	
Female assist. miss.	9		9	
Total,	17		17	
Stockbridge Indians.				
Missionaries,	2	1		1
Assistant missionaries,	2	1	1	
Female assist. miss.	4		2	2
Total,	8	2	3	3
Maumee.				
Missionary,	1		1	
Assistant missionary,	1		1	
Female assist. miss.	4		4	
Total,	6		6	
New-York Indians.				
Missionaries,	8		4	4
Assistant missionaries,	2		2	
Female assist. miss.	18	1	10	7
Total,	28	1	16	11
Abernaquis.				
Missionary,	1			1
SUMMARY.				
Missionaries,	201	24	41	136
Missionary physicians,	17	2	6	9
Assistant missionaries,	110	10	63	37
Female assist. miss.	366	52	124	190
Total,	694	88	234	372

Were graduated at Colleges;—

Yale,	21
Williams,	21
Amherst,	21
Dartmouth,	19
Middlebury,	18
Union,	15
New Jersey,	9
Rutgers,	6
Bowdoin,	5
Jefferson,	5
Hamilton,	4
Dickinson,	3
Ohio,	3
Brown,	2
Vermont,	2
North Carolina,	2
Western Reserve,	2
Harvard,	1
Virginia,	1

Center,	1
Miami,	1
Pennsylvania Co.,	1
Pennsylvania U.,	1
Washington, Pa.	1
Unknown,	5
Total,	170

Were educated at Theological Seminaries;—

Andover,	77
Princeton,	28
Auburn,	18
New Haven,	7
Union,	7
New Brunswick,	6
Bangor,	3
Southern,	2
Lane,	2
East Windsor,	2
Hudson,	1
Western,	1
Unknown,	6
Total,	154

Average Age and Term of Service.

	Years.	*Months.*	*Days.*
(*) Average age of the men who have died in the service of the Board,	33	5	11
(†) Average age of the women who have died in the service of the Board,	29	6	14
(‡) Average term of service of the men who have died in the service of the Board,	4	4	15
(‖) Average term of service of the women who have died in the service of the Board,	4	5	18
(§) Average term of service of the men who have been released from the service of the Board,	6	5	16
(¶) Average term of service of the women who have been released from the service of the Board,	6	5	16
Of the men who have died, the average age when they entered the service of the Board was	29		26
Of the women who have died, the average age when they entered the service of the Board was	25		26

(*) This includes thirty-three names. The three omitted, for want of information, are Mr. Montgomery of the Osages, Doct. Satterlee of the Pawnees, and Mr. Ambler of the Stockbridge mission.

(†) Including forty names, and omitting the following twelve:—Mrs. Poor and Mrs. Hall of Ceylon, Mrs. Johnson of Siam, Mrs. Finney, Mrs. Palmer, Mrs. Hitchcock and Mrs. Fernal of the Cherokees, Mrs. Kingsbury and Mrs. Dyer of the Choctaws, and Mrs. Montgomery, Mrs. Jane Requa, and Mrs. Sarah Requa of the Osages.

(‡) Including the whole number—thirty-six.

(‖) Including the whole number—fifty-two.

(§) Including the whole number—one hundred and ten.

(¶) Including the whole number—one hundred and twenty-four.

The youngest who has died in the service of the Board, was Mrs. Harriet Newell, soon after she had entered on her twentieth year; and she was also the first that died. The eldest, by several years, was the Rev. Ard Hoyt, in his fifty-eighth year, who entered the service in his forty-eighth year. The next in age entered the service at nearly the same period of life. Three others, out of the eighty-eight, reached the age of forty.

It will be seen that the average terms of service of the men and women who have been released, are the same. The difference is not six hours, although there are one hundred and sixty-nine different periods of service, out of the two hundred and thirty-four, which compose the two classes.

ANNUAL RECEIPTS AND EXPENDITURES OF THE BOARD.

Receipts.		*Expenditures.*	
1811—	999 52	1811—	555 38
1812—	13,611 50	1812—	9,558 68
1813—	11,361 18	1813—	8,611 05
1814—	12,265 56	1814—	7,077 62
1815—	9,993 89	1815—	5,026 80
1816—	12,501 03	1816—	15,933 83
1817—	29,948 63	1817—	20,484 71
1818—	34,727 72	1818—	36,246 25
1819—	37,520 63	1819—	40,307 25
1820—	39,949 45	1820—	57,420 93
1821—	46,354 95	1821—	45,756 41
1822—	60,087 87	1822—	59,323 89
1823—	55,758 94	1823—	66,379 75
1324—	47,483 58	1824—	54,157 05
1825—	55,716 18	1825—	41,468 53
1826—	61,616 25	1826—	59,012 94
1827—	88,341 89	1827—103,430 30	
1828—102,009 64		1828—107,676 25	
1829—106,928 26		1829—	92,533 13
1830—	83,019 37	1830—	84,797 66
1831—100,934 09		1831—	98,312 75
1832—130,574 12		1832—120,954 95	
1833—145,844 77		1833—149,906 27	
1834—152,386 10		1834—159,779 61	
1835—163,340 19		1835—163,254 00	
1836—176,232 15		1836—210,407 54	
1837—252,076 55		1837—254,589 51	
1838—236,170 98		1838—230,642 80	
1839—244,169 82		1839—227,491 56	
$2,511,924 81		$2,531,097 90	
		2,511,924 81	
		Balance,	$19,173 09

COMMUNICATIONS FROM THE MISSIONS.

Ceylon.

GENERAL LETTER FROM THE MISSION, DATED JUNE 12TH, 1839.

Causes of increased Labor and Responsibility in the Mission.

THE object of this letter is to show in what manner, when a mission is successful, the labors and responsibility of the missionaries are, for a long period, increased very nearly in proportion to the progress and success of their plans; pre that, consequently, the very fact that the divine blessing prospers the labors of the mission, constitutes a reason, in all ordinary cases, why it should be furnished with an increased number of laborers, and with larger pecuniary allowances. Different as this may be from the common expectations of the friends of missions, a little consideration will render it obvious to all.

1. *The increase of church members* makes an addition to our responsibilities and cares. How numerous and trying are the cares of a faithful pastor in America! Yet they have but a distant approximation to the care of a foreign missionary over his flock. In a christian land the pastor is aided and encouraged by the interest and sympathy of many of his people. The missionary, on the other hand, is constrained to feel that he is a foreigner and among strangers. The flock he feeds, is weak and ignorant and prejudiced, and is surrounded by ravenous wolves seeking whom they may devour. He is troubled by the often repeated story of their worldly cares and sorrows, and frequently disappointed in his best devices for their good. It is not easy for any people to lay aside their old habits and form new ones; and among the Hindoos there is a peculiar aversion to change. Some of the practices of heathenism are so intimately connected with the national customs of the people, that it is difficult to shew their unlawfulness from scripture authority. Hence the cares of a missionary are increased by additions to the church, as the cares of a mother are increased by a growing family of sickly children.

2. Our cares and responsibilities are increased by the increase of our *native assistants*. They enable us to extend our influence among the people, but are themselves a source of responsibility and care. It is often remarked, We do not know what we should do without their assistance; while at the same time we lament that they are no better fitted for their work. They have imperfect conceptions of the holy character of Christianity, and have imbibed from their youth many erroneous principles, which are not easily eradicated. Hence they cannot be confided in, out of certain limits, and require constantly a sort of parental supervision. We consider it very desirable that a distinct course of mental and moral training should be pursued for their improvement. Something of the kind has been attempted with encouraging prospects.

3. Our *native free schools*, and particularly our English schools, in order to be made efficient and useful, require much of a missionary's time and attention. They add their quota to the list of duties and cares.

4. There is a large class of *youth, formerly taught in our schools*, scattered in different villages among their heathen friends, who have considerable knowledge of the Bible, and can read well. They are the fruits of our system of labor, and we feel a special interest in their welfare. But they are of necessity almost entirely neglected. If they could be sought out, and conversed with, and invited to call on the missionary, it is highly probable that many of them would be rescued from a course of sin and saved. Sometime ago efforts were made to find the females of this class who had been taught in the schools at Manepy. Forty-four were found, twenty-seven of whom were married. They were supplied with portions of Scripture, which they received with apparent pleasure, and were exhorted to walk according to the instruction they had received.

5. *Adults are better prepared* by their increasing knowledge of Christianity and unbelief in their own systems to hear and understand the truth, and also to become savingly acquainted with it, than they formerly were. But where are the men to labor among them? So many other duties rest upon us, especially upon those best qualified for this kind of labor, that but a small portion of time can be devoted to them. Transient and occasional labors do not promise much. To do any thing effectually for their welfare, a man

should be free from the distraction produced by a great variety of cares, and should be devoted to this work. Their hearts are hard as the rock, and the fire and the hammer must be applied with unremitted diligence to break them in pieces.

6. The *female boarding school* at Oodooville demands increasing time and attention. No part of our system of labor affords us more gratification than this. No part has been attended with greater success. The budding influences of piety are here carefully matured, and religious feeling and principle are cultivated under auspices more favorable for their appropriate developement, than those enjoyed by any other class of beneficiaries connected with the mission. It never was more important and interesting than at the present time, and never did the interests of the institution require so much labor and care as now.

7. The *wives of our native assistants*, especially those who have been educated in the female boarding school, are often spoken of as a class requiring instruction and care. We regard their children as possessing eminent advantages, in comparison with others, for being hereafter useful helpers in the mission. The number of this class is not large, but it is constantly increasing and will eventually form, as was remarked in a former communication, the nucleus of permanent christian communities.

8. The *seminary* on its present plan urgently requires and richly deserves a much greater amount of missionary labor, than can now be given to it. As special mention was made of the wants of this institution, in the letter sent by the delegation, we need not enlarge on this head. A few things, however, should be said. We feel that the standard of education should be as high in this institution, as it is in institutions of a similar character in England and America. We do not mean that the course of study should be precisely the same, but that the same standard of mental cultivation should be aimed at. This is necessary for the same reasons that make it necessary in England and America. Our young men will never be well qualified for the work of the ministry without it. The many prominent defects in our best assistants appear to us as so many arguments urging the necessity of a more complete and thorough course of education than has hitherto been attained. We also consider it of the first importance that moral and religious influence should be united with every process of mental culture. Now our whole mission, considering the disadvantages of our being foreigners, both to the language and habits of the people, are not more than equal to the board of instruction and government in a suitably endowed college in a christian country. Does one in a heathen country require less.

9. The last particular we will mention in this connection, is the *press*. It must appear quite obvious, on reflection, that nearly the whole time of a missionary is demanded in direct editorial labor. The printing-office is now in such a state of efficiency that two thousand reams of paper may be worked up yearly. The interests of the Bible and tract society, to which it is mainly devoted, require that a person should be placed in connection with the establishment whose first business shall be to correct and revise the sheets preparing for the press. There is also a great amount of labor to be done in the way of preparing books, revising tracts and Scriptures, etc., which can never be performed by an editor alone, but will draw more or less upon the time of other members of the mission. There is a great mass of mind in this land receiving the rudiments of education, and that will be lost and worse than lost to every good cause, if it is not cultivated aright. If books of the right sort are not furnished in considerable variety, bad books will, by the agency of the enemy, find their way into the towns and villages, and be the means of polluting and destroying precious souls. The influential heathens in Madras are already making use of the press to disseminate the knowledge of the more plausible parts of their system of error. Infidelity and Socinianism are also promulgated among the natives, and have gained some adherents. How important is it, in this view, that the christian press should, as far as possible, pre-occupy the ground, and send forth into the community books of an interesting and healthful moral character? How can the people be lifted above their prejudices, but by giving them elevated views and an extensive range of thought? And how can these be attained without some acquaintance with books? How can a taste for reading be formed among a people naturally so indolent, without first exciting a thirst for knowledge? And how can this be done without supplying them with, at least, a gleaned handful from the vast variety of interesting and useful books? It is true those who have learned English well enough to understand it, may enjoy facilities for reading

to almost any extent. But books in English for reading and study, are seldom adapted to interest the Tamul mind. Adequately to meet their wants, books must be entirely remodeled, or written anew in Tamul. We also considered it important to commence a periodical in Tamul and English, for the benefit more especially of youth, and are dissuaded from it only by the urgency of other indispensable duties. Nearly all the books that have hitherto been published, have been of a strictly religious character, so that there is yet a great deficiency in common school books. We have no books of history, geography, or arithmetic. We have no books for the theological student to perfect himself in the knowledge of the evidences of Christianity, the history of the Bible, etc. We have the Bible, precious book, and we know, in comparison with others, it outweighs them all. But just as valuable as other helps are in America, so valuable are they here, and as necessary for enlightning, sanctifying and saving the people. The practical sentiment of the church in regard to the institutions, she cherishes in her own bosom, must be extended to her pagan neighbors. In no other way can she discharge herself of the obligation to "do unto others as she would they should do unto her."

Urgent Demand for additional Missionaries.

The increasing variety and responsibility of our labors, which, we trust, have been clearly shown, are a necessary consequence of the system we are pursuing, and afford gratifying proof of its progress and success.

In order to give just importance to what we have already said, we wish to make a few remarks on the connection of our labors with the continental field. We will first offer this general remark.

That as this is one of the oldest missions of the Board, and has pursued a system of labor in some respects peculiar, which has been attended with gratifying success, the missionary world are looking with interest for the expected results and developements of our operations. Hence, other interests, besides those immediately concerned, are involved in the efficiency and success of our labors.

2. The influence of our labors in the seminary and female boarding school connects us with the continent. Our educated young men and women have always been in demand for the continent; and we believe it will continue to be the case. We do not suppose our seminary, even if carried forward under the most favorable auspices, will be able to supply more than a fractional part of the wants of the great field; certainly not so as to supersede the necessity of our brethren there taking such measures to provide for their own wants, as they would do if our seminary did not exist. It is a long and arduous work to train up well qualified native assistants and preachers. Age, as well as education, is necessary to form an established character. If after twenty years we are only beginning to realize some of the objects aimed at in this institution, we cannot reasonably suppose that circumstances have changed so that the same work may be done now within less than half that period. The fears and prejudices which were once felt by our young men in regard to their laboring on the continent, have greatly diminished; and as facilities for communication increase, and the way for their going is more effectually smoothed. We shall not be surprised if many of them prefer to labor in that field, rather than in Jaffna. We have no doubt that our brethren on the continent will partake, more largely than they have hitherto done, of the fruits of our seminary, and their wants as well as ours should be considered in weighing the claims of this institution.

3. The influence of our labors in connection with the press extends over the whole Tamul country. We send the same number of Scriptures to the continent as are distributed in Jaffna, and twice the number of tracts. Besides being sent to the Madura mission, our tracts are sent to Negapatam, Combaconum, Tanjore, Trichinopoly, Salem, Coimbatoor, Palamcottah, Nagercoil, and Madras. This is owing to two reasons.

1. The facilities we enjoy for distributing our publications on the continent; and

2. The popular character of our tracts. Though we are separated by an arm of the sea, it offers no serious obstacle, as dhonies are frequently crossing at almost all seasons of the year. As Jaffna is only one third the distance of Madras from Madura, it is obvious that our missionary brethren on the southern part of the peninsula will place more or less dependence on our press to furnish them with books. Hence our labors in this connection assume an importance they would not otherwise possess.

The considerations that have been presented, will, we trust, shew the Committee the importance of sending a full reinforcement as soon as possible. We do not wish to disparage the interesting and important fields now open on the continent. We shall rejoice to see a new mission planted on the delta of the Coleroon, and we do not think that less than the number asked for that purpose will secure the object. But we think, to give that mission the best possible advantage, is to afford us the assistance we require. We shall be happy to pour into its bosom the richest treasures of our press and seminary. We feel that we have come to a point in our operations, where unless we receive timely and adequate assistance, not only will our strength fail, but some of the most important interests of the mission will be seriously retarded. It is known to you that Mr. Hoisington has been for some time in feeble health. He is about to make a trip on the continent with the hope of its being beneficial. This makes the wants of the seminary of peculiarly pressing importance.

RECENT INTELLIGENCE.

MEDITERRANEAN MISSIONS.—By letters from Smyrna, under date of 18th September, information is brought that Mr. Pease of the Cyprus mission was called away from his labors by death on the 28th of August, after having been sick twenty-one days of fever. No further particulars have been received.

Messrs. Beadle, Sherman, and Jones, with their wives, arrived safely at Smyrna. On the 18th of September Mr. and Mrs. Sherman went on board a steam-packet for Beyroot, whither they would soon be followed by Mr. and Mrs. Beadle. Mr. and Mrs. Jones had previously proceeded to Trebizond, on their way to join the mission to the Nestorians at Ooroomiah.

At Constantinople the opposition of the Armenians to the reform which had been going forward among them, had, to a great degree subsided. Some of those who had been banished had been permitted to return to Constantinople, and others were said to be on the way back.

Letters from Doct. Grant and Mr. Homes had been received at Constantinople to August 2d, when they were at Mardin, whither they had gone from Diarbeker. They were well, but could not safely leave the place on account of the disturbed state of the country.

MAHRATTAS.—The Rev. Messrs. Burgess, French, and Hume, with their wives and Miss Farrar, who embarked at Salem, in the brig Waverly, captain Ward, on the 1st of April last, arrived at Bombay August 10th, having touched on their way at Zanzibar on the coast of Africa, and at Muscat, near the entrance to the Persian gulf. The missionaries mention their great obligations to the captain, officers, and crew of the brig for the uninterrupted kind attentions which were shown them during the voyage.

CHOCTAWS.—On the 11th of November, Mr. Wright of Wheelock writes that one person had been received to his church, and five to that of Mr. Hotchkiss at Good Water. Two more, at least, it was expected would be added to the Wheelock church in December. In other respects the state of religion among the Choctaws remrined in nearly the same state that it had been for the last year.

HOME PROCEEDINGS.

UNDER the foregoing head it is intended hereafter to insert notices of the organization and annual meetings of auxiliary and other co-operating societies, with occasional extracts from their annual reports; the appointment, proceedings, and reports of agents; interesting portions of domestic correspondence; ordinations and embarkation of missionaries; statements and addresses to the patrons and friends of the Board; and such other similar matter as may seem adapted to promote the object of this work. Agents of the Board, secretaries of auxiliaries, and delegates to meetings of auxiliaries, are respectfully invited to furnish such information and remarks, relating to their several labors, as will render it practicable to accomplish the object designed.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.—*Windham County North.* The annual meeting was held in Rev. Mr. Robinson's meeting-house, North Killingly, on Tuesday Sept. 17th. Rev. D. Dow, of Thompson, the vice president, presided; the president, Rev. Mr. Whitmore, of Westfield, being prevented by sickness from attending. The treasurer reported that the collections for the year amounted to $1,612, including a legacy of $300 from an individual deceased. This was about the same as was contributed the preceding year. The Rev. C. Eddy, general agent, attended and addressed the meeting as a delegate from the Board. Spirited addresses were also made by the Rev. Messrs. Tillotson of Brooklyn, Rockwood and Hough of South Woodstock, and others. A resolution was passed unanimously to raise at least $2,000 the ensuing year; and another resolution, pledging those who sustained it to double their own individual contributions, was carried by a large majority rising from their seats. The next annual meeting is to be at South Woodstock, on the Tuesday following the annual meeting of the Board.

Windham County South.—The annual meeting was held in Rev. Mr. Whiton's meeting-house, Scotland. The president, Rev. Mr. King, being absent, the Rev. Mr. Whiton presided. The treasurer, Z. Storrs, Esq., owing to a failure on the part of the associations to make their returns in season, was able to make only a partial report. From that it appeared probable that the amount of contributions this year would be something less than in the preceding year. The secretary, Rev. John E. Tyler of Windham, read a highly interesting report, and the meeting was addressed by the general agent, Rev. C. Eddy, Rev. Messrs. Atwood of South Mansfield, and Warren of Canterbury.—The receipts of this auxiliary for past years have been from $770 to $790. From the spirit manifested at the annual meeting, the hope is cherished that this year will witness a large increase.—The next annual meeting is to be in Windham, on the second Tuesday after the annual meeting of the Board.

Hartford County South.—The annual meeting was held in Upper Middletown, in the meeting-house of Rev. Z. Crocker, on Tuesday, Oct. 1st. The Rev. Dr. Chapin, president, Rev. Z. Crocker, secretary, and H. S. Ward, Esq., treasurer, were all present, with most of the clergymen belonging to Hartford South Consociation, and many lay delegates from neighboring churches. The congregation was addressed by the Rev. Eli Smith, missionary of the Board from Syria, and the Rev. C. Eddy, who attended as a delegation from the Board.—The treasurer's report was imperfect, because but few associations had made returns to him. By the acknowledgments of the treasurer of the parent Board, it appears that during the year ending July 31st, this auxiliary had paid $2,584,31. Most of the clergymen present expressed individually a determination to make far more vigorous efforts for the cause this year than they had ever done. If the feeling awakened and expressed at the meeting should continue, and be frequently expressed at the monthly concerts and from the pulpit, liberal as have been the contributions in years past, they would be greatly increased.

The Middlesex Consociation held their annual foreign missionary meeting at Essex, on Wednesday October 2d, in the Town Hall. The venerable father in the ministry, the Rev. Mr. Hotchkiss of Saybrook, presided. The treasurer, S. M. Pratt, Esq., made a report, so far as the returns from the associations enabled him to do it; from which it appeared that the liberality of the churches to this cause had somewhat declined during the year. A statement of the exigencies and prospects of the parent Board was made by the general agent, Rev. C. Eddy, after which very spirited remarks were made by Rev. Messrs. Hyde of Westbrook, Crane of Saybrook, and other clergymen.—The officers chosen for the ensuing year, are Rev. Isaac Parsons, president, Rev. George I. Carrington, secretary, and Selden M. Pratt, Esq., treasurer.

New Haven East.—The annual meeting was held, in connection with the Consociation, at Fairhaven, in Rev. Mr. Swan's church, on Thursday P. M., Oct. 3d. The Rev. Mr. Dodd of East Haven, presided. After an address from the Rev. Eli Smith, from Syria, and a statement of the wants of the Board with remarks by the general agent. A resolution was introduced and warmly advocated by a number of clergymen, and passed almost unanimously, to the following effect, "That we who are present will double our own contributions to the Board, and will use our influence to get the congregations with which we are connected to double theirs." But few congregations had made their annual donations, but where they had, it was the purpose of the pastors, which in some instances it is known has been carried into effect, to have the collections renewed immediately, for the purpose of getting them doubled. From this auxiliary the receipts for the last year amounted to $1,173,52.—President, Rev. Mr. Dodd, East Haven; secretary, Rev. Z. Whitmore, North Guilford; treasurer, S. Frisbie, Esq., Branford.

New Haven City.—The different congregations in the city which contribute to the funds of the Board met by appointment in the central church, Rev. Mr. Bacon's, on the evening of Sabbath, October 6th. A very intelligent and crowded audience listened with intense interest for an hour and a half to a statement from Rev. Eli Smith, from Syria, respecting the changes which have taken place in the Turkish empire, the openings and encouragements to preach the gospel there, and the happy effects which his eyes have already seen crowning the labors of our brethren in that field. After a statement of the wants of the Board by the general agent the subject was left with the pastors to be presented to their respective congregations on the following Sabbath, for the purpose of taking the annual collections. In the report of what was done in the city the last year, prepared by F. T. Jarman, the treasurer, and read by Rev. Leonard Bacon, it was pleasant to notice that one of the very largest sources of income was the Sabbath school in the North Church. The delegation, by request, visited and addressed this school, and while the deep interest taken by these children in the missionary enterprise, was manifested and the pleasure they feel in learning its prosperity, while their own contributions to it amount to more than $200 annually, the delegates could not forbear to wish and to pray that soon every Sabbath school in the land might become in like manner an auxiliary foreign missionary association. Trained in this manner, they will become efficient laborers in the cause hereafter.

Massachusetts.—*The Franklin County Auxiliary* held its annual meeting in the meeting-house of the Rev. Dr. Packard, in Shelburne, on Wednesday, October 9th. Eight pastors, a number of lay delegates from neighboring churches, and a respectable congregation attended. The day was spent in holding the anniversaries of four other societies in connection with this. The Rev. A. Chandler presided, Rev. R. C. Hatch, the secretary, read his report, and the treasurer's report was read by Rev. S. Washburn. Rev. C. Eddy, the general agent, and Rev. Ephraim Spaulding attended as a delegation from the Board, and addressed the meeting. Addresses were also made by Rev. Dr. Packard, Rev. Messrs. Ware, Clark, Washburn, and others; and a resolution adopted by a large majority of the people in attendance to double their own contributions, and to do their utmost to secure double from the congregations to which they belonged. The meeting was one of deep interest, and cannot fail to be profitable to those who were there, and through them to the churches.

Northampton and Vicinity.—The annual meeting was held in the meeting-house of the first congregation in Northampton, on Thursday, October 10th. The Rev. N. Perkins presided. Rev. Dr. Hawes of Hartford, Ct., preached an interesting and impressive sermon, to which a respectable congregation listened with fixed and apparently devout attention. Rev. Messrs. Spaulding and Eddy were present as a delegation from the Board; but the time and the circumstances did not allow of their presenting its peculiar exigencies, or of speaking upon the subject to any good effect. Nothing was done here in relation to future action.

The Hampden County Auxiliary held its annual meeting, in connection with a meeting of their association, at Longmeadow, in Rev. Mr. Bebee's meeting-house, on Friday, October 11th. The anniversaries of five other benevolent societies being held on the same day. The Rev. Dr. Cooley presided. Rev. Dorus Clarke, the secretary, read an able report, and S. Warriner, Esq., the treasurer, exhibited the state of the treasury, showing the animating fact, that the contributions from the associations exceeded those of the preceding year by about $1,400. The meeting was addressed by Rev. C. Eddy, Rev. E. Spaulding, Rev. D. Clarke, and others; and a resolution adopted similar to that which had been adopted by other auxiliaries, pledging greater effort, and an increase of liberality for the year to come. Most of the clergymen belonging to the association were present, and a respectable congregation of people. All were gratified and profited by the solemnities of that day, which will not be forgotten.

Worcester Central Auxiliary.—The anniversary was held in the meeting-house of Rev. Mr. Allen, in Shrewsbury, on Wednesday, October 16th. With only one or two exceptions, the clergymen were all present, and a full delegation of lay members from the churches. The congregation was large and in most happy mood, corresponding with the pleasantness of the delightful day, and more delightful occasion. The Rev. J. Nelson presided. The Rev. Mr. Farnsworth, secretary, presented his report, but at his request was excused from reading it in order to give the time to the delegation. The treasurer's report, by H. Wheeler, Esq., exhibited an increase of about $700, over the preceding year. Rev. E. Spaulding, Rev. Eli Smith, and Rev. C. Eddy addressed the meeting, and the congregation, instead of becoming weary, while the delegation were making their protracted addresses, seemed greatly to increase, in the missionary spirit, and listened to further animated addresses from the Rev. Messrs. Boardman, Allen, Bardwell, Miller, and others. A resolution was adopted similar to that passed by other societies, pledging increased effort for this year.

Brookfield and Vicinity.—The anniversary was held in connection with that of other benevolent societies, in the meeting-house of Rev. Mr. Carpenter, in Southbridge, on Tuesday, October 22d. The Rev. Mr. Fiske presided. Rev. F. Horton, the secretary, read an excellent report. The treasurer, A. Newell, Esq., exhibited his report, which showed some increase over any preceding year; and during the meeting the pleasant and important fact was incidentally disclosed, that, from the first year of its existence, this society had every year made an advance beyond any year preceding. If this were uniformly true of all the patrons of the missionary work, all embarrassments and retrograde movements on the part of the Board could easily be avoided. The Rev. C. Eddy was present as a delegate from the Board, and addressed the society. A number of other gentlemen, both clergymen and laymen, spoke with much effect on a resolution introduced by Rev. Mr. Trask. There was but one sentiment expressed by them all, and that the best kind, That, in correspondence with the necessities of the cause, they would all labor and contribute with reference to a large increase of funds for this year.—There was a full attendance from all the churches, and a large congregation of gratified and profited hearers.

Worcester North.—The anniversary was held in the Rev. Mr. Sabin's meeting-house, in Templeton, on Thursday, P. M., October 24th. All the pastors were present, and the delegates from neighboring churches, together with the members of the congregation attending, made a large assembly for such an occasion. The Rev. A. Lovell presided. Rev. D. O. Morton, secretary, read his report; and the treasurer, Benjamin Hawkes, Esq. reported respecting the funds so far as the imperfect returns from the associations allowed him to do it. From some churches there was an increase of donations, and from some there was exhibited an unhappy decrease. How the whole amount will compare with past years cannot be told until it is all paid in.—Rev. E. Spaulding and Rev. C. Eddy attended as delegates from the Board, and addressed the meeting. The society being requested not to attempt an expression of their feelings in a resolution, most of the clergymen and a number of laymen made short addresses, until they were prevented by the lateness of the hour. Seldom, if ever, was more pure and generous feeling expressed in so happy a manner, and in so short a time. Some left willing offerings in the hands of the treasurer, amounting to more than $30; others promised to go home, and go around again as collectors, for the purpose of getting an amount which should better compare with the wants of the missions than the sum which had been reported.

MISSIONARY HERALD.

IT is believed that could the number of persons who take the *Missionary Herald* and become its constant readers be greatly increased, there would soon be a corresponding increase of contributions for carrying forward the missions of the Board. If the friends of Christ can by any motives be induced to contribute intelligently, cheerfully and liberally for carrying the gospel to the heathen, it must be while having the condition and character of the heathen and the practicability of enlightening and saving them, as seen in the current history of missionary operations, brought distinctly before their minds, they hear the command of Christ, *"Go ye into all the world and preach the gospel to every creature."*

Believing that the *Missionary Herald* is the most economical, efficient, and most acceptable agent of the Board, the Prudential Committee have recently addressed a circular to many members of the Board, ministers, and other per-

sons, respectfully requesting them, so far as their circumstances and duties will permit, to adopt measures for increasing the number of subscribers for the work in the places where they reside and the vicinity. This may be done by introducing the subject and obtaining names at some religious or other meeting; by recommending it to the attention of neighbors and friends; by individuals calling on the families of small districts and inviting persons to subscribe for it; and in other similar ways. Probably the friends of missions could in no other manner, by their personal efforts, promote the cause more effectually, than in that now suggested.

At the present time, when the contributions to the treasury are so inadequate to meet the wants of the missions, it seems specially desirable that the Missionary Herald should be taken and perused by as many as possible; that the interesting statements sent home by the brethren and sisters now laboring among the heathen may meet the eye and move the hearts and call forth donations and prayers from all. The beginning of the year is also a favorable time for commencing a subscription.

One minister to whom the circular mentioned above respecting the Missionary Herald has been sent, writes that the agent in the village will make an effort to enlarge the subscription list, and adds, "I shall read the circular to my congregation, making such remarks as seem desirable, and urge a full subscription. I will endeavor to get the clergy of this county to do in like manner; and in order to carry out this plan, be so good as to send me fifteen copies of the circular. These I will send out, and do what I can to accomplish the increase of the subscriptions." In one college in New England the number of subscribers has been increased to 127.

EXTRACTS FROM CORRESPONDENCE.

THE pastor of a church in a country village, on the day after the last monthly concert for prayer, writes—

At the concert yesterday the account of the receipts for five months, ending with October 31st, this year, compared with those of other years, seemed to fill us all with the deepest emotion. One lady, who lives by the labor of her hands, lately gave *five dollars* at the collection among the females in our society; and at the close of the meeting yesterday gave *three dollars* more to the sister who acts as collector in her district.—At the concert last month a poor woman, after hearing the account given in the appeal in behalf of the missions of the Board, took home with her shoes enough to bind to earn *two dollars*, and has since added it to her former very liberal contribution. The time has come when the widow's mite, where self-denial is practised, is not to be despised. Those who have must give. May God Almighty sustain you, Amen.

Donations,

RECEIVED IN NOVEMBER.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February of last volume.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 204 10
Boston and vic. Ms. By S. A. Lanforth, Agent, 629 64
Brookfield Asso. Ms. A. Newell, Tr. 1,304 22
Charleston and vic. S. C. Aux. So. R. L. Stewart, Tr.
For miss. to Turkey, Mr. Adger, missionary at Smyrna, 500 00
Chittenden co. Vt. Aux So. W. J. Seymour, Tr.
Charlotte, La. sem. 20 00
Grand Isle, 8 66—28 66
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, Mon. con. 39,45; cong. coll. 18,66; bible class, 7,67; a friend, 34,22; 100 00
Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.
Bridgeport, Coll. (which and prev. dona. constitute STEPHEN HAWLEY an Hon. Mem.) 80 00
Darien, Mon. con. 76; gent. and la. 34; 110 00
Fairfield, Coll. 91,20; la. 33,22; M. and J. Mills, for *George A. Mills*, Ceylon, 20; sab. sch. for *Minot Sherman*, Ceylon, 20; 164 42
Greenfield, Gent. and la. 32 59
Greensfarms, E. Wakeman, 5 00
Greenwich, Coll. 34 40
New Canaan, Gent. 71,96; la. 92,82, mon. con. 63,17; 227 95
Norfield, Gent. and la. 51 50
North Fairfield, Gent. 13: la. 12,88, mon. con. 12,70; 38 58
North Greenwich, Gent. 39,50; la. 81; mon. con. 26,57; 147 07
North Stamford, Gent. and la. 45 08
Norwalk, Gent. 105,77, la. 71,06; mon. con. 24,67; 2d so. gent. and la. 50; 251 50
Ridgefield, Gent. and la. 27,26; mon. con. 39,71; 66 97
Stamford, Coll. 70 00
Stanwich, Gent. 44,37; la. 37; mon. con. 159; to constitute Rev. DANIEL B. BUTTS, Rev. AARON SNOW, and BENJAMIN BRUSH, Jr. Hon. Mem. 231 37
West Greenwich, Coll. 270,09; mon. con. 45, fem. asso. 63; la. 30,31; la. hea. sch. coll. 37,50; 445 90
Westport, Coll. 66; Mrs. M. Hill, 50; 116 00
Wilton, Gent. 39,59; la. 20,39; mon. con. 6; 65 98-2,184 22
Franklin co. Ms. Aux. So. F. Ripley, Tr.
Ashfield, Gent. 54,63, la. 41,80; mon. con. 37,06; fem. benev. so. 6; 139 49
Buckland, Gent. 43,47; la. 35,26; mon. con. 5,38; 84 11
Charlemont, Gent. 50,20: la. 21; 71 20
Conway, Gent. 118,33; la. 58; mon. con. 27; J. Clary, 13,25; 216 58
Deerfield, S. orth. so. 49; N. do. 8,03; 57 03
Gill, Mon. con. 7 70
Greenfield, 2d cong. so. mon. con. 122,08; la. 36; 1st cong. so. 24,33; 182 41
Hawley West, Gent. and la. 18 00
Heath, do. 29 25
Irving, La. 3 00

Montague, Gent. and la. 12,91; mon. con. 8,92; 21 83
Northfield, Mon. con. 15; L. Field, 20; 35 00
Shelburne, Gent. 67,07; la. 42,23; 109 30
Sunderland, Gent. and la. 96,75; mon. con. 64,80; young men's so. to constitute FRANCIS FRARY an Hon. Mem. 100; Miss Child's sch. for schs. in Ceylon, 25; sab. sch. con. 23,66; Meadow dist. 6,30; 316 51
Warwick, Gent. 12; la. 13,04; mon. con. 5; 30 04
Wendell, Gent. 13 00
1,334 45
Ded. printing, paid by aux. so. 18 36-1,316 09

Geneva and vic. N. Y. By C. A. Cook, Agent,
Castleton, Presb. chh. 42 60
Clyde, Presb. chh. la. sew. so. 20 00
Geneva, Presb. chh. mon. con. 80,20; coll. 28,75; H. H. Seelye, 500; D. L. Lum, 70; Rev. M. P. Squier, 12; 690 95
Lyons, $50 of am't ackn. in Dec. to constitute Rev. LUCAS HUBBELL an Hon. Mem.
Ovid, Presb. chh. 33 10—786 65

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, S. S. Day, 12 00

Hampden co. Ms. Aux. So. S. Warriner, Tr. 220 00
West Springfield, La. sew. so. to ed. a child in Smyrna, 20 00—240 00

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Bal. of coll. at ann. meeting, 101 22
Millbury, 1st chh. to constitute TYRUS MARCH an Hon. Mem. 111 34
Millville, Mon. con. 4 20
Sutton, Mon. con. to constitute NATHANIEL WOODBURY an Hon. Mem. 110,53; la. 45,72; 156 25
Upton, La. 21,11; indiv. 2; 23 11
Uxbridge, La. 27 52
Westborough, La. (of which for *Elisha Rockwood* and *Susan B. Rockwood*, Ceylon, 26;) 76 00
Whitinsville, Chh. so. and mon. con. 84 26—583 90

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
East Windsor North, Contrib. 41 15
Granby, 1st so. gent. 7,25; la. 9,19; 16 44
Hartford, 4th chh. sub. 100,49; mon. con. 52,13; W. so. la. 57,10; 209 72
267 31
Ded. loss on unc. money, 4 43—262 88

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Berlin, New Britain so. Gent. and la. 151,18; Worthington so. gent. 102,73; la. 86; 339 91
Chatham, Gent. and la. 40 50
Middletown, 1st so. Gent. and la. 366,71; 2d do. gent. and la. 140,73; mon. con. 9,79; sab. sch. for Nestorian miss. 6; Middlefield so. la. 21,68; 544 91
Weathersfield, Gent. and la. 63,02; Newington, gent. 61; la. 58,50; mon. con. 22,16; young la. Unean so. 20; 224 68-1,150 00

Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Asso. viz. in Acton, 18,82; Ashby, 26,27; Dunstable, 38,64; Groton, 80,70; Harvard, 80,23; Leominster, 44,55; Lunenburgh, 31; Pepperell, 65,29; Shirley, 5; Townsend, (of which fr. Mrs. Patty Emery, dec'd, 66,67;) 119,93; ded. loss on unc. notes, 4,17; 506 26

Middlesex asso. Ct. Aux. So. S. M. Pratt, Tr.
Bal. fr. last year, 43 35
Chester, Mon. con. 8,45; la. 16,40; 24 85
Deepriver, Gent. 25,75; la. 12,10; mon. con. 37,03; 74 88
East Haddam, Gent. and mon. con. 17,69; la. 29; 46 69
Hadlyme, Gent. 16,12; mon. con. 13,82; Mrs. Hovey, 2; Rev. Mr. Brown, 1; 32 94
Killingworth, Gent. 14,47; la. 24,54; mon. con. 20,50; Rev. E. G. Swift, 9; 68 51
Lyme, 1st so. la. 44 00
Middle Haddam, Gent. and la. 32,76; Pine Brook dist. mon. con. 10,52; 43 28
Millington, Gent. and la. 23 04
Pettipaug, Gent. 51,13; la. 23,27; mon. con. 43,91; 118 31
Saybrook, Gent. and la. 62; la. benev. so. 20,10; 82 10
Westbrook, 117 00
Westchester, Gent. and la. 35,68; Rev. D. G. Sprague, 10; 45 68—764 63

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
New Haven, N. sab. sch. miss. asso. (of which for New Haven sch. Ceylon, 30; for *Mary Austin*, Ceylon, 20;) 58,31; mon. con. in 1st and united so. 20,29; do. in Church-st. chh. 14,06; do. in Yale col. 10,78; do. in 3d chh. 4,20; Mrs. Mills, for *Eliza Mills*, Ceylon, 20; J. Anketell, for *Augustus Anketell*, Ceylon, 20; Mrs. A. Anketell for *John Anketell* and *William B. Anketell*, Ceylon, 40; 187 64

New Haven co. East. Ct. Aux. So. S. Frisbie, Tr.
Branford, La. 49,12; ded. c. note, 2; 47 12
East Haven, 17 00
Guilford, Gent. 68,84; la. 50,45; chh. and cong. 89,25; 208 54
Madison, La. cent so. 62; ded. loss on unc. note, 3; la. 30,37; 89 37
Meriden, Chh. and cong. 183 43
Northford, Contrib. in chh. and cong. mon. con. and la. union so. 50 13
Wallingford, Chh. and cong. 75; sab. sch. for Wallingford sch. Ceylon, 30; 105 00—700 59

New London and vic. Ct. Aux. So. C. Chew, Tr.
Ledyard, 1st cong. chh. 18 75
New London, 1st cong. chh. coll. 52,89; mon. con. 160,02; 2d do. coll. 27,60; mon. con. 43,12; la. 163,24; 446 87
Waterford, Mon. con. 9 17
474 79
Ded. loss on unc. notes, 3 07—471 72

New York City and Brooklyn, Aux. So. W. W. Chester, Tr. 617 79

Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Coll. at ann. meeting, 18 67
Amherst, 1st par. mon. con. 90,94; gent. 132,18; la. 78,65; N. par. gent. 24,61; la. 18,20; mon. con. 21,28; to constitute Rev. GEORGE COOKE an Hon. Mem.; Mill Valley, mon. con. 21; 386 86
Conway, La. for fem. sch. in Dindegal, 7 62
East Hampton, Mon. con. 127,31; gent. 35; la. 48; 210 31
Goshen, Gent. 31,01; la. 30,14; 61 15
Granby, Gent. 125; la. 31,36; Eunice Burnham, dec'd, 10; 166 36
Hatfield, Mon. con. 80,58; gent. 36,80; la. 52,58; 169 96
Middlefield, Gent. 38,62; la. 14,69; mon. con. 36,39; 89 70
Northampton, 1st chh. mon. con. 10,18; la. 51; ladies, for fem. sch. at Sandw. Isl. 31,29; Edwards's chh. la. sew. so. (of which for printing bibles at Sandw. Isl. 14;) 27,95; mon. con. 7,50; 127 92
North Hadley, Mon. con. 30; la. 21,50; 51 50
Norwich, Mon. con. 13 15
Southampton, La. 22
South Hadley, 1st par. gent. (which and prev. dona. con-

stitute Mrs. CLARISSA SMITH an Hon. Mem.) 60; gent. 83; la. cent. so. 59,95; 202 95
Westhampton, Gent. 37,25; la. 11,92; 49 17
Whately, Mon. con. 75; gent. 15; la. 20; 110 00
Williamsburgh, Coll. 85 04
Worthington, Gent. 42,25; la. 10; E. H. 1; 53 25-1,826 21

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Sangersfield, Cong. so. 15 00
Vernon, A friend, 3 00
Waterville, Mon. con. in presb. chh. 10 60—28 60

Orange co. Vt. Aux. So. H. Hale, Tr.
Bradford, Gent. 78,75; la. 35,22; mon. con. 31,18; 145 15
Brookfield, Gent. 28,59; la. 20; la. cent so. 20; mon. con. 22; N. Wheatley, 10; Sarah Morton, 10; fem. sem. 5; 115 59
Chelsea, Cong. chh. and so. 65,42; Mrs. S. Barnes, a rev. pen. 20; H. Hale, 20; 105 42
Corinth, Gent. and la. 56 35
Post Mills, Cong. chh. 8 00
Randolph West, Cong. chh. and so. 20 00
Strafford, Cong. chh. and so. 23 00
Thetford, 1st cong. chh. and so. 69,02; la. 31,48; 100 50
Tunbridge, Rev. D. H. Williston, 50; gent. and la. 9,69; 59 69
Vershire, Cong. chh. and so. gent. and la. 22 00
West Fairlee, Cong. chh. and so. 22 93
Williamstown, Cong. chh. and so. 56; mon. con. 16; 72 00
750 63
Ded. expenses paid by aux. so. 2,59; am't ack. in Nov. 600; 602 59—148 04

Valley of the Mississippi, Aux. So. W. T. Truman, Tr.

Western Reserve aux. so. By Rev. H. Coe.
Ashtabula co. Ashtabula, A bal. 61c. Austinburg, 15,44; J. M. Case, 10; L. B. Austin, 10; Conneaut, 26,21; Geneva, E. Stow, 4; three la. 1,75; Kingsville, 5; Morgan, 9; G. W. St. John, 10; Geauga co. Centreville, 12; Chester, 9,55; Kirtland, Rev. T. Coe, 10; Painsville, Contrib. 29,50; young la. benev. so. 72,13; mon. con. 8,36; R. Hitchcock, 12; E. Merrills, 10; Unionville, 25; Huron co. Norwalk, Mon. con. in presb. chh. 51,58; Portage co. Hudson, Wes. res. col. mon. con. 12,37; Tallmadge, A. Blakesley, dec'd, see Legacies. G. Wolcott, 40; Mrs. C. Fenn, 20; C. Pierce, 10; Mrs. C. Pierce, 10; R. B. Treat, 10; la. miss. so. 2; 436 50

Windham co. North, Ct. Aux. So. J. Williams, Tr.
Abington, Gent. 20,82; la. 40,01; 60 83
North Woodstock, Muddy Brook, chh. and so. (of which to constitute Mrs. MARY E. BOUTELLE an Hon. Mem. 100;) 179; fem. benev. so. 25; 204 00
Pomfret, La. cir. of indus. 21 92
South Woodstock, La. 46,27; la. benev. sew. so. 10; 56 27
Westford, Gent. and la. 22,56; mon. con. 7,64; 30 20—373 22

Worcester co. Central Asso. Ms. H. Wheeler, Tr. 500 00

Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.
Bal. on hand, 5,25; two fem. friends, 3; 8 25
Ashburnham, Gent. 20,50; la. 29,16; mon. con. 10; 59 66
Athol, Gent. 28; mon. con. 33,80; Rev. Mr. Chipman, 5; 66 80
Hubbardston, Gent. 33,75; la. 20,15; Rev. Mr. Gay, 5; 58 90
Petersham, 25,68; la. 3; 28 68
Phillipston, Gent. 58,61; la. 41,09; 99 70
Royalston, Gent. 45,30; la. 50,09; mon. con. 30; 125 39
South Royalston, Mon. con. 15; gent. 9,51; 24 51
Templeton, Gent. 46,80; la. 44,82; mon. con. 75,38; 167 00
Westminster, Gent. 65,27; la. 53,73; mon. con. 38; 157 00
Winchendon, Gent. 45,32; la. 47,79; (of which to constitute Rev. DANIEL O. MORTON, an Hon. Mem. 50;) mon. con. 26; 119 11
915 00
Ded. loss on unc. notes, 3 59—911 41

Total from the above sources, $16,774 97

VARIOUS COLLECTIONS AND DONATIONS.

Andover, Ms. Rev. Dr. Edwards, 22 00
Attleboro' Ms. Fem. miss. so. 54 88
Baltimore, Md. Fem. mite so. for youths in Ceylon, viz. *L. Sanger*, 20; *Jane N. Egerton*, 20; *Jane Williams*, 20; *Robert Breckenridge*, 40; *Jane S. Purviance*, 20; *Harriet L. Winslow*, 20; *S. B. Shober*, 20; *Julianna Johns*, 20; *Mary L. Nevins*, 20; *Mary L. Sanger*, 10; *Ann Gardner*, 20; *Susan Savage*, 20; *Margaret Breckenridge*, 20; for the sem. 7,15; 277 15
Bluehill, Me. Mon. con. 70 00
Bridgehampton, N. Y. Fem. benev. so. 17 00
Bridgeton, N. J. Fem. miss. so. 23 00
Brookline, Ms. La. Japan so. 33 65
Bucksport, Me. Mon. con. 25 00
Burton, N. Y. Mon. con. 3 01
Cambridgeport, Ms. Young la. miss. so. for *William A. Stearns*, Ceylon, 20 00
Camden, Me. Fem. miss. so. 20 00
Canterbury, N. Y. Mrs. A. S. 3; A. J. 2; 5 00
Castile, N. Y. Presb. so. 10 31
Chester, N. Y. A balance, 6 00
Chilicothe, O., A friend, 10 00
Cuba, N. Y. Indiv. to constitute Rev. ASA S. ALLEN an Hon. Mem. 50 00
Decatur, Ala. Contrib. 10 00
Dedham, Ms. Cong. chh. and so. to constitute Rev. EBENEZER BURGESS, D. D. an Hon. Mem. 75 00
Dennysville, Me. Sab. sch. for *Robert Crossett*, Ceylon, 20; indiv. of cong. chh. and so. 13,37; 33 37
East Machias, Me. Mon. con. 25 00
Eaton, L. C. Mon. con. in Mr. Sherrill's chh. and so. 16,50; Newport, do. 2,50; Cookshire, do. 3; 22 00
Elgin, Ill. Cong. chh. 10; ded. loss on unc. note, 2,50; 7 50
Elizabethtown, N. J., E. W. H. 5; Mrs. J. H. and Mrs. W. W. 5; 10 00
Fitchburg, Ms. Mon. con. and relig. char. so. to constitute Mrs. MARGARET P. BULLARD an Hon. Mem. 100; JOHN T. FARWELL, which and prev. dona. constitute him an Hon. Mem. 50; 150 00
Florida, H. A. Stennecke, U. S. A. 10 00
Fly Creek, N. Y. Indiv. for Tracy sch. Ceylon, 30 00
Geneva, N. Y., H. H. Seelye, 95 00
Gilmanton, N. H. So. of inq. in Theolog. sem. 10 00
Glens Falls, N. Y. Mon. con. in presb. chh. 16; Mrs. A. L. Hasbrouck, 15; I. F. Scovill, 5; 36 00
Grafton, Ms. Evan. cong. so. mon. con. to constitute JOSEPH MERIAM an Hon. Mem. 100 00
Greenland, N. H. Fem. miss. so. 34 00
Hallowell, Me. Mon. con. 50; Mrs. E. Bond, 25; 75 00
Hanover, N. H. La. miss. asso. for a sch. in Ceylon, 30 00
Harford co. Md. A gent. and lady, 5 00
Houlton, Me. E. B. Babbitt, U. S. A. 15 00
Le Roy, N. Y. Presb. so. 18,94; fem. miss. so. 5,75; 24 69
Lewistown, Pa. Presb. chh. mon. con. for Choc. miss. 25 00

Lumberland, N. Y. Fem. miss. so. of 1st cong. chh. 4 93
Malden, N. Y. Presb. so. mon. con. 12; Miss E. Bradley, 10; Mrs. M. I. 5; 27 00
Marblehead, Ms. A friend, 10; indiv. 2,07; 12 07
Matteawan, N. Y. Fem. miss. so. 13; presb. chh. 2,50; 15 50
Meredith, N. Y. Presb. chh. mon. con. 10 00
Meriden, Ct. N. C. Sanford, 5 00
Milford, Ms. 1st par. a special effort, 35 00
Moravia, N. Y. Presb. chh. 112 00
Natick, Ms. Sab. sch. char. so. for *Erasmus D. Moore*, Ceylon, 20 00
Newark, N. J. 2d presb. chh. 88 16
Newburgh, N. Y., D. C. Lockwood, 10 00
New Castle Presbytery, Rock. cong. for Mr. Schneider, 5 75
New London, Ct. Sab. sch. of 1st cong. chh. for chil. in Syria, 12; do. of 2d cong. for schs. in Ceylon, 10; 22 00
Newton, N. J. Presb. chh. 16 62
New York City, Sab. sch. of Rutgers-st. presb. chh. for fem. child in Mr. Lawrence's fam. Dindegal, 12; J. N. Williams, 3; 15 00
Northbridge, Ms. Cong. chh. mon. con. 26 98
Northern Liberties, Pa. 1st presb. chh. coll. 111,59, youths miss. so. for sup. of Rev. Stephen Foreman, 140; 251 59
Pepperell, Ms. Sab. sch. in Mr. Howe's cong. for *Harriet Pepperell*, Bombay, 18 00
Perryville, Pa. Presb. chh. 17 35
Philadelphia, Pa. 1st presb. chh. gent. 268; la. 55,80; mon. con. 559,68; 5th presb. chh. I. W. Throckmorton, 20; E. Safford, 10; J. M. Kennedy, 20; H. Sloan, 15, J. Bruen, 10; A. Read, 10; S. Lloyd, 10; I. H. and S. E. Agnew, 10; S. I. and C. F. Agnew, 6; (of which for a fem. child in Mr. Lawrence's fam. Dindegal, 12.) cash 5; do. 5; do. 3; C. S. 5; E. B. 5; I. H. B. 2; I. S. H. 1; 1st cong. chh. 275; R. W. Green, 10; juv. mite so. 20,53; Samaritan sab. sch. mon. con. 15; sab. sch. miss. so. of wes. presb. chh. for *John Patton*, Singapore, 20; Robert Earp, 50, W. Du Bois, 22; 3d presb. coll. 144,31; mon. con. in do. 117,26; 1,695 58
Plainfield, Ms. Mon. con. in cong. so. 15 00
Roxbury, Ms. Eliot chh. and so. mon. con. 12 37
Saugerties, N. Y. Union dis. mon. con. 13 00
Scituate, Ms. Miss S. Ford, 5 00
Sharon, Ct. Mrs. B. H. Gould, 1 00
Shelter Island, N. Y. Dea. Douglass, 1 00
South Marshfield, Ms. Miss. asso. 32 50
Sterling, Ms. Fem. asso. 21 59
Stillwater, N. J. 1st presb. chh. 10 00
St. George, Del. Chh. fem. benev. asso. for Mr. Lawrence, Dindegal, 42 00
St. Johnsbury, Vt. E. and T. Fairbanks & Co. 50 00
Sumterville, Ala. A superan. miss'y, 2 00
Taunton, Ms. La. for *Diana Isham*, Ceylon, 20 00
Walton, N. Y. Fem. miss. so. in Columbia so. 14 00
Wampsville, N. Y. Presb. chh. fem. miss. so. for Mr. Ennis, 20 00
Washington, D. C. Mrs. J. C. Smith, 2 50
Wells, Me. Mon. con. in 2d cong. so. 23,18; S. Curtis, for *Samuel Curtis*, Ceylon, 25; 48 18
Westborough, Ms. Contrib. in Mr. Kittredge's chh. and so. 309,10, mon. con. 28,11; 397 21
West Chester, Ct. Seven indiv. 9 50
West Point, N. Y. Mrs. S. B. Ford, 5 00
Winslow, Me. Mon. con. (which and prev. dona. constitute Rev. HENRY C. JEWETT an Hon. Mem.) 17 00
Wolfborough, N. H., A lady, 50
Womelsdorf, Pa. Presb. chh. (which and prev. dona. constitute Rev. W. W. TAYLOR an Hon. Mem.) 40 00
Unknown, Two indiv. 10 00

$21,442 32

LEGACIES.

Tallmadge, O. Albert Blakesley, by L. Norton, 195 00
Washington, Vt. Elisha Smith, by John W. Smith, Ex'r, (108,33 prev. ack.) 54 12

$249 12

Amount of donations and legacies acknowledged in the preceding lists, $21,691 44. Total from August 1st, to November 30th, $63,229 68.

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Acworth, N. H., A box, fr. a friend, 25 00
Albany, N. Y., A box, for Mr. Lyon and Mr. Bliss, Sandw. Isl.
Auburn, N. Y., A box, fr. la. for Mr. Baldwin, Sandw. Isl.
Batavia, N. Y., A box, fr. fem. miss. so. for Ceylon, 144 00
Brimfield, Ms. A box, fr. E. corner sew. cir. 27 16
Cambridge, Vt. Clothing, fr. Mrs. Murdock, 1 66
Castile, N. Y., A box.
Claremont, N. H. One ream printing paper, fr. cong. chh. for Syria.
Columbus, N. Y., A box, fr. fem. benev. so. for Dwight.
East Haven, Ct. Paper, fr. J. Donaghe, 8 00
Foxboro', Ms. A box, fr. la. sew. so. for Mr. Lyman's fam. and mem. of boarding sch. Sandw. Isl. 34 00
Franklin, Vt. A barrel, fr. la. in cong. chh. 30 89
Hadley, Ms. A box, for Mr. Smith, Sandw. Isl.
Hampshire Christian Depository, Ms. Cummington, Socks, fr. fem. benev. so.
Hannibal, N. Y., A box, for Mr. Washburn, Dwight; do. fr. ladies, for Dwight, 37 00
Homer, N. Y., A box, fr. la. for Mr. Olmstead, Wheelock; clothing, etc. fr. la. benev. so. rec'd by Miss Whitcomb, 25 00
Kinsman and Gustavus, O., A barrel, fr. ladies, for Mr. Spalding, Oregon miss. 100 00
Lebanon, N. H. (supposed) A box and keg, for Mr. Hebard, Beyroot.
Lyme, N. H., A box, fr. fem. benev. so. of presb. cong. chh. for Wheelock, 34 00
McEwensville, Pa. A barrel, fr. A. Guffy, for Mr. Armstrong, Sandw. Isl.
Methuen, Ms. Two boxes, fr. la. of 1st cong. so. for Mr. Williams, Oregon miss. 63 92
New Hartford, N. Y., A box.
New York City, (via) A barrel and cask; a box, for Mr. Youngblood; a barrel, for Mr. Robinson, Siam; do. for Mr. Coan, Sandw. Isl.
Paris, N. Y., A barrel, for Mr. Cope, Madura.
Reading, Ms. A box, for Mr. Parker, Sandw. Isl.
Saugquoit, N. Y., A box, fr. fem. miss. so.
Sheldon, Vt. Clothing, fr. la. of cong. chh. 11 30
Southampton, Ms. A box, fr. la. for Mr. and Mrs. Hoisington, Ceylon.
St. Albans, Vt. A barrel, fr. cong. chh. and so. for Mr. Washburn, Dwight, 80 00
Swanton, Vt. A box, 61 33
Troy, N. Y., A barrel, fr. gent. and la. of 2d presb. chh. for Jerusalem miss.
Truro, Ms. A box, fr. juv. miss. so. care of Mrs. Emerson, Sandw. Isl. 14 00
Truxton, N. Y. Clothing, etc. fr. indiv. rec'd by Miss Whitcomb, 21 75
Turin, N. Y., A box, fr. fem. miss. so. for Dwight, 31 16
Union, N. Y., A barrel, for Oregon miss.
Verona, N. Y., A box, fr. young people's benev. so.
Wilton, N. H., A bundle, fr. la. sew. so. in 2d cong. chh.
Unknown, A box, for Mr. Ladd, Larnaca.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. FEBRUARY, 1840. No. 2.

American Board of Commissioners for Foreign Missions.

Cyprus.

OBITUARY NOTICE OF THE REV. LORENZO W. PEASE.

On page 42 of the last number the decease of Mr. Pease was mentioned as having occurred on the 28th of August. More recently the following letter from Mr. J. L. Thompson, one of the associates of Mr. Pease in the Cyprus mission, has come to hand, giving an account of the circumstances of this afflictive dispensation of divine providence. Mr. Thompson writes under date of September 4th.

It has pleased God, in his holy providence, to remove by death our beloved associate and fellow missionary, Rev. Lorenzo W. Pease, from his labors on earth to higher services, we trust, in his kingdom above. This afflictive event took place at six o'clock in the afternoon of the 28th of August, and has overwhelmed us all with grief. The disease of which our brother died was the inflammatory or bilious remittent fever. During his residence in Cyprus, previously to his attack by this disease, he had enjoyed almost invariably good health and had always indulged the hope, which his ardent desire to accomplish much good in this world dictated, that he should live to a good old age. In his letters and conversation he expressed a confidence that he should see many days, and to attain this end, he was abstemious and careful in his diet and regimen, and preserved remarkably the buoyancy of youth. The experience which had already been acquired in this mission respecting the safety of residing in Larnaca during the summer, (as most Europeans as well as natives do,) encouraged him to tarry longer this summer at the station than Mr. Ladd thought it expedient to do, who removed to Lefcara early in the season. Mr. P. believed he was warranted to remain a longer time, especially as the house he had obtained was airy, and the weather not uncomfortably hot, and his family were well. But during this delay, the secret seeds of disease, lurking in the atmosphere of Larnaca after a rainy season, were sown in his system; and on the 8th day of August, without any special exciting cause, began to be developed in decided symptoms of fever.

After remarking on the character and progress of the disease, Mr. Thompson adds—

We looked forward with intense solicitude to the 21st day of the disease, and from the favorable symptoms which his case presented, we were still flattered with the hope that this crisis in his disease would leave our brother convalescent. But God, in the inscrutable counsels of his own will, had determined otherwise; and on that day, after an agonizing convulsion, his spirit took its flight from its tabernacle of clay. It seemed to us who watched over his sickness and departure, as if the incessant fever of twenty-one days had wound up the system to the last degree of endurance, and then, like the breaking of the main-spring of a time-piece, the powers of life were suddenly snapped asunder, and the whole system ran down, and the body of our beloved brother lay a silent corpse before us.

A numerous assembly attended the funeral of the deceased, on which occasion Mr. Ladd addressed a discourse to such as understood the English language from the appropriate exhortation of our Lord, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh;" and also spoke a few

words in Greek to the native friends, who, with the priests of Scala, attended, and the latter of whom led the procession and sung their usual funeral dirge on the way to his grave.

It would have been gratifying to us had our brother been permitted to speak to us more largely before he departed, in the free exercise of his reason, on the state of his mind; and to have imparted his dying counsels to those acquaintances whom the knowledge of his danger had brought around him. But for seven days previous to his death he was delirious; and though his conversation during that period, through the influence of habit and the principles of association of ideas, was full of the savor of piety, and was often characterized by great appropriateness and regularity, yet we have not the satisfaction of looking upon him as perfectly sane during the last week of his mortal existence. We regret, too, that, in the former part of his sickness, the weakness and stupor of his mind, of which he complained, prevented him from saying but little on any subject. His thoughts ran chiefly on the subjects connected with the renovation of the eastern churches. Just prior to the fourteenth day, however, in a lucid interval, he was apprized of the danger of his situation; when, with great composure, he addressed to his wife messages for his relatives and friends in America, and commended her and his two children to the care of his Heavenly Father. He also dictated to one of his brethren, his Will. He said he had had a most intense desire to live long and be engaged in the great work of restoring the pure light of Christianity to the oriental Greek church, and he requested that his brethren would pray for his recovery only that he might devote all his powers to this delightful work. After that, his reason was no longer subject to the control of his will. But in the absence of his more full death-bed communications, we love to recal the evidences of his growing devotedness to Christ towards the latter part of his life. Especially do we remember his prayer in the conference meeting, on the evening preceding his attack, which breathed a confidence of personal interest in the Savior, and a consecration to his service truly remarkable and refreshing.

I cannot now enter on an obituary which would be adequate to do him justice. Preaching was his most delightful employment. In his own native land he rejoiced to reflect that God had made him instrumental in the conversion of some precious souls; and after his arrival in a land of a strange speech, he often groaned because his eager desire to preach the gospel was restrained by the want of an idiomatic acquaintance with the language of the people; and with indefatigable diligence did he apply himself to study, in order that he might speedibly be able to engage in the great work of his office. And with as marked success were his studies crowned by the attainment of his object. It has been remarked freely by those who have had opportunities to judge, that Mr. Pease had acquired a facility in the Greek language, and a fundamental acquaintance with its grammar and idioms, which were most accurate and valuable; and his public performances were well received by the native audiences. This rare and rapid progress in the language had been much facilitated by his labor in composing an extended grammar of the modern Greek language, which he had nearly finished translating into Greek before his sickness. We have witnessed the zeal and fidelity with which he began to use the gift of a new tongue on journies in the interior, and whenever opportunity was offered him to publish in it to the native Greeks the wonderful works of God.

While the times did not allow of his engaging in more public preaching in the city, than a service in his own house for the domestics of the missionary families and a few intimate neighbors, he turned his attention to the preparation of tracts and other works for the press. He had projected the preparation of a Life of Christ, and made known his intentions to his missionary brethren in the Levant, and was encouraged by them to execute it. The exercise of studying intimately the life and character of Christ in the evangelists, he looked forward to as affording him the means of imitating his Savior more closely. But "the will was accepted for the deed," and he has now been called to study that adorable character in the original, where he shall see him as he is and become perfectly like him.

The last work which Mr. Pease was enabled to complete during his health, and the incessant labor on which probably contributed in some degree to predispose him to the attacks of disease, was a treatise on the Christian Sabbath. On his death-bed he mentioned that treatise, and said he hoped it was adapted to instruct the Greek church and lead them to a better sanctification of that holy day. May he be found to have accomplished more at his death by means of this work, than during all his previous life! The

investigation of this subject had funished him with still clearer views of the holiness of the Sabbath, and prepared him to resist with noble christian decision, a short time previous to his illness, a most insinuating invitation to profane the Lord's day, by attending the examination of one of the schools which he was instrumental in establishing, but which is now in the hands of the Greeks. Without deeply fixed principles, one could hardly have failed, under the circumstances, to attend. Indeed his piety was ripe. His daily efforts to do good to the interesting people to whom he was sent, both by conversation and written correspondence, were multiplied and various, and his plans of labor were broad and far-reaching into the future.

But in the midst of his labors, his usefulness and his prospects, one of the youngest missionaries in the Mediterranean, (at the age of twenty-nine years) thus abundantly qualified for exerting an extensive influence on the side of truth and holiness in these dark parts of the earth, he has been suddenly and unexpectedly cut off. What a stroke is this to all our hearts! We are in tears, and a numerous circle of native friends of our deceased brother, whose esteem his excellent character had won, all deeply affected. The designs of Providence in this afflictive dispensation it is difficult for us now to understand. But while we mourn his loss to the mission, and to the world, we gird ourselves with more zeal and prudence and dependence on God for the work which waits to be accomplished.

We would observe that the same fever, which was commissioned to remove our beloved brother to the grave, prevails to a great extent in Scala, Larnaca, and in other level parts of Cyprus. On the great plain of Mesaoria, and in Nicosia it has proved mortal to many; but in Scala and Larnaca Mr. Pease is the only instance, which as yet has come to our knowledge, of an adult dying by this fever during the season, although scarcely a family has escaped having one or more sick persons in it. It is now a matter of astonishment to us, that, during our investigation of the sickness of Cyprus, the existence of this peculiar form of fever, the inflammatory or bilious remittent—which is apt to prevail after a wet spring, along with the intermittent or Cyprus fever, totally escaped our detection. Being unknown to our brother, it was not shunned. Indeed it does not follow invariably every uncommonly rainy season. Such was the fact the first summer in which he resided in Cyprus. The last two before the present were marked by drought and unattended with fevers. We are all fully of the belief now, that prudence requires us to go back to the summer residence every summer, and leave the infected atmosphere of Larnaca. I might mention further, that the proportion of the remittent to the intermittent fevers which have occurred at Scala and Larnaca has been as one to four, and they have prevailed most in those parts of the two cities which were in nearer vicinity to the marshy grounds. Having commenced late in the summer this year they will probably continue into the middle of September.

Mr. Temple, of the mission to Smyrna, in noticing the decease of Mr. Pease, makes the following remarks respecting the growing excellences of his christian character, and his high promise as a missionary.

You will be afflicted, as we all are, by the tidings that our beloved and estimable young brother Pease is gone the way of all the earth. The evidence of his progress and growth as a Christian has been constantly increasing since he came into the Mediterranean. Every month raised him in the estimation of us all, and gave new promise of his usefulness as a missionary. But the Lord's ways are not as our ways, nor his thoughts as our thoughts. Though withdrawn from this lower province of our Savior's universal kingdom, it is our consolation to feel assured that he has gone to an higher and nobler sphere of service and holiness. We on this ground do, indeed, sustain a great loss by the death of such a fellow-laborer; but our Savior's universal cause has lost nothing. I had had much correspondence with this beloved brother and he had found a warm place in my affections.

Syria and the Holy Land.

LETTER FROM MR. HEBARD, DATED SEPT. 5TH, 1839.

At the date of this letter the mission families were among the villages on Mount Lebanon, having retired from the oppressive and unhealthy atmosphere of Beyroot during the hot months. Mr. and Mrs. Hebard were at a village called Ainab.

Residence on Lebanon—Ignorance and Degradation of the Druzes.

The members of the mission families at this station are in usual health, though

some of us suffered considerably from the intense heat in Beyroot before we left for the mountains. We came up to this village the last of July, and shall probably remain here till about the last of October, when the heat in Beyroot will be greatly moderated. What an excellent retreat from the sultra atmosphere of the plain is Mount Lebanon. I hardly know what we should do without it, as it would be dangerous to spend the summer in Beyroot. I doubt whether a more salubrious climate can be found in the world, than is enjoyed by the inhabitants of this goodly mount. Its cool and limpid waters gushing out of the rocks—its gentle and refreshing breezes and pure and healthful atmosphere, brace up the system and invigorate its impaired energies.

We regard Mount Lebanon as a very interesting part of our missionary field, but at present we are able to cultivate but a small part of it for want of laborers. I spend this summer in a village in which no missionary has ever before resided. More than two thirds of the inhabitants are Druzes; and the rest are Maronites. Mr. Thomson resides in Arayah, a christian village about ten miles north of us. We thought it best to separate and spend the summer in different villages, that we may extend our acquaintance among the people, and have better opportunities to distribute books and impart religious instruction. The Druzes of this village are very accessible, and exceedingly anxious to be instructed. Several of them meet at my house every evening, to hear the Scriptures read and explained, after which they join in prayer with apparent devotion. They often spend the whole evening in conversation with me on the subject of religion, and ask many questions about the way of salvation. Mrs. Hebard meets the females and children of the village, two or three times a week, and reads to them the Scriptures. Some of them are exceedingly interested, and sometimes are affected even to tears while listening to the truths of God's Word. May the good seed thus sown spring up and bear much fruit to the glory of God.

The *Jahal*, or uninitiated in the Druze religion, are exceedingly ignorant and degraded, knowing but little about God and still less about the Savior. It is necessary to explain to them the simplest truths of the gospel and the plan of salvation through a crucified Redeemer. Having grown up without religion and the restraining influences of a pure Christianity, many of them have become almost as regardless of God and the salvation of their souls, as the donkies which they ride. Their consciences seem to be seared, and their hearts to be as hard as the nether mill-stone. Some of my nearest neighbors are in this deplorable condition. One aged man, in particular, does little but curse God and blaspheme his name from morning to night. He curses himself and his children incessantly; curses all his relations and friends, his neighbors, and all the inhabitants of his village; and utters the most awful oaths which the heart of man ever conceived, or the tongue expressed. Hence arise frequent quarrels, in which it sometimes seems as if all the fiends of darkness were let loose, to excite every vile passion of the human heart. Parents curse their children, and imprecate upon them all the torments of perdition. Some beat their fathers and mothers with clubs and stones, and wish them instant death and eternal damnation. Often are we awaked at midnight by persons near us, uttering such horrible oaths and blasphemies, as would make the cheek of darkness pale. After one of these storms had subsided, and the angry billows of strife and contention had ceased to roar, seizing the calm hour and peace, when the voice of love and entreaty could be heard, I addressed the old man affectionately, and endeavored to set his sins in order before him; to impress upon his mind his guilt and danger; and urged upon him the necessity of repentance and faith in the Lord Jesus Christ. He confessed his guilt, and promised that I should hear no more vile language while I remained in the village. Poor man! he knew not what was in his heart! Soon after our conversation was ended, it seemed as if Satan had entered into him, or rather that he had taken seven other spirits more wicked than himself, for he became absolutely uncontrollable, and uttered such oaths, such curses and blasphemies, as are seldom heard out of the walls of the prison of despair. Antonio, who occupies a room in his house, wrote down a large number of these as they fell from his lips; but was obliged to desist on account of the number. Nothing but the copiousness of the Arabic language could enable a man to express such a multitude of wicked thoughts and feelings. I rejoice that the English is too meagre, too barren for such purposes. If there be any such thing at the present day as demoniacal possessions, in this so called Holy Land, (and perhaps it is not an impossibility, for the empire of Satan is now more firmly established here than it was in the days of our Savior,) I should

think this to be a case of the kind. This subject needs further investigation. Many of the most respectable and intelligent people in this country believe in demoniacal possessions; and perhaps there may be some foundation for such an opinion.

This poor man has been often urged to attend our evening prayers and hear religious instruction, but has always refused, and is exceedingly angry if his children come to our house at the time of our evening devotions. Many, however, are present, and seem anxious to know how they may be saved, and are apparently grateful for all my efforts to teach them the way of life. I have never been so happy during any period of my missionary labors, as since I began to conduct religious services in Arabic, and tell this perishing people the story of a Savior's dying love, though it be with a stammering tongue.

More Missionary Laborers urgently demanded.

All the Druzes on Mount Lebanon are accessible to the missionary, who may preach the gospel in most, if not all the villages, where he would be received with open arms. They are not like the nominal Christians in Syria, subject to ignorant and bigoted priests, who can excommunicate them for hearing the truth or reading the Bible, and prohibit their receiving or perusing our books. In this respect they are free as their mountain air. True they are ignorant, degraded, deceitful, and exceedingly wicked; but this is the very reason why we should endeavor to save them. The fact that they are willing to hear the gospel preached, to receive and read the Bible, should stir up the churches to send them the lamp of life and missionaries, to guide them to heaven. The *Akkal*, or those initiated in the Druze religion, will not teach the *Jahal;* and if they would, their instructions would not profit them; nor will any of the Christians in the country, of whatever name, make any effort to save them, so long as they continue to despise and hate them, which is now universally the case. Who then will teach them? Who will care for their souls? Will Christians in America do this? If so, when? When the present generation of Druzes are in their graves, and every hope of heaven blotted out forever. The harvest is indeed great, but the laborers are few. Oh how few! Two missionaries for all Syria, and one for all Palestine! A smaller number than was here ten years ago. What a numerous and mighty army sent forth into this land where Satan's seat is, to attack the numerous fortresses of sin and error, to subdue all the strong holds of the adversary, and put to flight his legions! Truly the church must have strong faith that such a host, after contending a short time with principalities and powers and spiritual wickedness in high places, would gain the victory over all the enemies of the cross, and speedily send forth the joyful tidings to America that this land had indeed become Immanuel's land; this goodly Mount even Lebanon had become, a mountain of holiness and a dwelling-place of righteousness; and therefore we had no need of missionaries! It would almost seem that this is the expectation of the church, for we have been besecching and imploring Christians for more than three years to send us aid; we have lifted up our voices, and sent forth the Macedonian cry, "Come over and help us," but no missionaries have come to strengthen our weak hands and encourage our desponding hearts. No not one! But hope long deferred maketh the heart sick. In the mean time our little number has been diminished by death, and two of our oldest missionaries have left the field. Some of those who remain are rather feeble. You have already been informed that Mr. Lanneau was obliged to leave his station for several months, on account of the state of his eyes. They were improved by his residence in Beyroot, and he returned to Jerusalem about six weeks since. We recently received a letter from him, dated August 27th, by which it appears that his health and the state of his eyes have not been improved by the air of the Holy City.

The plague, that dreadful scourge of the east, still continues its ravages in Jerusalem, and many of its inhabitants have fallen victims to it; but we have recently heard that it is less violent now than it was a few weeks since. The country around Jerusalem was in a disturbed state, and it was unsafe to travel. The inhabitants of Hebron had risen in rebellion, and it was thought probable that those of other villages would join them. In the midst of pestilence and wars our only trust is in the Lord. He reigns, and we will rejoice in the assurance that he will overrule all the commotions and revolutions which are now agitating this land, for the promotion of his glory, and the advancement of his cause. Should Mr. L. be obliged to leave Jerusalem, that station must be discontinued

for the present, nor is it probable that it could be recommenced till one or more of our absent brethren shall have returned to the field of their labors.

The friends of missions will be gratified to learn that since the foregoing letter was written, two missionaries, Messrs. Beadle and Sherman, with their wives, have proceeded from Smyrna to Beyroot, and have, it may be hoped, entered on their labors, in this field, where their aid is so much needed to strengthen the hands of the brethren, fainting under their accumulated burdens. It is hoped that a few months will bring four or five other fellow-laborers to their assistance.

Trebizond.

EXTRACTS FROM LETTERS OF MR. JACKSON.

Remarks on the Villagers in the Vicinity.

The first of the following extracts bears date 2d January, 1839. During the previous warm season Mr. and Mrs. Jackson spent some months in a small village three or four miles from Trebizond, residing for the time in tents, and holding free intercourse with the people around them. To this period Mr. Jackson refers in the remarks given below.

We had frequent opportunities of exercising what little medical skill we possessed, as the villagers, in cases of sickness, soon learned to apply to us for assistance. I was astonished to see how profoundly ignorant the people are of the art of healing. They are in this respect far below the tribes of the American wilderness. They seem to have no remedies for any thing. As for sending to the city for medical advice, it is a thing never done among them. When one becomes seriously sick, they call the priest, who comes and reads the prayers appointed for the occasion, but seldom, if ever, meddles with any physical means of relief, not even with his advice; and then the disease is left to its own course. They are sadly deficient in common nursing of the sick. Perhaps in a burning fever he is allowed to fill himself with water. If he has no appetite for their common coarse food, he must wait till his appetite comes. And if he so far recovers as to desire food, he will perhaps eat freely of melons, cucumbers, or other such things, and the next day his friends will tell us that his sickness has returned upon him, while no one seems to suspect the reason. We were able to relieve them in some instances. As our services were without cost, they were not backward in coming, and they seemed too to take whatever we offered them as medicine, with a good deal of confidence in our disposition and ability to do them good.

Of the prospects of the mission, after his return to Trebizond, Mr. Jackson adds—

Our intercourse with the people is still but little, as we have often before observed. It has not diminished, and I know not that it has much increased. The prejudice that still lies deep in the minds of the people, and their deep aversion to spiritual things, now show themselves not so much in open opposition, as in cold indifference; though I perceive that many are not backward in the use of opprobrious epithets when speaking with one another of us and our labors.

Openings for Missionary Labor at Erzeroom.

It has been for some time in contemplation to establish a missionary station at Erzeroom, the principal city of Armenia, both as to population and intercourse and trade with the surrounding country. It is situated nearly south from the eastern extremity of the Black Sea, and southeast from Trebizond, on the route principally chosen by travellers and traders, in passing from the latter city to the interior of Asia Minor and Persia. In commencing a station at Erzeroom it was deemed expedient that Mr. Jackson, one of the missionaries at Trebizond, should first visit the place, make the necessary arrangements, and as early as convenient, remove his family there, with the expectation that two additional missionaries would be sent to that quarter, one of them to be associated with him, and the other to fill the place which he should leave at Trebizond. The extracts given below relate to the first visit of Mr. Jackson. He writes under date of July 8th, 1839.

On the 2d of April I set out for Erzeroom, and arrived there on the 30th. At that time the mountains around the plain of Erzeroom, one of which I crossed, were covered with snow; but there was none in the city nor in any part of the plain. I will not attempt a labored description of the city, as it has already been described by missionaries who have visited it before me. Suffice it to say that the external appearance of the city is any thing but inviting. The houses of the natives are, with rare exceptions, made of stone and mud walls and terrac-

ed roofs of earth. I spent some few days in collecting information respecting the city, and ascertaining as well as I could its eligibility as a missionary field. I came to the conclusion to attempt obtaining a house, and to commence a station. The reasons which seemed to justify this conclusion I may state as follows.

1. The number and character of the Armenian inhabitants of the city. There are in Erzeroom of all classes about 30,000 souls. Of these about 3,000 or 3,500 are resident Armenians; and in the villages within a day's journey are three or four thousand more, who, as I should hope, might one day be reached in some measure by missionary influence. When we compare them with people of enlightened christian lands, they appear to share in the same ignorance, superstition, stupidity, and perverseness of heart, that characterise generally the christian sects of this dark land. But compared with the Armenians of Trebizond, and I should think of most towns in the interior, they may be called intelligent, and of an energetic and rather independent character. There is considerable wealth among them. An unusually large portion of them can read, as their advantages for school education were, before the late Russian war, superior to those of most Armenian communities this side of Constantinople. They have now, however, but one school, and this is of a very inferior character. They have had but little intercourse with Europeans; still their prejudices against them, it is thought, are less violent than were those of the Christians here at the time this station was formed. You will understand that these remarks respecting the people are chiefly from inquiries of others, and very little from personal observation.

2. The commanding central position of Erzeroom. It has considerable trade and intercourse with other cities. A missionary there might, in favorable times, reach many other important places. For instance, not to speak of several places of inferior note near by, he might, by two or three days travel, reach the city of Erzingan, situated in a beautiful and fertile country, and containing a large Armenian population. This lies west of Erzeroom. In the south lies Moosh at about the same distance, also in a fertile country, and well peopled with Armenians. Van lies to the southeast, four or five days journey, an interesting city to the missionary; quite accessible in time of peace; whose inhabitants are considered by Mr. Brant, who has visited the place, more simple and docile than those of most other cities in Asia Minor, and where a missionary family, he thinks, might reside in safety, under the protection of the pasha. A large Armenian community is found near Kars, about three day's journey to the northeast, but they are beyond the Russian boundary, and I do not know whether a missionary would find it possible to do much among them.

3. There are many Armenians, as well as people of other nations, who are inhabitants of other cities in Russia, Turkey, and Persia, but who for trade and other purposes reside for one or two or more years, in Erzeroom. These would have less fear of the ecclesiastics of the place, than native citizens; and should a missionary gain access to them, he might be sowing good seed among them that would be carried to far distant cities, and to other empires.

4. I am fully confident in the healthiness of the climate of Erzeroom. Nearly all the Europeans there complain of the severity of the winter. But were they in New England, they would complain quite as much. Indeed it is much like our own climate, except that it is not so subject to sudden changes of weather.

I have spoken of this field, and of the encouragements it affords for missionary efforts, considering it as it has been now for some years, while the country has been in a state of peace and comparative quiet. But now we hear of wars and rumors of wars. Armies have been gathering to the south, and the Kurds, left at one time to themselves, began their depredations. A military force has since been sent to watch them. Still we cannot divine what will befal that country, or indeed the whole empire, if war and commotion should for a length of time become the order of the day. All things are in the hands of the Lord, and to him alone can we look when we think of the future.

Opposition of the Patriarch—Encouraging Events.

Having taken preliminary steps for obtaining a house, which he was enabled through the kind assistance of the British consul there, to accomplish, he was expecting to remove his family to Erzeroom in the course of the last autumn.

Of the opposition to missionary labor, which seems to have broken out simultaneously in almost all parts of the Turkish empire, Mr. Jackson writes—

The storm of persecution which has been raging in Constantinople, has put

the air in motion as far off as Trebizond and Erzeroom. On the Sabbath before I left Erzeroom, a letter was read in the Armenian church there, from the patriarchate, warning the people against the Americans, and forbidding them to patronize any schools we might open, or to purchase any of our books, and ordering them to burn them wherever found. Here in Trebizond I have not heard of precisely such orders, but the people have from the first been greatly afraid, especially those who were before somewhat friendly to us. And now we have less intercourse with them than before; very seldom does one venture to come near us. There is one, however, a shoemaker, whom we have mentioned before, as a frequent visitor and considerably enlightened, who is not so fearful. He has found a friend in a powerful Mussulman connected with the pasha, who promises to support him, if he is guilty of nothing more than adhering to the gospel, the original standard of his religion, and only neglects what men have added thereto. He is thus emboldened to maintain the views of the evangelical party, and to express some doubts as to some of the superstitions of his church. He says there are others who secretly entertain the same sentiments as his, but they are afraid, should they avow them, of suffering some injury in consequence.

The vartabed, of whom we have before written, has lately been removed from this diocese to another, doubtless partly in consequence of his leaning too much to our views, and to the side of the reformers in his church. His successor gives a stronger support to the reigning superstitions. He has cautioned the people against departing from their ancient faith; and among other things he has published, as from the patriarch, an order that all who possess books printed either at our press or in Calcutta, should deliver them to him, to be forwarded to Constantinople. Some persons have declared to A., our assistant, that as they had two or three books, they should not deliver up all of them. One man in particular has had several conversations with A., and shows considerable desire to become better acquainted with the Scriptures. He says he had the gospel in his possession two or three years, a copy of which he obtained from us, but took no pains to learn its contents. Now they are trying to take it from him, he is anxious to know what there is in it.

I have reason to believe that error and superstition have, for a few years past, been loosing their hold in some degree upon the minds of some here. We hear that several entertain more sceptical views than formerly, respecting the priests' power to "bind and to loose," that is to bind over to Satan by their anathemas, or to loose or absolve from sin; also respecting the utility of prayers for the dead, the propriety of worshipping pictures, and the like. But few have independence to broach such views, especially at such a time as this. Still it is matter for joy, if there be any such leaven at work, however secretly. But we must say that we fear the Holy Spirit has not taken up his abode in the hearts of any of this perishing people. And we would not forget that, if they come short of this, all their improvements and reforms will do them no good at the last day.

Broosa.

LETTER FROM MR. POWERS, DATED SEPTEMBER 14TH, 1839.

Ecclesiastical Opposition and Jealousy abating.

BY the communications from the missionaries at Broosa published during the last year, the readers of this work will have learned that at this station, in common with most others within the limits of the Turkish empire, missionary labors have been much impeded by the strenuous opposition made by the ecclesiastical authorities.

You have been informed from time to time respecting the persecutions of the Grecian and Armenian ecclesiastics against the mission in Turkey in general, and the station at Broosa in particular, since the year came in. And you will have been informed, doubtless, ere this reaches you of the suspension of this persecution. For several months we at this station struggled hard for an existence here; and indeed were well nigh overcome by the violence of the tempest. We are still suffering from the unpleasant rolling of a dead sea, but it is grateful to reflect that the winds are hushed and the storm is abated. It is grateful to look out again and behold the face of the sky, and find ourselves escaped from impending dangers, and our little bark, uninjured by the tempest, again headed before the wind. True, we are making but slow progress, but our sails are spread to catch the first gentle breeze and waft us on our way. We are now restored to our former personal and domestic quiet. Still we do not forget the

days and nights of anxiety, of alternate hope and fear, of running to and fro; nor those seasons of wrestling with God, when he seemed almost our only friend and the only one to bring us help. Blessed be his name, he did regard the prayer of the destitute and did not despise their prayer; for he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth.

These commotions have deprived us of the young man who was preparing in our family to become a valuable helper. I am also cut off from regular intercourse with the few others who have been more or less under my instruction for several years. I see them occasionally, however, and others of our acquaintance, to whom I impart instruction, and from whom I learn the state of things abroad. From all I can learn, I am persuaded that the cause of truth has been making silent but certain progress among these people even during these troublous times. The young men who have been under our instruction are beginning to exert an influence on others. One of them spends many of his evenings in reading and expounding the Scriptures in his father's family, all of whom are now interested in the exercise, although it was not so at first. Another has had free and constant intercourse with one of the higher ecclesiastics on religious subjects, frequently spending many hours with him reading the Word of God, and conversing on its saving truths. Nor has this intercourse been in vain. A deep impression has been made on the mind of the individual, and apparently an honest conviction that what here passes for religion is not the religion of Jesus Christ. Those who formerly were on friendly terms with us seem disposed to be friendly still, and would no doubt be again intimate with us, were it not for fear of the priesthood. The conviction that a thorough reformation is needed is beginning to be felt; and if I do not misjudge, the recent persecuting measures of the priesthood are contributing to extend and deepen this conviction. The people are beginning to see that the policy of their priests is to keep them in darkness, and that in all their zeal for religion, the love of filthy lucre is a much more active principle than the love of God and love for souls. What would the American churches think of that pastor who should utter such sentiments as these, "The Hebrew Old Testament is a motley mess of jargon—a piece of patch-work, in which things are repeated over and over and so mixed up together that no one can understand any thing about it. And as for the New Testament, even that contains so many inconsistent, contradictory things, that if one should undertake to follow it strictly, there is no telling where he would come out in the end. Let us follow our religion as it is, and look well to our interest, and see that we get a good livelihood in this world; and when we go into the other world, we shall then know what there is there."

Such we know to be the fact respecting some of the most enlightened of those to whom these people look as their spiritual guides. It is plain, however, that a thirst for knowledge is increasing among the people, and that their wishes cannot always be disregarded. One fact illustrates this point. A school for girls has long been an object of desire by many of these people, and I have often urged its importance. The attempt has more than once been made to establish such a school; but ecclesiastical influence has hitherto prevented any thing effectual from being done. The past season, however, a promising school of fifty or sixty scholars has been established, much to the gratification of the parents.

In respect to the prohibition of our books, the more intelligent of the people say to us, "This is just what was done in respect to catholic books some years ago, and now three fourths of all the books in the library of every priest or bishop are those once prohibited books. So it will be eventually with your books." The influence of this persecution on the mass of ignorant people will be no doubt to confirm them in their prejudices and widen the distance between them and us; but this will not be the effect, it is believed, on a considerable portion of the more enlightened. Our intercourse with the people may be diminished for months to come, as it has been for months past; but it is some consolation to reflect that the leaven of truth is among this people, and our daily and constant prayer to the God of heaven is that the whole lump may be speedily leavened. Our circumstances have led us to feel, most sensibly to feel, that in God alone is our help and while all is dark around us, all is bright above us.

The political affairs of this empire are in a most unsettled and uncertain state. Great changes are at hand, but no one can predict what. We are not over-anxious, but we wait with prayerful solicitude the result. Our hope and prayer is that every successive change may pre-

pare the way for the setting up of that kingdom which is righteousness and peace.

Southern Africa.

LETTER FROM MR. LINDLEY, DATED AT PORT NATAL, JULY 17TH, 1839.

Return of the Missionaries to Natal—Condition of Dingaan and the Zulus.

AT page 384 of the last volume, an account was given of the restoration of peace between the Dutch emigrants and Dingaan, the Zulu chief, together with some remarks respecting the openings for missionary labor which seemed to be presented among the remnants of native tribes which still remained in the vicinity of Port Natal. This letter presents the reader with a view of things as they appeared two months later. Doct. and Mrs. Adams had returned to their old station, near Natal, accompanied by Mr. Lindley, the family of the latter being detained at Port Elizabeth by the illness of one of his children.

We arrived here on the 12th of June. In crossing the bar into the bay, we were nearly shipwrecked. Our vessel struck and hung on the bar for some time, and all the while the breakers were rolling in upon us with a tremendous fury which they acquired from a gale of wind blowing directly on the land. Their violence finally knocked us over the bar by inches, and thus through the mercy of our Deliverer, we escaped without serious damage to any one, or any thing.

But what are our prospects? About the first of June we sent you a joint letter written by Doct. Adams, who had shortly before returned from Natal, to which place my health did not allow me to accompany him. That informed you that a treaty of peace had been concluded between the emigrant Dutch and Dingaan. These belligerant parties were brought to a parley, through the agency of captain Jarvis, the worthy commander of the 72d regiment, Scotch Highlanders, one of her majesty's best regiments. Terms of peace were agreed on, all of which are to be complied with by the first of November next. Some of them are already fulfilled. But this peace is of doubtful continuance. The English government is in no way concerned with it. Captain Jarvis, moved by good feelings, but without authority to compel either of the parties, has worthily done what he could to reconcile them, and perhaps flatters himself that he has obtained the end of his benevolent wishes.

The emigrants appear more willing to forgive Dingaan, than I had expected to find them; for they have, through him, suffered above any common measure. But they have no confidence in Dingaan's promises, and think that he wishes peace only because he is unable to stand against them. In their last attack on him they killed from two to four thousand of his warriors, resided for several days in his capital town, where they obtained a great variety of articles which sold for something more than 2,000 Spanish dollars, and brought away with them 3,500 head of cattle. The emigrants feel able to destroy his power, and this they can do, except the Lord forbid it. They are more afraid of his treachery, than of all his warriors, and on this account are, perhaps, more uneasy now than when they were at open war with him. They are afraid to separate, and are now living in their fortified places, just as they did before peace was agreed on. Fear made Dingaan cruel when he murdered the well-meaning Retief and his party; and now, on the part of the emigrants, a fear of similar treachery will make them renew the war, which many think is ended. Two weeks ago Dingaan was to have sent out two of his principal men to give further proof that he sincerely desires peace; but instead of these men, there came two others with the message, that the captains could not come; and another messenger, who was in this neighborhood yesterday, states that they are afraid to come. The more Dingaan distrusts the emigrants, the more they will distrust him. Report says that the head man of the emigrants has sent Dingaan word not to give himself further trouble, that the war shall be renewed. I do not know that this is true, but I expect to hear something like it before long. I have said thus much about the probability of war again in this region, that you may know the reason why I think it doubtful where Dingaan and his people may be found six months from this date. At present I have no plans or opinions regarding missionary operations in the Zulu country. Captain Jarvis, I believe, thinks there is no probability of a renewal of the war.

State of the Native and Emigrant Population near Natal.

But what are our prospects on this side of the Tugela river?

You have the views of Doct. Adams in the joint letter to which I have already referred, and which I subscribed because I think we shall keep a hold of some sort on Southern Africa. In answering this question, the first thing deserving consideration is the fact that the country from the Tugela to the Umzimvulu is claimed by the emigrants, to whom it has been ceded by Dingaan. With the question whether the Zulu king had a just claim to all this territory or not, I have at present nothing to do. This wide region, which is without limit inland, will soon be all taken up by the emigrants already here, those now on the way, and the multitude that will yet leave the colony. There are a good many thousands of black people who must remain in this region. The white men will allow them to do so, but in what part of it, and under what circumstances, remains to be seen. In regard to them, I hear of only two schemes among the emigrants—the one is to allow the blacks, or if you please, to compel them, to choose a master on whose place they may be willing to reside, and to whom they must be answerable for their conduct. The other scheme, is to reserve for them a portion of land on which they may live. The more intelligent of the emigrants are in favor of the latter scheme. Whether the blacks are to be allowed to hold this land in perpetuity, or be regarded as tenants at will, I have not heard. It is not likely that one of the emigrants has ever had a thought on the subject. But while I think that the emigrants, should they continue to govern this land, will make hard and unequal laws for the aborigines, I have no idea that they will do it with a design to oppress them. The Boers, as a body, intend to treat the blacks justly and humanely, that is, according to their ideas of justice and humanity. But the Boers as a body, are an exceedingly illiterate people. Probably not one half of them, including men, women, and children over the age of ten years, can read understandingly.

In addition to this the emigrants have all their lives had more or less difficulty with the aborigines; and this difficulty they ascribe to a want of proper laws for the people who have troubled them. They will adopt only such regulations as they think necessary. What others may think of them, is another matter.

But what I have now written goes on the supposition that the emigrants will continue to rule the land they claim as their own, and for which they say they have paid a great price, consisting in losses in sufferings, and in the lives of many whom they very much loved. This dear possession, or rather the right of enjoying it as they please, may be sooner or later taken from them. The governor of the colony has sent here an officer with a hundred men who has taken just ground enough to answer his present purposes; and from this he is not likely to be driven by the Dutch, who have an instinctive dread of government. All that they see or will understand is the fact, that they have room to run, which many of them will probably do a second time, should England's authority, regarded as oppressive, be here established. Many, perhaps most of them, will remain, because this is a land flowing with milk and honey, compared with any part of Southern Africa I have seen. Water, so scarce in all the other parts of the land, is in this abundant, flowing in limpid, noisy, living streams that one looks on with admiration. I see no reason why this may not soon become the wealthiest and most populous part of South Africa, except in the very limited intelligence of those who are likely to inhabit it. According to all present appearances, emigration from the colony has only fairly commenced, and therefore there is little probability that the colonial governor will be required by the home government, to back out of the position he has taken.

But under the new administration, what will be the condition of the aborigines? This question I feel unable, with all my predicting propensities, to answer, because I have no idea when this new order of things will be established. If at any considerable time future, all the most important matters regarding the aborigines, will probably be so arranged and established, that alteration will be impracticable. The best arrangement, doubtless, that could be made for the poor creatures, would be to allow them an adequate portion of land, and there settle them in a body. I have some hope that the emigrants will themselves make this arrangement. But should it never be made, what remains for us to do in behalf of the blacks among the whites? We must do one of two things; either leave them to their wretchedness, or ask for farms and build up institutions such as exist in the colony—such as Bethelsdorp, and others with which you are acquainted by reading. With this one alternative before us, I do not know that any person would say that we ought to quit the field. But then it is lawful to ask how far it is expedient to attempt the

conversion and civilization of a barbarous people, by means of such institutions.

The conclusion of the whole matter is this. We hope sooner or later, in one place or another to have access to the people under Dingaan. The prospect is rather dark, but not absolutely discouraging. The people on this side the Tugela may be allowed a tract in which they can live by themselves. In this case we should have an encouraging field, so long as they remained undisturbed. Should they live scattered and where they can, you know what I think. The Lord reigneth.

Respecting the emigrants from the Cape Colony, who entered the country adjacent to Port Natal, Mr. Lindley remarks—

But the emigrants must have religious teachers; yet it is far from my desire to be one of them. The field is, on many accounts very encouraging; on others would be very unpleasant. With their instruction in religion, and in every kind of useful knowledge, our success is intimately connected. When I look at their want of intelligence, their want of religion, and their entire want of means for improvement in either, I am overwhelmed with despair in regard to the aborigines. The emigrants are as willing to be instructed as any people I have ever seen. Let them be instructed; let them be truly converted, and feel the power of intelligent, christian love; and thousands of the aborigines will derive from it unspeakable blessings. Considering their ignorance the farmers are the best disposed people I have ever met with.

Mahrattas.

EXTRACTS FROM THE JOURNAL OF MR. HUME.

IT will be remembered that Mr. Hume and his associates, constituting the late reinforcement of the Mahratta mission, touched on their way at Zanzibar, on the eastern coast of Africa, as mentioned at page 42. This is a province under the government of the sultan of Muscat, whose capital is in the northeastern part of Arabia, near the entrance of the Persian Gulf. He, however, resides at Zanzibar a considerable portion of the year, and was there when the missionary company touched at the place. The sultan is a Mohammedan prince, though of somewhat liberal views, and maintains an efficient and comparatively well regulated government over his subjects. As there has been little of christian research in this part of Africa, a few paragraphs from the journal will be inserted here.

Town of Zanzibar—Native School.

July 3*d*, 1839. Yesterday about two o'clock, we came to anchor in the harbor of Zanzibar. The day was delightful, and we had a fine opportunity of seeing the town. Most of the buildings are mere huts, built of mud and sticks, and thatched with the leaves of the cocoanut tree. At first they appeared like a ledge of rocks. Two American vessels were in the harbor. Mr. Waters, the American consul, and Mr. Thorn, the English resident, both gave us a very cordial reception. A number of native vessels are in the harbor, some of which are of five or six hundred tons burden. Many of the canoes about us, carry but two persons, one of whom is usually an African slave, and the other an Arab. They have no clothing, except a cloth tied about the waist and a cap upon the head. Across these canoes are two sticks, which reach over the sides to a considerable distance. To the extremities of these are attached two other sticks parallel to the canoe, which, by resting upon the water, prevent it from upsetting.

This morning the consul came on board, with whom we had an interesting interview. While we were visiting at his house this evening, the sultan of Muscat, who resides here at present, called on him, accompanied by his son, Syed Carlid, some of his principal men, a few soldiers, and a small retinue of slaves. He is apparently about fifty years of age, and is very simple and easy in his manners.

Accompanied by Mr. Thorn and his interpreter, Abdalla, we took a ramble through the town. The streets are nothing but crooked lanes from three to fifteen feet in width. They have many short turns, and are not suitable for carriages. We past several shops open towards the streets, containing articles for sale, such as cassada, jack fruit, papau, cocoa nuts, oranges, betel nuts, etc. Some of the better sort contained some coarse English and American goods. The smallest coin in circulation is the quarter dollar. In place of smaller coins a kind of Guinea corn is used. Four cababas make one measure containing about four quarts. This is valued at about two pence. The sultan intends to introduce coins of less value, and by his direction a considerable quantity was brought out from the United States in

the Waverly, to be put in circulation.

In our rambles passed a school kept in a shed open towards the street. The teacher and scholars were seated upon the chunamfloor, which was elevated about two feet from the ground. The only business appeared to be to read and write the Koran. This book was placed upon a sort of bench, and was copied by the scholars upon a writing board. They made no objection to my handling the Koran and examining what they had written. They sung or chanted something which our interpreter said was a song in celebration of Mohammed's birth. Twelve scholars were present, but thirty belong to the school. One was a white negro. His skin was as white as our own. His hair was curly and his features were those of the African. The oldest scholar present was ten years of age; the others from five to eight. There are several of these schools in the town, but they impart no valuable knowledge. The pupils merely read or chant the Koran, without paying any attention to its meaning.

Visits to the Governor and Sultan—A dance—The Slave-Market.

The missionary company, by invitation, visited the residence of the governor in the suburbs of the town, where they were received in a very kind and familiar manner. The daughters of the governor, especially, who had never seen a white woman before, had their attention much attracted by the complexion and dress of the ladies, and expressed much gratification at the visit, showed them the apartments of the palace, and the gardens, and when the company took leave, they were sprinkled with rose water and jessamine, presented with flowers, etc., and invited to dine with them at a future day.

5. This afternoon, according to previous appointment, we went to visit the sultan at his palace. We were accompanied by the American consul, captain M. and Mr. Thorn. We found him at the entrance waiting to receive us. He came out in front of the door, took us by the hand, as we came up, and made us pass on before him into the hall of audience. A row of soldiers was arranged on each side of the passage. The hall is about thirty-six feet long and eighteen wide, with marble floor. The walls are plastered with white mortar. Near the farther end were hung from opposite sides, two pictures of the battle of Navarino. A row of chairs was placed on each side of the room, on which we were seated. His son Syed Carlid, who is twenty years of age, was seated at his right. After mutual inquiries respecting health, our object in leaving America was explained to him. He was told that our lives had been principally devoted to study; that we were not in pursuit of wealth, etc. He inquired whether any of us were physicians, and whether we were all from Salem. He asked when we would like to visit his shamba or plantation, about five miles distant from the palace. Coffee and Sherbet were served. He then took the ladies into his female apartments and showed them his family. In about half an hour they returned, each bringing a large red Cashmere shawl as a present from his highness. They at first declined the present, but he obliged them to receive it. During their absence we entered into conversation with the prince and with Ahomet, the interpreter, who is one of his highness' secretaries.

The palace is built of coral rock, of which the island of Zanzibar is formed. It is the only building in which we have seen glass windows. In front, oranges, figs, and pomegranates were growing. Several beautiful mango trees are in the rear. A large number of slaves are kept at the palace, who live in native huts at some little distance.

6. It is customary for the Africans here to have dances at which from a hundred to a thousand attend. They are of two kinds, one for the men only, and another in which men and women mingle promiscuously together. Mr. French and myself were present at one of the former this afternoon. About two hundred persons were assembled. They stood round in a circle leaving considerable space for the performers. Two persons were beating on drums made from a hollow log, with undressed raw hide stretched over the ends. One stood erect upon a sort of native bed, and blowed a rude instrument in shape resembling a common tin horn. Another with two pieces of rope beat upon a flat brass vessel about fifteen inches in diameter turned upside down upon a large wooden platter. They made strange music. The dancers had each a loosened turban, or some other straight piece of cloth thrown over the shoulder. This they held forward with one hand, and in the other carried a large stick from five to seven feet long. They moved round, three or four persons being on the ground at one time. Presently some one would give a sort of challenge to another, when a kind

of fight commenced. Each struck with his stick at the head of the other. The blow was received by holding the stick over the head as a defence. At first it was all in good nature, but sometimes the combatants appeared to fight in earnest, and once or twice it was necessary for the bystanders to separate them. These dances are most frequent about the time of the full moon.

From the dance we went to the slave market. We found about forty slaves from the interior of Africa exposed for sale. The number is usually much larger. About 10,000 are brought here annually. The price of slaves is from ten to fifty dollars. When one wishes to purchase a slave, he throws a stick to a considerable distance, and the slave is sent to bring it. This gives an opportunity of seeing the slave to advantage. Those exposed for sale were ornamented with rings, bangles, and a cotton handkerchief tied around the body.

Proceedings of other Societies.

FOREIGN.

SUMMARY VIEW OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

From the thirty-fifth report of the society, the following statements are gathered.

Issues of the Scriptures.—The issues of the society have been at home, 417,276; from depots abroad, 240,792;—total 658,068; a larger number than has been issued by the society in any previous year, and shewing an increase over the issues of the last year to the extent of 63,670. The total issues from the commencement of the society amount to 11,546,111.

Languages, Dialects and Versions.—Of 136 languages or dialects, the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the society, directly in 68, indirectly in 68; total 136. The number of versions (omitting those which are printed in different characters only) is 158. Of these, 105 are translations never before printed.

In the city of London, in 121,080 houses that were visited, 35,393 families were found destitute of the Scriptures. Relative to this destitution the report states:

The committee and officers of the city mission having entered into a detailed investigation of the state of the metropolis, as to the actual supply of the Scriptures, have arrived at the conclusion, that there cannot be fewer than 50,000 families, in which neither Bible nor Testament is at this time to be found. This fearful destitution they have felt it to be their duty to bring before the committee of the British and Foreign Bible Society, together with plans for more effectually meeting it. A deputation from the committee of the city mission has met a subcommittee of the Bible Society; and the subject having been fully gone into, resolutions were agreed to, and have since been confirmed by the committee.

The chief resolution was the following —: that the City Mission, the District Visiting Society, the Christian-Instruction Society, the Pastoral Aid Society, and other institutions formed for the purpose of visiting the poor in their own houses and supplying them with religious instruction, be authorized to apply, by their committees or secretaries, to the depository of this society, for such supplies of copies of the testament and psalter as they may require, for the purpose of leading; and that they be requested to furnish a monthly return of the names, places of residence, and other particulars of the parties supplied by them, in order that the same may be transmitted from hence to the committees of the various bible associations in London.

Grants of Money and Books.—Domestic £12,922; Europe £22,233; Asia £1,962; Africa £771; America £1,581; West Indies £298; total £39,820.

Circulation of the Scriptures in France.—At the anniversary of the society, one of the speakers made the following statements:—

The report has just mentioned, that, through the instrumentality of this society, upward of 105,000 Bibles and Testaments have been circulated in France during the past year. In addition to this number, I must state, that, through the instrumentality of the Societie Biblique of Bordeaux, 5,833 copies of the Bible and Testament have been also circulated; and besides that, 37,540 Bibles and Testaments by the Societie Biblique Francoise et Etrangere; which makes, altogether, a total number of 148,373 copies of the Holy Scriptures, which have been circulated in France during the past year.

Through the blessing of God, this vast circulation of the Gospel in France has produced a great deal of good, not only among our Protestant Churches, but also among the whole population belonging to the Roman Catholic Church. Popery is losing its ground in France: the more the glorious gospel of our blessed Lord is read among the Roman Catholics in France, the more quickly do they know the errors and superstitions of popery, and are inclined to become Protestants. But what is Protestantism? Nothing else than Christianity itself. It is Christianity restored to its primitive simplicity and fidelity; and whosoever believes in our Lord Jesus Christ —whoever accepts the truth as it is in the gospel—he becomes a Protestant indeed.

We are very happy to possess, in France, a translation of the Bible by Monsieur De Sacy, which is a catholic Bible. Were it not for this precious work, we could not induce the Roman Catholics of France to read the Bible. De Sacy's Bible is received as an approved book among the Roman Catholics: the present government of France has permitted de Sacy's translation of the New Testament to be put into the hands of our rising generation; and in many of our schools—our public and private schools in France—the New Testament of De Sacy's translation is now read. We find a number of Roman Catholic priests who are favorable to the

circulation of De Sacy's Bible and New Testament.

SUMMARY VIEW OF THE LONDON MISSIONARY SOCIETY.

In the several parts of the world, connected with the society's operations, there are 554 stations and out-stations, 151 missionaries, 39 European and 382 native assistants, 101 Christian churches—8,237 communicants, 634 schools, and 41,792 scholars; being an increase during the year of 16 missionaries, 8 churches, 940 communicants, 66 schools, and 4,818 scholars, but a decrease in the number of native agents of 68.

There are 15 printing establishments, the details of whose operations are embodied in the reports of the respective stations to which they belong.

The number of students, who are at present pursuing a course of preparatory study with a view to missionary labor, under the auspices of the society, is 31.

In the conclusion of the report, the directors say,

Unmarked by any stupendous displays of Divine Power and influence among the nations immersed in spiritual darkness, that kingdom which cometh not with observation steadily approaches its glorious consummation; and, in this brief period alone, decisive proof has been afforded, that the power which sustains, advances, and directs it, is sufficient to accomplish its ultimate and complete supremacy.

Not dissimilar from the character of the work abroad has been the prevailing aspect which it has worn among its friends and supporters at home. Familiar to the public ear and eye, the missionary cause has obtained a place among those objects, which, from their intrinsic worth and grandeur, command a homage at once unchanging and universal; and it has consequently ceased to be regarded with that flushed and eager interest, ever attending the appearance of any extraordinary novelty, whether in the mental or material universe.

By those who have been the latest to notice its achievments and to confess its claims, it is now regarded with an attention already beginning to display itself in open advocacy and practical support; while, among its friends in general, there is evidently a growing conviction that efforts must speedily be put forth for its advancement, with which the best exertions hitherto made shall bear no comparison. It may, therefore, be hoped that the offerings devoted to its support will soon bear a more just proportion to that enlarged scale of missionary operations so urgently required by the existing state of the heathen world.

Receipts £65,490; payments £75,855.

SUMMARY VIEW OF THE WESLEYAN MISSIONARY SOCIETY.

Missionaries.—In Ireland 22, Sweden 1, Germany 1, France 17, Gibraltar 3, Western Africa 13, South Africa 23, Malta 1, South India 21, North Ceylon 8, South Ceylon 14, New South Wales 6, Van Dieman's land 8, Southern Australia (Port Philip) 2, Western Australia (Swan River) 1, New Zealand 10, Friendly Islands 8, Fejee Islands 7, West Indies 80, Demerara 4, Honduras 2, British America 89—total 341; of whom 191 are principally connected with heathens and converts from heathenism, and 150 chiefly labor among Europeans and British colonists.

Assistants.—These missionaries are assisted by 2,230 catechists and readers, and 292 salaried and 3,498 gratuitous teachers; of whom, 5,198 labor in missions among the heathen, and 822 among professed Christians.

Members in Society.—Stockholm 11, Winnenden, in Germany, 445, France 731, Gibraltar 77, Gambia 594, Sierra Leone 1,940, Cape Coast 600, South Africa 1,571, Malta 80, South India 368; Ceylon, Tamul 134; Singalese 669, New South Wales 308, Van Diemen's Land 557, Southern Australia 13, New Zealand 1,000, Friendly Islands 8,749, Fejee Islands 353, West Indies 40,953, Demerara 1,798, Honduras 177, British America 11,599—total 72,727; being an increase of 5,998, and consisting of 58,906 chiefly from among the heathen, and 13,821 from among professed Christians.

Scholars.—Ireland 4,800, France 1,091, Gibraltar 214, Gambia 235, Sierra Leone 1,035, Cape Coast 175, South Africa 3,722, Malta 120, South India 2,059; Ceylon, Tamul 1,845, Singalese 3,735, New South Wales 589, Van Diemen's Land 936, Friendly Islands 9,709, Fejee Islands 604, West Indies 17,757, Demarara 337, Honduras 90, British America 6,959—total 56,512; being an increase of 6,974, and consisting of 51,803 chiefly from among the heathen, and 14,709 from among professed Christians.

Receipts £84,818; payments £100,077.

SUMMARY VIEW OF THE CHURCH MISSIONARY SOCIETY.

Missions 11—*Stations* 95: being, in Western Africa 12, South Africa 1, Mediterranean 5, China 1, North India 11, South India 15, Western India 2, Ceylon 4, Australasia 13, West Indies and Guiana 28, N. W. America 3; laborers (including wives) 607, and consisting of 75 English, 11 Lutheran, and 6 native or country born clergymen, of whom 57 are married; 83 European lay-assistants, of whom 40 are married; 4 European female teachers, and 397 native or country born male and 31 female assistants; attendants on public worship 28,000, Communicants 2,721, schools 468, scholars 26,230, consisting of 12,417 boys, 4,311 girls, youths and adults, 3,274, and 6,228 of whom the sex is not specified.

In the course of the past year were sent forth seven ordained missionaries, five catechists and artisans, and one surgeon. Eleven of these being married, the total number of individuals is twenty-four.

The total number of laborers at present engaged in the service of the society as ordained missionaries, catechists, or artisans, amounts to one hundred and seventy-nine, exclusive of native teachers, and the wives of the married laborers.

Eleven males and females have been removed by death during the year.

Rev. Thomas Vores, of Chelsea, has been appointed a secretary of the society, in consequence of its enlarged operations.

Evidence of Progress in the Society's Missions.

Your committee, on reviewing the proceedings of the past year, are anxious to draw the attention of the members and friends of the society to the subject of the actual progress making in the missionary cause.

In some important points, indeed, it is matter of deep regret to acknowledge that the work has been retarded, and, for a time at least, apparently extinguished. The committee refer more especially to the Mediterranean and the South-East Africa missions. In these afflictive hindrances of the work, it becomes us humbly to adore the inscrutable wisdom of God; who not unfrequently permits the wrath of man to prevail to a certain extent, while in the end, He causes greater glory to redound to His name, and crowns the exertions of His faithful and persevering servants with more enlarged success.

But, surveying the entire range of the society's operations, your committee feel that they are bound to lift up the voice of gratitude and praise, for the manifest and varied blessings which attend those labors.

For, is it the simple and affectionate and effectual preaching of the gospel which Christians contemplate, as an evidence that God is blessing His church, whether at home or abroad? or, is it the translation of the Holy Scriptures, and of our liturgy, which encourages us with the prospect of seeing congregations of faithful worshippers built up in every part of the earth? Then—not to name other missions—with what delight may the members of the society view the seeking out of the scattered and lost sheep in New Zealand; and the in-gathering, and collecting into regular and well-taught folds, of the population of West Africa! It is especially to be observed, that, during the past year, your committee have received printed copies of the complete New Testament, in the language of New Zealand. Even in New Holland also, in the barbarous tongue of the aborigines, the prayers of our liturgy are offered up by the natives, who, three or four years ago, scarcely knew of the existence of a God.

Does the importance of sound christian education fix, at this time, the hearts of all the attached members of the united-church-of-England-and-Ireland? On this subject, your committee can gratefully record, that all the society's operations are governed by the principle, that the education of the young ought to be essentially scriptural and christian throughout. There is not an institution, a seminary, or a school, in connexion with the society, of which the Bible is not the foundation.

In the institutions formed or forming in the three presidencies of India, and in Ceylon, and in the normal schools in the West Indies, this principle of scriptural education is becoming yet more fully developed, from arrangements being made by the society, that these establishments should become the nurseries from which a native ministry may be supplied.

AFRICAN CIVILIZATION SOCIETY.

The London Missionary Register contains an account of the organization of a society, with the name given above, which the editor introduces as follows:—

We rejoice to report the beginnings of an institution, which we trust will prove, under the blessing of God, one of the instruments in his hand for preparing the way of the gospel in Africa. The following circular records the proceedings on the occasion:—

At a meeting of noblemen and gentlemen feeling a deep interest in the extinction of the slave trade and the civilization of Africa, held at the right honorable Stephen Lushington's, No. 29, Great George Street, Westminster, on Tuesday the 23d day of July, 1839—

On the motion of the lord bishop of London, seconded by the earl of Euston, it was unanimously resolved,—That an institution be formed, having for its primary object the extinction of the slave trade, by adopting measures for civilizing Africa, and encouraging and protecting the cultivation of the soil, and legitimate commerce.

On the motion of the lord viscount Sandon, seconded by lord Seaford, it was unanimously resolved,—That a provisional committee be appointed to draw up rules and regulations for this society.

On the motion of John Irving, Esq. M. P. seconded by Samuel Gurney, Esq. it was unanimously resolved,—That it may be of the utmost importance to the suppression of the slave trade and the civilization of Africa, that an institution for agricultural purposes, wholly distinct from the institution named in the first resolution, shall be formed; and that a provisional committee be appointed for the consideration of this subject.

On the motion of Thomas Fowell Buxton, Esq. seconded by the right hon. Stephen Lushington, M. P., it was unanimously resolved,—That all the noblemen and gentlemen present be members of the African Civilization Society, with power to add to their number.

The meeting then appointed the several provisional committees; and also a deputation, to confer with the government upon the measures to be adopted for promoting the objects of the society now instituted.

The noblemen and gentlemen remaining (the larger number having left in consequence of the lateness of the hour) then entered their names as subscribers to the institution contemplated in the first resolution, for sums amounting to £933 10*s.* in donations, and £111 6*s.* in annual subscriptions.

CHURCH OF SCOTLAND'S LABORS FOR THE JEWS.

Number and Condition of the Jews in Palestine.

In the early part of last year a deputation was sent by the Church of Scotland to Palestine and Syria, to inquire into the condition of the Jews there, and the measures to be adopted to promote their conversion. Writing from Jerusalem, one of the deputation, the Rev. Mr. McCheyne, makes the statements which follow.

"The accounts we received at home, as to the state of the Jews in this land, are far from being accurate The exact number of Jews in Palestine it is very difficult to ascertain. The largest estimate reckons them to be about 15,000; some state the number so low as 10,000. They reside chiefly in the four holy cities, as the Jews call them. In Jerusalem about 7,000, in Hebron 700 to 800, in Tiberias 1,200, in Safet 1,500 to 2,000. In the towns along the coast there may be—in Jaffa 60, in Kiaffa 150 to 200, in Acre 200, in Tyre 150, in Sidon 300, in Nablous (the ancient Sychar) we found about 200, and 150 Samaritans. In the villages of Galilee there may be 400 or 500. The increase in the number of Jews has been very decided since 1832, when the Pasha of Egypt took possession of Syria. For two years past the increase has not been so great, owing to the ravages of the plague, the increased price of provisions, the

embarrassed finances of the Jewish community, and the oppression of the rabbies. In my last I mentioned that in Europe collections are made at the door of the synagogue, for the support of the Jews in the Holy Land. These collections amount annually, upon an average, to £2,800. Every Jew in the land, rich or poor, after he has been a year in the country, has a share appointed to him, if he chooses to take it. The chief cause of their returning to this land seems certainly to be attachment to the inheritance of their fathers. They also believe that their rabbies here are actually inspired—that to die in this land is, to a Jew, certain salvation—and that, if they die out of it, they must make their way under ground, to rise in the valley of Jehosaphat. They are very different from the Jews we have seen in France and Italy; they are far from being infidel; on the contrary, they are superstitious Jews. They have a real expectation of Messiah's coming; and this feeling is waxing stronger and stronger. They are far kinder and gentler in their dealings with us: they seem to look on us as friends. This is not wonderful, when you remember that they are counted as dogs by all the Moslems. They maintain the beautiful dress of their fathers, and are a noble looking race, when compared with the wretched Arabs who are scattered over this land. Almost all the male Jews spend their time in reading. There are six synagogues in Jerusalem, and thirty-six reading places. These latter are established by individuals, that they may attain some merit to their souls! Five or six readers are appointed to each, having a small salary, one or two of whom are expected to be always there, reading the Talmud.

The English mission, in the hands of Mr. Nicolayson and his Jewish fellow-laborers, with the blessing of the God of Israel, appears to be prospering admirably. There are three rabbies at present inquiring the way of life, and determined openly to profess their faith in Jesus. What encouragement does this hold out to the church of Scotland to go and do likewise.

The only other thing to be mentioned now, is as to the qualifications of a missionary to this country. Hebrew is plainly the most necessary language, read and spoken in the Spanish way. Arabic is next in importance, the language of the country. The elements should be learned in Europe—the more perfectly the better; the pronunciation and use must be learned here. Spanish, German and Italian are also useful; the two first, in direct intercourse with the Jew; the last as being the language of all Europeans in this country. He should be acquainted with Hebrew literature, so as to be able to set aside the Talmud in argument. He should know the cabalistic commentaries, such as Zohars, that he may know the sources of Jewish ideas. Chaldee and Syriac are useful. Controversial talents are, perhaps of greater importance than splendid preaching talents; at the same time it is hoped the time is at hand when both will be required. He should be well grounded in prophecy; in the words of Mr. Nicolayson, "he should fully and thoroughly adopt the principle of grammatical interpretation, both that he may be encouraged to persevere in his work, and also that he may be able to deal with the Jews." There ought to be both Jewish and gentile laborers—the latter to form the nucleus, the former to be the effective laborers.

A census of Prussia, taken in 1834 represents the whole number of Jews in the kingdom as being 176,014; and the number of their synagogues as 834.

SURVEY OF THE MISSIONS OF THE UNITED BRETHREN FOR THE YEAR 1838.

The Missionary Intelligencer for the last quarter of the year 1839, contains the following brief view.

The past year has, like the preceding, been an eventful one to several of the missions carried on by the church of the Brethren. Our Indian congregations in North America are, numerically considered, amongst the least in importance; but the precarious position in which the Indian tribes have been placed, has, for a series of years, rendered them an object of no small care and perplexity to us. Their fate has, this year, drawn near to a crisis, though much uncertainty still hangs over their future prospects. So early as the autumn of the preceding year, the larger part of the Delaware congregation, at New Fairfield, in Upper Canada, had set out on their emigration to the Missouri territory, under the spiritual care of brother Jesse Vogler. They have now settled near their kindred tribe on the Konzas river: brother and sister Miksch, of New Fairfield, and brother Vogler's family have joined them; and our brethren have re-commenced their missionary labors with good courage, in reliance on the help of the Lord. Part of the emigrants were obliged to stay behind at Lake Winnipeg; but it is hoped that they will soon be able to follow their companions. The diminished congregation left at New Fairfield has been exposed to much anxiety from the recent disturbances in Canada. The bulk of the Cherokee nation, in the States of Georgia and Tennessee, have, at length, after years of indecision, moved to the Arkansas territory. The members of our church have settled near together, and their three teachers have since followed them, though we have not yet received intelligence of their arrival. We can, as yet, form no conjecture as to the character of these transplanted missions; but we would hope, that their removal from all proximity to a white population, and from its accompanying temptations, may operate in their favor, and that they may eventually extend amongst the more populous tribes by which they are surrounded. The supply of missionaries will, however, be rendered more difficult by their great distance from our American congregations.

The accounts from the coast of Labrador, so severely visited by famine during the preceding winter, have, this year, been more cheering. Our Esquimaux were generally successful in their endeavors to obtain food, and none were reduced to want. The new church and mission house at Hebron were solemnly dedicated October, 1837. But it is to be lamented, that the heathen of the north coast, who visit there for barter, show as yet little susceptibility for the gospel, so that the main object of this new settlement still remains unaccomplished. Our brethren at Fredericksthal, on the southern point of Greenland, have had more encouragement in this respect, as several of their heathen visitors from the east coast promised soon to return and bring their families with them. The weather had also been propitious to the secular pursuits of the Greenlanders, and this, as in Labrador, had had a favorable influence on their spiritual course, as both church and schools could be at-

tended without interruption throughout the winter. Nevertheless, the roving summer life of both nations, with the additional inconvenience, in Greenland, of a large portion of our members being scattered in various places during the winter also, prove a serious hindrance to the labors of the missionaries. They feel the more interested in the training of able national assistants, who may take charge of their scattered countrymen, and instruct their children so that they may read the word of God for themselves.

The negro colonies of Great Britain celebrated a joyful day on the 1st of August, when the work of emancipation, begun on the same day in 1834, was completed by the termination of the apprenticeship system. On this, as on the former occasion, the day was kept as a religious festival; and, as far as our information goes, without any interruption of good order. It is, indeed, a delightful consideration, that this great work originated in christian principles, and has been executed in a christian spirit. The external relations of these colonies are, no doubt, deeply affected by this change, and we cannot wonder if temporary difficulties rise out of it, nor can we judge, as yet, of its remoter consequences. Meanwhile, according to the concurrent testimony of our missionaries, there has been a visible improvement in the attendance on divine worship, and increased eagerness on the part of the negroes to learn to read the word of God, while the exertions of government, and of missionaries of all denominations, to provide, by an extended system of education, for the instruction of youth in the saving truths of Christianity, are going on with unabated activity. Brother Ch. Joseph La Trobe, by commission from the British government, has this year visited all its Indian colonies, in order to report on the condition of the negro schools. In the course of the year 1837, several churches, and nine new school houses, were built at our stations. Two thirds of the outlay for the last mentioned object have been supplied by government, out of parliamentary grants for this purpose. This extension of school accommodation increases the necessity for qualified teachers. The last synod determined to send out a number of young brethren to these islands, as assistants to the missionaries in the superintendence of the schools, five of whom are already actively engaged. At the same time, the plan of training colored teachers has been extended; and we are thankful for the help afforded us in this object by the trustees of the Mico Charity, which has offered to maintain a number of such pupils cost free. In the Danish West Indies, where circumstances have hitherto been less favorable to regular school instruction, proposals have also been made to introduce a better system. In Demerara, the mission on the plantation Anna Regina has been renewed, after a year's suspension, with favorable prospects of success.

Our brethren in Surinam have been unceasingly engaged in the proclamation of the gospel, aided by the effective support of the Dutch and Surinam Missionary Society. A second visit was paid, in the autumn of 1837, to the free negroes of the Upper Surinam. Brother Jacobs was most cordially received by them; and some of the baptized still surviving from the former mission amongst this tribe, expressed a longing desire to have teachers once more settled amongst them. Our missionaries regret that they are not yet able to comply with this wish. The establishment of a station at Worsteling Jacobs may, however, be regarded as a preparatory step towards this object, this place lying considerably nearer to their territory than Paramaribo; it will, likewise, facilitate the visits of our brethren in our other directions. The church, which the planters on the Upper Nickery engaged to build for the use of our missionaries, has not yet been erected; meanwhile, another visit has been paid in that quarter. New plantations are continually thrown open to the publication of the gospel. Much has been done, in this respect, of late years; but, notwithstanding the reinforcement sent out again this year, the resources of our brethren are still very inadequate to the cultivation of so extensive and so scattered a field of operation. We regret the more, on this account, that brother Passavant, the superintendant of this mission, has during the last half year, been laid aside from his wonted activity, by continued indisposition.

In South Africa, likewise our missionary sphere is extending in almost every direction. The population of Shiloh, our most distant station, had already last summer exceeded the sixth hundred, and it was still on the increase. The permanent settlement of these nomadic Tambookies, and their related tribes, is yet a matter of uncertainty. But they appear very sensible of the advantages of a more agricultural and stationary mode of life; and though the number of real converts increases very slowly, the latter show themselves well grounded and settled in their faith, and the children evince a great eagerness for instruction. The Fingoes, who have recently emigrated from Caffraria, are also in need of christian instruction; and, in compliance with a request from government, our brethren are about to commence a mission station for them on the Zitzikamma, which will, at the same time, afford a convenient retreat for the surplus population of Enon, whom the increasing sterility of the country deprives of the means of subsistence. At Genadendal, the erection of a seminary for training native assistants has been brought to a completion, and the opening of it was fixed for last September. The more the missionary field is enlarged by the united efforts of so many christian societies, the more pressing grows the necessity for enlisting native converts in the service; and we feel this want the more sensibly, as our missionary work extends so much more rapidly than the narrow sphere of our home congregations.

The number of our missionary stations has increased this year from 46 to 51, and that of the missionaries employed in them from 230 to 237. Six of these have been called home by the Lord, after fulfilling their allotted tasks; 11 have returned to Europe to rest; and 24 new ones have been sent out.

The total expenditure for missionary purposes in the year 1837, amounted to about $54,000, exclusive of what the settlements in the Danish West Indies, Surinam, and South Africa, contributed to their own support, and of the outlay of the Brethren's Society for the furtherance of the gospel in London, on account of the Labrador mission. Our disbursements, in the current year, will be considerably higher, owing to the number of new buildings erected. We need not point out how far this expense exceeds our own resources. So much the more fervently would we express our gratitude to the Lord, the giver of all good, who has inclined so many hearts and hands to contribute to our necessities, and to all the friends of our missionary cause, known and unknown, and to the numerous missionary societies on the European continent, in the Brit-

ish Isles, and America, which have so cheerfully come forward to help us. While we implore the rich blessing of God in their behalf, we commend our whole work to their continued remembrance and intercessions, with the heartfelt wish that the Brethren's Church may still, in future years, be favored to cherish union with so many active laborers in the whole Protestant Church, to lend her little aid to the building of the great Temple of the Lord.

MISSION OF THE AMERICAN BAPTIST BOARD, IN BURMAH.

Suspension of Missionary Labor, and Departure of the Missionaries.

OWING to political disturbances, and jealousy of foreigners, entertained by the rulers, the missionaries have been obliged to retire for the present from the interesting field which Burmah proper has heretofore presented. The country of the Karens and the British Burmese provinces are still open. Under date of April 2d, 1839, Mr. Abbott writes from Amherst—

My last communication to you was from Maulmain, dated in January, soon after I had retired from Rangoon, accompanied by Mr. Simons. Subsequent events in Burmah Proper have confirmed the expediency of that measure. The officers of the Burmese government, becoming more and more jealous of foreigners, would of course look upon us with a suspicious eye, as we should unavoidably have had frequent intercourse with the Karens. The country around Rangoon has been in a dreadful state of excitement since we left, arising from a spirit of rebellion which is abroad in the land. The woundouk of Rangoon has slaughtered his fellow countrymen (whom he calls "rebels") with a merciless hand; seeking the most inhuman instruments of torture and death, his imagination could invent. Oh when will the reign of blood be succeeded by the mild reign of the Prince of Peace!

I received a letter a few days since from one of the Karen assistants at Maubee, saying that the Christians were suffering no more than others. Persecution for the gospel's sake has been succeeded by oppression and plunder, in which all the Karens suffer alike. He remarked in his letter that he had no hope the country would be quiet for a long time to come—requested me to come and visit them, if possible, and concluded by saying, "Pray for us." My heart bleeds at every recollection of the sorrows and wrongs of that ill-fated and long oppressed people. Yet our consolation is, that Christ, the good Shepherd, knoweth his own, and will heal all their sorrows, and guide them safe home to glory.

On the 6th of April Mr. Kincaid writes on the same subject—

Col. Benson reached Maulmain, the last of March, and after remaining here four days, left for Calcutta in a steam ship. After remaining five months in Amarapura, and making every effort that one of the most experienced Indian statesmen could, to restore harmony between the two governments, he was obliged to leave, without even being recognized as an English envoy. During his whole stay, he was not only entirely neglected, but repeatedly treated with positive insult. I had an interview with him, the day before he left for Calcutta, and learned, what was anticipated by all who have any knowledge of the king and court, that it was hazardous, if not impossible, to get back to Rangoon. Repeated consultations have been held in the palace, on the expediency of destroying the resident, and all his party; but some of the more considerate of the king's ministers thought it impolitic, and contrary to the established maxims of nations, and mentioned two instances in which they had cut off Chinese embassies, which, in the end, brought a great deal of misery on the country. Col. Benson became quite ill, which furnished a reasonable excuse for quitting the capital; but to bring away the whole party, was too hazardous to be attempted, even by veteran soldiers. Capt. McLeod, assistant to Col. Benson, is left in charge of the mission. He, too, will come away, as soon as he can frame an excuse sufficiently plausible to be admitted by the king and his court. In this covert manner, all the members of the mission must be withdrawn, or fall by murderous hands. This is a most painful embarrassment, but the English government has imposed it upon itself, by a most extraordinary course of forbearance. Barbarous or half civilized powers, are certain to construe forbearance into fear, and a spirit of conciliation into a tacit acknowledgment of weakness. Col. Benson thinks the king is inclined to be on friendly terms with the English, but he is under the influence of two headstrong sons, and a large number of robber chieftains, to whom he owes his elevation to the throne. Active preparations for war are still going forward, in all parts of Burmah. Such is the present state of affairs.

As things now are, it is impossible to attempt missionary labor in Burmah, with the least prospect of success. I have confidently anticipated laboring in Ava or Amarapura before this time, but repeated attacks of fever on a constitution already much debilitated, render it extremely doubtful, at times, whether I shall ever again preach the gospel in Ava. During the months of January and February, my health was so much improved, that I felt cheered with the hope of regaining my strength, but, since the warm season began, I find myself sinking again. Mrs. Kincaid has had three attacks of fever, with enlargement of the *spleen*, within three months past. I feel thankful that my lungs are not affected, and that I can speak with the greatest ease. I preach in the native chapel twice on the Sabbath, and four evenings during the week, besides laboring in different parts of the city, as my strength will allow. Not long since, I baptized two Burmans, and examined two others, but they were not received.

A later communication from Mr. Kincaid, dated Maulmain, April 9, 1839, states,—

We have received further intelligence from Amarapura, which is now the residence of the court of Ava. Capt. McLeod, left in charge when Col. Benson quitted the capital, has had a private interview with the king, but it appears to have been an informal visit, the same as he would have received from me or any other old acquaintance. Nothing was said relative to the position of the two governments. The king was affable, as he always is, but carefully avoided any remark or hint that could be construed into a recognition of Capt. McLeod's political char-

acter. Thus the subject of war or peace is attended with as much uncertainty as ever.

We have obtained no further information from the church in Ava, or from those in the vicinity of Rangoon. It is "the reign of terror." Executions are almost of daily occurrence, attended with circumstances of the most barbarous and revolting character. In some instances, they are too brutal and disgusting to be mentioned. In addition to this, Ava and the neighboring cities have just been visited by an earthquake more calamitous and awful than was ever before known in the empire. I will extract a few passages from a letter received this evening, which contains some particulars in relation to it.

Earthquake at Amarapura.

Writing under date of 23d March, Mr. Kincaid gives the following distressing account—

A most appalling event occurred between the hours of three and four this morning. We were all fast asleep, when a rumbling noise, resembling thunder, awoke us, and about ten minutes after, our houses shook with such violence that we were unable to stand, and were obliged to support ourselves by laying hold of one of the posts. The ground near the residency is rent in different places, and large quantities of black sand have been thrown upon its surface. In the plains, immense caverns have been formed, from three to four yards in breadth, and extending north and south to the distance of a mile and upwards. None of the individuals attached to the residency were hurt, but I am sorry to acquaint you that the whole of the brick houses and pagodas in the cities of Amarapura, Ava, and Sagaing, have become a heap of ruins, burying in their fall the unfortunate people who were asleep at the awful moment! The loss of lives is supposed to be great. At this city alone, upwards of one hundred have been already reported. Forty Burmans have been buried among the ruins of the buildings about the palace, and upwards of twenty Mussulmans in the different mosques. Ava is supposed to have suffered most. In a day or two we expect accounts of the loss sustained in that city and Sagaing.

Another letter says, "the destruction and desolation are most appalling. The three cities are heaps of ruins, wherever there were brick buildings and pagodas. The waters of the river rose up, and flowed back. The great shock did not last above five minutes."

Thus the judgments of Heaven are falling thick upon poor, distracted Burmah. The king knows more of God, and his law, than any other monarch that ever sat on the throne of Ava, and yet he shuts light, and truth, and compassion, out of his heart.

Respecting the condition of the churches in Burmah, which the missionaries have been compelled to abandon, the editor of the Baptist Missionary Magazine remarks—

Rangoon was, for some time previous to its abandonment by Messrs. Abbott and Simons, the only station occupied in Burmah Proper; consequently all the churches which have been gathered there, with the many interesting inquirers around them, are now left emphatically as sheep without a shepherd, to be scattered and destroyed, or to be preserved by a gracious and almighty Redeemer, to witness the truth of his declarations and promises to his disciples, of his infinite power and constant presence with them to the end. Their present condition must excite the sympathy of all who love our Lord and the suffering lambs of his flock;—it calls upon them, when they pray "thy kingdom come," to remember these destitute and afflicted disciples, and to commend them to his grace and protection with earnest importunity. We have confidence that the call will not be unheeded; that these and their oppressed countrymen will often be presented before the throne; and, that by prayer and the truth, there will yet be gathered from among the millions of Burmah, a people for the praise of the true God.

MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Rev. Messrs. Kruse and Lieder, commenced their labors in Egypt in the year 1826. In a full report of the condition and prospects of their mission, forwarded to their patrons in January, 1839, they remark on the

Progress of Improvement in Egypt.

Before the present pasha took the reigns of government, the country was a prey to the most arbitrary tyranny; murder and robbery filled her cities; so that neither strangers nor the inhabitants durst venture to take an airing, even in the vicinity of the capital, without being armed with swords and pistols. This fear arose, not only from professed robbers and murderers, but more particularly from the agents and accomplices of the governing beys.

Since that period, the viceroy has succeeded, by rigorous and determined steps, in punishing these evil-doers; and introducing, by degrees, a stricter order, and a better police; so that, at present, Egypt enjoys that great temporal blessing which had been denied to her for ages—security of person and property.

Before the changes just referred to, the natives were used in the most arbitrary manner, and were perfectly at the mercy or humor of their governors; subject to the most cruel tortures, and, in fact, to every species of barbarous punishment: so that, even on our arrival, one could not mix among the people without being shocked by here and there meeting mutilated men: some had lost their ears; others their hands or feet; and very many their tongues or noses. But the pasha, by degrees, removed these enormities, by the introduction of regular judicial courts, and the granting of equal civil rights to all his subjects. Justice is not only administered to the Mohammedans, but also to the Christians and to the Jews; and even to the poor slaves, who, before this time, were at the undisputed mercy of their owners. It must be allowed, however, that occasional acts of cruelty are committed by some of the government agents, especially those in the more distant provinces: yet whenever such facts come to the knowledge of the pasha, he is invariably found to redress their grievances with promptitude, and to punish the offenders.

The moral condition of Egypt has sunk very low; and evidently results, not only from its predominant religious principles, but also from the political facilities which its rulers granted in order the better to enervate their subjects, that they might secure over them undisputed tyranny. During the first years of our residence in Egypt, profligacy was carried to a most frightful extent, and openly protected by the authorities. It

seemed that the pasha did not like to touch these abominations, until he became more enlightened as to the necessity of moral reform; when he abolished, by the most energetic measures, every law which tended to support or countenance public vice. The guilty had either to declare open repentance, or to quit the country. No act of the pasha, perhaps, has had a more beneficial result toward the moral elevation of his people than this.

Mighty changes have been produced, and still more may be anticipated, by the introduction of European sciences. It is perfectly astonishing to us how much has been done in so few years, by the energetic mind of one man, especially when we consider that the pasha had at first to build houses, and then to procure European teachers and directors, for his different establishments. During the last year, more than ten thousand individuals received instruction—not only in military and naval tactics, but likewise in every branch of European science—in the preparatory and higher schools, including the colleges. Of these schools, one is for medicine; one for midwifery; one for veterinary surgery; one for languages; one for music; one for agriculture; and one is the Polytechnical college. This great work of education will appear in its true light, when we consider, that, with a sound knowledge of our European sciences, a new scientific literature must be formed, not only for Egypt, but also for other eastern nations. True, but few useful books on the most necessary scientific branches have been already translated and printed; but the expense and difficulties have been great, in procuring competent translators. Whatever were the operating causes on the mind of the pasha, in the introduction of our arts and sciences, it is evident that his school establishments are the best means for overcoming these impediments: they are nurseries, in which his translators, his practical and scientific men, are to receive that instruction which shall qualify them to be useful ornaments in their day and generation.

On our arrival in Egypt, and during the first years of our sojourn here, the rigid laws of Mohammedanism were strictly adhered to: a decided line of demarcation separated the believers in Islamism from the native Christians and Jews, both in a civil and religious sense. The Jews were not only subject to the grossest insults, but likewise endured every kind of detestable treatment. Even renegadoes were still frequent; generally consisting of such characters as were amenable to the laws—men lost to every feeling of morality, and ready to accept, at the expense of their eternal interests, the allurements offered them by the government and the religious rulers of Mohammedanism. Turning to Christianity was still punishable with death. How silent, yet how mighty, has been the alteration in this respect, and that within the last few years!—a change which only the long residents in Egypt are able to feel and appreciate.

The ear of the Christian is now seldom annoyed by expressions of insult or epithets of scorn; and even if it should happen occasionally, from ancient habit, the eye is generally sufficient to reprove the aggressor.

Apostasy is now rare, being alike despised by the government and the people. The present renegadoes are generally culprits, or such as turn to Islamism for the sake of love-affairs; but they are no longer countenanced by the authorities, from whom they have no favor to expect: on the contrary, they receive less payment in the service of their country, and become subject to the bastinado.

The religious government is now taken out of the hands of the Mufti and the Mohammedan doctors, except in a few nominal matters; the Pasha being the head, and effectively possessing the power over all the religious privileges of the people.

Fanaticism is daily losing ground; while fatalism, with all its pernicious influences on human society, is more and more giving way to sound reasoning, and to the precautionary regulations of Europe. For instance, our quarantine establishment is now adopted and rigidly enforced by the Pasha.

From these observations, we feel ourselves enabled to conclude that the mighty bar, which has fastened the portals of Islamism against Christianity for more than a thousand years, is evidently giving way, and opening a wide and effectual door for the divine influences of the gospel.

Introduction and Progress of the Mission.

The members of the Coptic church were the first object of the labors of Messrs. Kruse and Lieder, with the hope of ultimately promoting the spiritual good of the Mohammedan population. They were assiduous in their endeavors to become acquainted with the character, habits, and language of the people, to overcome prejudice and misrepresentation, and at length succeeded. In the year 1828 they established a school, and parents became willing to place their children under their care. In 1833 a seminary was opened for training teachers; and in 1835 a day school for girls was commenced. Of their other labors the missionaries remark:—

Having gained the confidence of the people, and ready access to many of their houses—to which Mr. Lieder's practice of medicine, by the blessing of God, much contributed—we now considered it an important part of our duty to return their visits, for the sake of preaching *from house to house*, according to apostolic usage, *the unsearchable riches of Christ*. By religious conversation of this kind we soon acquired a thorough knowledge of their manners and customs—their secular and spiritual views—the causes which had operated toward their present degradation—and why so little good is found among them. The cause is obvious and natural, being the consequence of their departure from that fountain of divine truth—the gospel. We have every reason to take courage, and to hope that this great branch in our field of labor has been by no means in vain.

Afterward, we felt enabled to preach the word in a more systematic and direct way; and for this purpose, Mr. Kruse now holds divine service, in his house, every Friday evening at eight o'clock. His little congregation is chiefly formed of friends and neighbors, with the boys of the seminary; averaging about twenty individuals.

Mr. Lieder also holds, at his house, a similar service every Lord's day, and on Wednesday evening at eight o'clock; the congregation consisting of about twelve persons, principally neighbors.

At present, it is by no means a rare thing, on our way through the city, to be pleasingly sur-

prised, especially in the Christian quarter, by hearing a man reading in his shop, to several others sitting near him, some one or other of our little volumes, and also from the New Testament. Indeed we often meet with similar sights, both in the open streets and gardens.

Mr. Lieder has thrice, alone, visited Upper Egypt; once Nubia, as far as Wady Halfa; twice the Faioum; and twice the districts of Lower Egypt. At these different places he has distributed, by sale and gifts, more than 2500 copies of the Sacred Scriptures, and above 9000 copies of the Malta publications. By these means he has acquired an extensive acquaintance both among the Christians and Mohammedans, including all ranks, as well as the civil and ecclesiastical rulers of the people. Mr. Lieder hopes, especially, that permanent good will be the result of his two last journeys in Upper Egypt. His attention was everywhere particularly directed to the rising generation. He personally examined every Christian school; and supplied the children with the New Testament, or at least with the Four Gospels and the Acts of the Apostles. Other substantial and useful works were also presented. The schoolmasters were admonished to be diligent in their labors, and provided with the whole Arabic Bible; and, where it was necessary, or at least most needed, advised how to improve their schools.

We have also progressively gained the esteem of the Coptic patriarch; and perhaps nothing can more clearly shew our gradual rise in the good opinion of the Coptic Christians, than the different and significant ways in which he has addressed us. At first, when one of us had to visit him, he addressed us—"O my son!" some years later, "O my brother!" and at present, as a mark of the highest respect, "O my father!" Thus have we acquired not only the confidence and esteem of the native Christians, but also that of the most enlightened classes of the Mohammedans.

Scriptural and Useful Education.

The government has several times taken notice of our proceedings; and though it could not grant us open privileges, which the nation itself does not enjoy, yet we have not only been indirectly protected, but all our school measures have been favorably countenanced. The children, for instance, of other schools, Christians as well as Mohammedans, are in continual danger of being seized in the streets for the manufactories, or other government establishments. Our boys, on the contrary, are protected by a certificate from us, certifying that they belong to our schools. They are seldom touched; or if, by mistake, one should be taken, he is immediately released, if we apply to the proper authorities.

The three branches of education in which the missionaries are engaged, as mentioned above, are the seminary for teachers, the day school for boys, and day school for girls.

The *seminary* was opened in Cairo by Mr. Kruse in 1833, for the special purpose of training native boys for school-masters. The number of boarding scholars in it were in January, 1839, twelve; of whom five are Mohammedans, four of the Coptic, and one of the Greek church, and two protestants. There were also ten day scholars; three of the Coptic, two of the Roman Catholic, and one of the Armenian church, and four Mohammedans. They are taught partly in the Arabic and partly in the English language. Their religious instruction and domestic habits are carefully attended to.

Of the *day school for boys* the missionaries write—

The present number of pupils is ninety six; of which, seventy-five are of the Coptic, four of the Armenian, three of the Greek, and two of the Roman-Catholic church; while twelve are Mohammedans.

The daily average attendance is about sixty. The children, with a few exceptions, are mostly of the poorest parentage; and many of them would doubtless become beggars in the streets, if we did not supply them with a little bread at dinner-time, by which they are enabled to attend the school more regularly.

The girls' day school has only existed since the close of the year 1835. It soon became important, beyond expectation; its pupils steadily increasing every year. At the end of 1836 it numbered 85; in 1837 this number increased to 92; and at the close of 1838 it contained not fewer than 144. The language in which they are taught is the Arabic.

Of these girls, 93 belong to the Coptic, 29 to the Greek-Catholic, 4 to the Greek, 2 to the Maronite 1 to the Roman-Catholic, and 1 to the Protestant church; besides which, there are 9 Mohammedans;—making together, 144 children.

The average attendance is sixty-five. The causes of so many being daily absent, are, the customs of the East; such as the frequent use of the baths, to which their mothers generally take them; the long visits which they make and receive; the frequenting of gardens for the sake of airing or pleasure. On all these occasions, an eastern mother would not feel herself happy if her children were not with her. These ancient habits can only be gradually removed or corrected, and must in the mean time be borne with patience.

Last year the school twice suffered a great decrease of its pupils, particularly of those belonging to the Greek-Catholic church. The patriarch of that church, who has been now three years resident in Cairo, threatened the parents of those children with excommunication, if they continued to send their daughters to the school. Mr. Lieder, however, being individually known to all the families, from his medical practice, the patriarch found much opposition, and many defenders of the school; so that the persecution was soon given up, and the girls almost all returned to their old quarters.

The respectability of the girls' school stands higher than that of the boys; the greater number being, if not of wealthy, yet of good parentage. Nevertheless, to encourage the poor to send their children, we daily give to 25 poor girls some bread, at their dinner.

Three teachers are employed in this school.

The great disadvantage in this school is, that the girls, according to eastern usage, early enter into the marriage state, or are betrothed; both which events generally occur in the interval between their ninth and eleventh year: and as soon as a girl is thus engaged, she is strictly forbidden any longer to appear in public, and therefore not at the school, or, in short, in any society, except in that of her nearest relations.

The most customary time, among the Oriental Christians, for matrimony, is, from the commencement of the new year to the beginning of Lent. In consequence of this custom, we lost, last January, no fewer than eleven of our most hopeful pupils; who, we thank God, had made considerable progress in the reading of the New Testament.

Present Extent and Condition of Egypt and its Dependencies.

Egypt, ever since its present ruler, Mahomed Ali, took the reins of power, and especially during the last eighteen years, has year after year become more and more important, both in its political situation, and in its relation to other countries. She has extended her boundaries in almost every direction; her length at present stretching from 11° to 37° N., comprehending not less than 26° of latitude, or 1560 geographical miles; and her breadth, though it is comparatively inferior, being from the oases of the Lybian Desert to the western bank of the Euphrates. Her sway commands the whole of Syria, from Adana to Eastern Cilicia, even to the very foot of Mount Taurus. The beautiful and fertile Island of Candia; the Hedjaz, with Medina and Mecca in Arabia; the oases of the Lybian Desert; with the natives and tribes of Nubia, Dongola, Sennaar, Kordofan, and lately Fazoglo, with the mountainous regions of gold mines, are all subject to the pasha. His possessions, therefore, are as extensive and important as were those of any of his most glorious predecessors; whether they were Baharite Mamlook sultans; the caliphs, the Ptolomies; or any of the rulers of the Pharaotic dynasties.

Just as the Roman world was, at the time of the apostles, evidently prepared for the spread of the gospel, not only in respect to the minds of its nations, but also by the security it offered to the apostles and evangelists; so the same Almighty hand appears to be now preparing Egypt, and its dependent nations, for missionary efforts.

The traveller can with safety now wander from the Cilician Taurus to the southern frontier of Fazoglo, and from the oases of Lybia to the banks of the Euphrates.

CHURCH-OF-SCOTLAND MISSION IN BOMBAY.

THE baptism of the Parsee youths by Dr. Wilson, mentioned below under date of May 7th, 1839, has caused much excitement among the friends of the young men and the Parsee sect generally, and has led to a prosecution of Dr. Wilson before the civil courts of Bombay, on the pretence that he was detaining them in the missionary institution, of which they were members, against their own will and that of their parents. As these appear to have been the first converts from this sect, and the case has been treated on so fully in the papers of Bombay, and led to so much controversy, a full account of the important event, as given by Dr. Wilson, will be inserted here.

Baptism of Parsee Youths.

I have more than once directed your attention to the hopeful circumstances of a Parsee candidate for baptism;—a young man, who has been a pupil in our Institution from its very commencement, and whose piety, talents, and attainments afford the greatest promise. I have also expressed my confidence, on the one hand, that the extent of his knowledge and his maturity of christian experience would speedily warrant us to grant him admission into the visible church; and my dread, on the other, that his baptism—being that of the first follower of Zoroaster who has entered the protesant church—would probably produce a great commotion in the native community. Both my hopes and my fears have been more than realized.

On the 28th of March, about five weeks before I had determined to administer the ordinance of baptism to Dhunjeebhoy, two other Parsee youths, Hormasjee Prestonjee and Framjee Bomanjee, connected with respectable families in this place, and who had been attending our Institution for a considerable time, came forward and earnestly begged me to receive them into christian communion. In a letter which they addressed to me on this occasion, they made the following among other statements:—

"After a long consideration, we have been convinced that Christianity is the only true religion on earth; and we have earnestly resolved with our hearts and souls to embrace it, being the only means of obtaining eternal life. Our design in embracing Christianity is not that we may have riches, (which at present we are not at a loss for,) but that we may obtain an entrance into the everlasting kingdom of God; by confessing, before men, Him who came from heaven to save sinners, that we may not be denied by Him before his Father which is in heaven."

My first interviews with them, as special inquirers, soon convinced me, that, in both of them, there were strong indications of a work of grace truly commenced in their hearts. They had clear apprehensions of the first principles of the oracles of God; and particularly of the way of a sinner's acceptance through the merits of Christ. They appeared to be humble, docile, and devout. They were fully determined to declare their adherence to the truth, notwithstanding the formidable obstacles connected with their relatives and countrymen. They seemed by no means strangers to the comforts of the gospel.

I made arrangements for their instruction in the way of God more perfectly; and both I and the members of my family devoted to them as much of our time as was mutually convenient.

In the meantime, intelligence of these defections from the faith of Zoroaster having spread among the native community, the clouds began to gather, proclaiming the approach of the storm. Our first concern, of course, was the personal safety of our dear children in the faith; and we lifted up our hearts in prayer that they might be preserved from all danger. On the evening of the 28th of April, they were all with me in the Mission House, engaged in devotional exercises: Hormasjee and Framjee, on parting with me, said that they had great apprehensions as to their treatment by their connexions. I offered them an asylum, should they see reason at any time to place themselves under my protection. Dhunjeebhoy remained with me, to assist me in examining some Goozerattee manuscripts; and, as it was too late for us when we had concluded our business to proceed to my bungalow on Malabar Hill, we mercifully resolved to rest in the Mission House. All was

quiet during the night; but the morning showed too plainly that the elements had been put in motion, by the fears and alarms of the families more immediately connected with the youth. One messenger came after another, calling on Dhunjeebhoy to return to his friends; and one attempt after another was made to decoy him from my roof. Different bands began to collect near my premises; and different persons were seen to be on the watch. We were informed that there was great consternation among the Parsees in the fort; and we had the most serious apprehensions about Hormasjee and Framjee, who lived in that locality. When the excitement was at its height, Hormasjee made his appearance with a man carrying his clothes, and declared that he had heard that Framjee had been put under restraint by his friends, and that he himself had made a narrow escape. I had scarcely given him the promise of protection, when two Parsees rushed into the room in which he was sitting, laid violent hands on him and me, and attempted to carry him off by force. My domestics had some difficulty in overpowing them; but we ultimately succeeded in freeing my house from their unlawful intrusion. Our difficulties and dangers, connected with the protection of the young men, are greater than you can conceive. But *in God we have put our trust: we will not fear what man can do unto us.*

The baptism of Dhunjeebhoy took place under the protection of the European and native police, on the evening of the first of May. Hormasjee was baptised by me in the Mission House, on Sabbath last. The services were most solemn; and even the heathen shed tears along with their christian brethren.

A very interesting young Persian pupil, from Shiraz, has been led to take the decided step of asking baptism, in consequence of what has occurred. Two most promising Armenian youths were admitted into the church along with Hormasjee.

Excitement among the Parsees.

The Committee remark—

Such is Dr. Wilson's account of the solemn scene. The excitement among the Parsees, and among the heathen generally, in consequence of this inroad on their superstitions, has been very great. The newspapers in the Parsee interest have abounded in the most outrageous language. Personal violence has been seriously apprehended. Legal proceedings have been adopted, for the purpose of compelling the missionaries to give up their converts. And though these attempts have been defeated, there are many indications of unabated hostility. Several youths have been withdrawn from the Institution, with expressions, on their part, of the deepest regret. But hitherto the Lord hath helped his servants. A trial took place before the Supreme Court, on a writ of *habeas corpus* issued to Dr. Wilson, to produce the person of Dhunjeebhoy Nowrojee, alleged to be a minor: the case was very fully argued, and judgment given in favor of the youth.

The Committee remark—

In one view, there is cause of thankfulness in the very rage of the heathen. It may be a token for good; as indicating alarm in the empire of darkness on the introduction of the true light. But there is room for anxiety on account of our converted brethren; as well as on account of the obstacles which may be thrown in the way of farther efforts in the same direction. There is a loud call for prayer, that the Lord may take his own work into his own hands, and may guide and bless his servants.

To explain why the profession of Christianity by these young men should excite such commotion, the Committee state the

Peculiar Circumstances of the Parsees.

The Parsees consider themselves a very select community; and are, indeed, justly considered to be so, when compared with the aboriginal inhabitants of India. They are the representatives of the ancient inhabitants of Persia; and are, in many respects, superior to those who now people that country. They are still found in some parts of Persia; but they are most numerous in the presidency of Bombay; especially in Bombay itself, and Surat. They are a very enterprising and thriving people, and they provide for their own poor; so that a Parsee street-beggar is rarely to be met with. Many of them are wealthy merchants: others hold honorable and lucrative situations under our government: others act as stewards in the families of English gentlemen. The common people among them are particularly skilled in shipbuilding and the higher branches of cabinet-making. It is remarked of the Parsees, also, that they are less averse than Asiatics generally are, to our manners; and are better disposed to intercourse with Europeans generally. On all these accounts they have considerable influence among different classes of the Bombay community.

In religion, they are Guebers, or fire-worshippers—followers of Zoroaster. Each head of a family always maintains a sacred fire burning in his house; and they lately built a temple in Madras, which Balbi states to have cost two millions of francs, that is, upward of eighty thousand pounds. The tenets and practices of their religion are preserved in the Zend-avesta, a book written in the dead language named Zend. Like most of the superstitions of the East, it is a very complicated system, and cannot be explained in a few words. It may be remarked, however, that it is altogether different from the religion of the Hindoos, and does not admit the worship of idols.

MISSION OF THE AMERICAN BAPTIST BOARD OF MISSIONS IN SIAM.

Country and Villages along the Meinam.

Near the end of January, 1839, Mr. Jones, accompanied by Mr. Robbins, of the American Board of Commissioners, started on a tour from Bankok to Phra Bat, a famous seat of idolatry and superstition, situated farther up the Meinam river than any missionary had previously gone. Their tour led them through Ayuthia, or Yuthia, the ancient capital of Siam. Having ascended the Meinam about fifteen miles, they remark,

Here was the first guard-house, but not the least objection was made to our proceeding. We conseqently passed on by Bang-ta-nai, Bang-lau, and Bang-luang, which places I had visited last year and supplied with Peguan books. A little after noon we passed Sam-kok, a large Peguan town on both sides of the river.

Intending to call on our return, we kept on twenty or twenty-five miles farther up, and anchored for the night nearly opposite a guard-house; but not a word was said to us, or the least intimation given but that we were at full liberty to proceed where we would. Here the banks of the river grow higher, and the houses are scattered along in detached villages—the population less dense than below. We were constrained to wait for the tide till past eight o'clock the next morning, when we again proceeded towards Ayuthia, the old capital, which is by estimation eighty miles from Bankok, where we arrived before eleven o'clock. As we approached the city, the population again became denser, but we were frequently called to gaze on the ruins of dilapidated temples and pagodas. On reaching Ayuthia, the river turns short to the right, as we go up, and makes a semi-circular bend round the city, from the upper part of which a canal has been cut round the rear, thus making the place a complete island.

About twelve o'clock we renewed our journey up the river, and at seven o'clock in the evening reached Tharua, or the Landing. The banks of the river still continued to increase in height, till they reached probably twenty feet. There were many pretty villages upon both sides, and it was seldom we passed any considerable distance without meeting with houses and wats. Though the banks are high, the land, as you recede from the river, is low, and in the rainy season is evidently overflowed, and cultivated with rice. Buffaloes were seen feeding or bathing in immense herds. These are domesticated, and employed in ploughing the paddy fields, drawing the grain together on bamboo hurdles, or in treading out the rice. I am told the price of these cattle varies from three to eight ticals per head, or from two dollars to five dollars.

All the apparatus employed in cultivating and harvesting rice here is of the simplest and most unproductive kind, and were it not for the extraordinary productiveness of the soil, and great natural facilities, the subsistence of the people would be extremely precarious. As it is, they seem to need nothing but the blessings of Christianity and good government, to make them as happy as earth can make them.

Ride to Phra Bat—Description of the place.

Having engaged elephants to convey us across the country, we lay down to rest in our boat about nine o'clock, P. M. At a little past eleven, we were awakened and told that our elephants were ready. Before twelve, we were mounted and marching across the plain. At first there were only four elephants, but the train gradually swelled, so that before our arrival they amounted to about thirty. A few of these were without any person but their driver; but generally they had passengers—some one, some two, and some five or six. The road at the outset was banked up, quite straight, and flanked on the left, at regular intervals of about half a mile, by high wooden posts, on the top of which had been placed uncouth wooden images of children, stretching out the left hand, and pointing directly forward. This continued, however, only four or five miles, and at its termination was a caravansera, with wells and other conveniences attached. Here, both going and coming, we observed hundreds of people resting themselves, or cooking their food, or bathing at the wells. From thence the road was not so straight or even. About half way between this caravansera and the end of our journey, was another, but it bore more marks of dilapidation, though by no means unoccupied. Two or three miles before we reached our destination, we passed a miserable erection, intended for a Chinese temple, where lamps are kept burning day and night. This temple is called Khau-tok, "the fallen mountain;" for the Siamese relate that the summit of the mountain fell on that spot. It is probable that in the eruption of the mountain some bowlders were deposited there. We arrived, after six hours' ride, just as the sun was rising, and as he cast his beams on the glittering spires of temples and pagodas studding the sides and summit. Large, sweet-toned bells were ringing, and crowds of people, elephants, and buffalo carts moving in every direction. The whole aspect was extremely imposing, notwithstanding there was much that was grotesque.

From the mouth of the Meinam to this place, by the river, the distance is about 180 miles, throughout the whole of which not a mountain, not a hill even, is to be seen. Here are three small mountains, (in any other country we should call them hills,) separated by intervening narrow vallies, neither of them, probably, more than 500 or 600 feet high. They consist of blue or grey limestone, evidently thrown up from the plain by some subterraneous shock. They bear decided marks of having been in a state of fusion, and, on cooling, small fragments of granite have become attached to them. The stones lie in detached masses, of various dimensions, and trees of stinted growth make their appearance in the interstices. The indentations on the rocks, made by its agglomeration of fragments of granite, are very various, and "a little aid of the fancy" might make almost any thing of them. According to one representation, the pretended traces of Gaudama's foot are in a cave on the farthest part of the mountain, and can only be visited with torches and candles. By others, however, it is confidently maintained that the genuine footstep is that over which a splendid shrine or chapel was erected by the king, as before mentioned. This is externally a very neat quadrangular building, surmounted by a lofty, glittering spire, and seems in a good state of preservation. All the surrounding buildings bear evident indications of dilapidation and decay. On the sides of the hill are numerous small pagodas, and shrines containing images of Budh, quite to the summit, from which, on the north-east, may be seen a long range of mountains, beyond a wide intervening plain, covered with jungle. Around the base are erected long rows of temporary bamboo huts, as stalls for the sale of all the ordinary necessaries of the devotees. About half a mile distant is a natural pond of fresh water, and two or three wells have been dug in the immediate vicinity. The group of visiters was a motley one, of men, women, and children, but those of the yellow cloth predominated.

After a refreshing night's sleep in the boat, we commenced our journey homeward, and reached Ayuthia before noon. On our way we stopped a little to examine a paper manufactory. The paper is made here from the bark of a tree or plant called khoi. It is reduced to a pulp by manual beating, soaked in water, and then run into a mould, which consists of a rectangular box, about 14 by 20 inches, with a piece of coarse cloth stretched over the bottom for a strainer; and then, instead of pressing, it is exposed to dry in the sun before it is removed

from the mould. When dried, it is ready for use, but cannot be written upon with ink, as it spreads, and the texture is coarse, resembling wrapping paper. The Siamese use a kind of soft stone, or steatite pencil, for writing.

At Ayuthia, we took a partial survey of the old city. It was mostly overgrown with jungle, freely interspersed, however, with the ruins of old temples, which were once, doubtless, very magnificent. Most of the population was found upon the canal through which we passed, where Mr. Robbins made a free distribution of Siamese tracts. These were received with intense eagerness, and when we had left the canal, and the stock of books was exhausted, boats still followed us a mile or more, to be supplied. Siamese, Chinese, Peguans, and Malays are here intermingled, but the shortness of our stay precluded the possibility of our making any estimate of the proportion of each. We left a little before sunset, and the next morning arrived at some villages above Samkok, where I distributed some tracts, and then came to Samkok itself, where I made farther distribution.

The river, after proceeding about 15 miles above Bankok, is principally lined with Peguans nearly all the way to the old city, and to me they appear the most interesting people I have found in the east—as having more mind and more openness of character.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

INDIAN ARCHIPELAGO.—Owing to protracted ill health, Mrs. Ennis left Batavia in August last, and arrived at Salem, Mass. 26th November.

CHINA—July 24th, Doct. Parker writes from Canton that he had been visited by two deputies of the high commissioner, Lin, who made various inquiries suggested by the existing commercial difficulties. He subsequently sent a request to Doct. P. for a specific for curing opium smokers; and also asked advice in regard to a disease under which he was laboring himself. The viceroy had also consulted Doct. P. respecting his son afflicted with epilepsy. It was presumed, from these and other similar circumstances, that the Chinese authorities were not opposed to his medical practice at Canton, and hopes were entertained that the hospital might soon be opened again.

GREECE.—Under date of September 7th, Mr. King writes from Athens, that he had completed the translation and printing of *Baxter's Saints' Rest* in the modern Greek language. The translation has undergone repeated and careful revision by learned Greeks. A copy of the translation has been received in this country.

Relative to a movement among the Jews, Mr. King writes:

A wealthy Jew, a brother-in-law of the Rothchilds, is said to be trying to negotiate for some land in Palestine, so as to have there a colony of Jews. A Bavarian Jew said to me not long since, that where there is liberty, there is the Messiah so long expected; that in the United States the Messiah had already come. The thought struck me as singular. But if we add "where the Spirit of the Lord is, there is liberty;" his assertion will not seem far from true. May we not hope that the time is not far distant when the spirit of the Lord shall be poured out without measure; when the Jews shall be converted, and the fulness of the gentiles be brought in; when these dead churches shall be revived, and the light again shine in their golden candlesticks; when the deluded votaries of error shall be undeceived, and turn to the true and living God, and find in Christ's blood alone the remission of their sins; when the Prince of Peace shall reign over the now troubled nations, and the whole world acknowledge his supreme authority.

MESOPOTAMIA.—The exploring tour made in Mesopotamia by Doct. Grant of the mission to the Nestorians at Ooroomiah, and Mr. Homes, of the mission at Constantinople, was adverted to on pp. 7 and 8. The tour was commenced in April last. On the 5th of November, Mr. Homes writes from Constantinople, that he had just returned to that city by way of Tocat and Sansoon, on the Black Sea. Doct. Grant took the opposite route to Mosul, and thence to Ooroomiah. He arrived safely at Mosul on the 4th of October. While in Mesopotamia, and especially at Mardin, they were in great peril, in consequence of the riotous state of the inhabitants, occasioned by the breaking out of war between Turkey and Egypt.

SANDWICH ISLANDS.—In a communication to the American Bible Society, requesting the aid of that society to enable the mission to print 10,000 copies of the entire Scriptures in the Hawaiian language, Mr. Armstrong makes the following interesting statements respecting the results of the mission schools on the islands.

The native schools are chiefly composed of children from four to fifteen years of age. These schools are pretty regular in their operations, and many of them taught with considerable efficiency. Some are taught by graduates from the seminary, who are generally worthy and many of them pious young men; and those schools which are not taught by these graduates, are either under their care or that of some one of the missionaries. Our entire school system has been much improved within the last two or three years, so that nearly all the children in the nation attend a school of some sort pretty regularly. On the island of Maui, the children over four years of age are required, by a law of the governor, to attend school five days in the week. Another fact is, that the children learn to read their own simple and beautiful language with amazing facility. The best readers, and in fact

the only good readers in the nation, are among the children. Large numbers of children and youth also are making rapid advances in various elementary branches of learning. The boys and girls in our seminaries are quite equal to those of a similar age in the common academies and higher schools in America. At all the stations there are children who have attained to such a degree of mental discipline and general knowledge, as to enable them far to outstrip the adults in acquiring a knowledge of the Bible or any other book. But a most cheering fact is, that some hundreds of these children during the late revival have afforded such evidence of piety as to lead to their adoption into the visible family of Christ, and hundreds more are more or less serious. Such has been the general prevalence of religious feeling, that comparatively little open immorality is now observable among the children.

It is probably not far out of the way to say there are 12,000 children (we have no very accurate data to calculate upon) now in the islands capable of reading and receiving instruction from the printed Bible, if they had it; that is, an entire edition as large as can be printed at the mission presses, could be now profitably distributed among the children of the Sandwich Islands. I said profitably, this is not strong enough. It is questionable whether Bibles could be distributed in any country, or among any class of mankind, with more animating prospects of usefulness than among these children and youth. A point worthy of particular notice is, that the entire mass of the children are now very much under the influence and control of the mission.

Among the first things a native thinks of after his attention to the concerns of his soul is awakened, is how he shall obtain a portion of the word of God. If he can read, and feels any real interest in the subject of religion, he is not likely to rest until he has obtained a copy of Matthew, Genesis, Romans, or some other part in print; and when he obtains either a part or the whole of the New Testament, he carries it with him wherever he goes, even on a visit to his neighbor's house. And while he carries his good book, he feels that he bears the badge of a good man, a man who has turned to the *pono*, or to righteousness. They say while they are destitute, "How can a man see without light? How can a man find the way in the dark?

New York Indians.—On the 2d of January, Mr. Rockwood, writing from his station among the Tuscaroras, gives the following account of the manner in which the first day of the new year was observed by that band.

The Indians, as usual, have been occupied considerably in preparing for and keeping New Year. The first part of the day was spent in passing from house to house in companies of from two to ten or twelve, tarrying only a few minutes, and then calling on others. Sometimes small presents of fruit or other things were given and received. Between twenty and thirty called on us in successive companies. In the afternoon a meeting was held in the meeting house, at which I was invited to preach. About eighty Indians were present. After I had finished my sermon, one of the chiefs made a short temperance speech. At the close of the meeting, we retired to partake of the feast prepared for us. A hundred, I should judge, were present at the feast, which consisted of different kinds of meat, beans, potatoes, pies, cakes, tea, &c. I am sure that a new year's feast would not often pass off with so much sobriety, among the whites, as this did among these Indians.

HOME PROCEEDINGS.

AGENCY REPORTS.

Central and Western New York.—Forwarding the report of his labors for the last quarter of the year 1839, the Rev. F. E. Cannon makes the following statements and remarks.

So far as I have had the means of judging, the cause of the American Board of Commissioners for Foreign Missions is one of the very last causes to be relinquished by the churches of Central and Western New York. During the existing financial difficulties there has been no loss of interest or confidence in the cause of the Board, but an apparent increase of both; and to not a few individuals and churches it has been a matter of deep grief that their ability to do for it is reduced. My field for the last quarter has been the presbyteries of Rochester, Ontario, Genesee, Niagara, Buffalo, and Angelica, constituting the Synod of Genesee. On the second Tuesday of October, I met the Synod in session at Rochester, and they kindly assigned me an evening for a synodical missionary meeting. At that meeting, which was fully attended, the following resolutions were introduced, discussed, and unanimously adopted as a synodical act, viz.—

Resolved 1st, as the sense of this synod, That devout acknowledgment and thanksgiving be rendered to the God of grace for the wonderful success which has crowned the instrumentality of the American Board of Commissioners for Foreign Missions, the last year, at the Sandwich Islands, and in other stations of the foreign field.

Resolved 2d, That the friends of missions will be without good excuse, if they do not secure this hallowed cause against embarrassment in its future operations.

Resolved 3d, That, as the enlarged operations of the Board for the year to come will demand a greater revenue than that of the last year, we therefore acknowledge the obligations of the churches to furnish it, and will use our utmost influence within our bounds to secure it.

Resolved 4th, That we welcome the agent of the Board within our bounds, and will do all in our power to aid him; but as pastors in the churches, we will see that the annual offerings of our people for this cause are taken up at the appointed time, whether the agent shall be with us or not.

After mentioning the cordial reception which he had met with from pastors and churches, which he had visited within the limits named above, and the liberal contributions which were generally made, Mr. Cannon gives the following particulars respecting one small church which he visited.

Youngstown—church of 107 members—Rev. John Elliot, pastor. Two years ago, I found the church consisting of two male members, and a handful of women. One of the two men had

some property in his hands. There never had been a dollar raised for the Board in the place, and I believe not for any benevolent object, except their county Bible Society. I addressed a written appeal to them, and they were induced to make an effort for the Board. The church member mentioned above, after consultation and prayer, publicly gave the pledge that he would pay the Board $100 during that year, provided the rest of the church would pay a like sum. The pledge was accepted and faithfully redeemed within the time. And mark the result. Scarcely had they got their hearts and hands engaged in this effort, when the Lord poured out his Spirit upon the place, and gave them a revival of religion, which brought in more than sixty members to the church, and among them many of the leading men of the village One year ago, I met them and joined them in returning thanks to God. The brother before alluded to, arose in the church, and after reviewing the history of the year, appealed to them as his witness, that it was good to trust God, and invited them to try it again. He then offered to renew the proposition of the previous year; or if they preferred it, he would double the amount. The church, after deliberating, concluded that they ought to do something for other objects also, and that, therefore, instead of doubling for the Board, they would accept the renewal of the original proposition. It was afterwards so modified, that the brother became pledged to pay to each of the leading objects of christian benevolence, a sum equal to what the rest of the church would raise for that object. The result is, that during the last year, three of the principal societies have received each fifty dollars from this congregation, while they have at the same time responded to my call with a cash payment of $270. Additions have been made to the church at almost every communion for the last two years; they have recently installed Mr. Elliot as their pastor; and at the present moment should be regarded as one of the most thriving and prosperous churches in the county. Mr. Elliot was once the missionary of the Board at Tuscarora.

Mr. Cannon mentions a number of instances of very liberal donations from individual friends of the Board in various places, and often too made with effort and no small degree of self denial. It seems to be the voice of the churches in that quarter that the thought of another curtailment of the allowances to the mission is not to be entertained for a moment. If the disastrous consequences of such a measure were fully understood, could the churches in any part of the country think otherwise?

ANNIVERSARY OF AN AUXILIARY.

Connecticut. The fifteenth annual meeting of the Auxiliary of Fairfield County was held at Bridgeport, October 8th. Mr. Armstrong, one of the Secretaries of the Board attended and addressed the meeting. From the Treasurer's report it was shown that seventeen parishes connectde with the auxiliary had during the year paid into the treasury $2,146,71, and three parishes remained to be heard from. The officers of the last year were re-elected. The next meeting will be at Fairfield, October 13th, 1840.

RECEIPTS TO THE TREASURY OF THE BOARD.

By the list of donations acknowledged in this number, the reader will see that the amount received during the month of December is only about half what it was stated, two months ago, was the average monthly expenditure in sustaining the missions and carrying forward the operations on the present scale. The statement given below it is earnestly desired that all the friends of missions will prayerfully ponder.

Donations for December, 1836,	22,750 66
" " " 1837,	17,702 16
" " " 1838,	28,596 46
" " " 1839,	12,446 66
Making an average for December of the three years preceding the last, of	23,016 76
Showing the receipts last December to be below the average receipts for that month for three years,	10,570 10

As the financial year of the Board began with the first of August last, it will be seen that five months of the current year closed with the 31st of last December. Those who desire that the missions should be vigorously prosecuted, should be informed how far the contributions actually received during this period have been adequate to this, and what are the prospects for the remainder of the year. The following statement may aid them.

Donations from Aug. 1, to Dec. 31, 1838,	$114,079 53
" " " 1839,	75,676 34
Average during the corresponding five months for three years preceding the last,	109,120 47
Showing a deficiency this year below the average, of	33,444 13
And a deficiency below last year of	38,402 19

Should the deficiency for the remaining seven months of the current financial year be in proportion to that of the five months ending December 31st, it will amount to $53,763 06; making the whole deficiency for the year to be $92,165 25. As the receipts for the year ending July 31st, 1839, were $244,169 82
Deducting the deficiency as estimated above, would leave the receipts for 1840, 152,004 57
Leaving the receipts to the treasury for the year ending July 31st, 1840, according to this estimate, a little more than three fifths of what they were during the year ending July 31st, 1839.

Under these circumstances it may be asked why the committee continue to send out missionaries and permit the expenditures at the several missions to be made on the present scale? To such an inquiry it may be replied, that these apprehensions relative to the inadequacy of the receipts were stated to the Board at the late annual meeting, and the whole subject unfolded as fully as the facts would then admit of; still the Board decided that the wait-

ing missionaries ought not to be detained, and that the allowances to the missions abroad ought not to be diminished. Great confidence was expressed, that as soon as the requisite information should be given, the christian community would enlarge their contributions.

Again, the calls from some of the missions, especially from Ceylon, Syria, and the Oregon Indians, seem to be too urgent to be any longer resisted. From the two latter in particular, it is not a man in a vision praying for help; but hundreds of the benighted and lost are actually presenting themselves before the missionaries, and begging instruction. Those who have read pages 369—380, and 473—475 of the last volume, will appreciate the difficulty of withholding missionaries who are ready to go forth. The harvest is perishing for want of laborers to gather it in.

Again, is no regard to be had to the missionaries, struggling to sustain the several departments of labor till help shall arrive, but sinking under the accumulating burdens which come upon them? This is true, especially of the missionaries in Syria, where, while their numbers have been diminished one half by death, disease, or removal, the openings and demand for labor have been greatly increased by the prevalent spirit of religious inquiry among the Druzes.

Again, is no regard to be had to the bearing which another detention of missionaries and another retrenchment, following so speedily upon those of 1837, will have on the progress of the missionary work generally? Will not the missionaries, finding their plans again frustrated, their hopes of steady co-operation and support from their brethren and sisters at home disappointed, the children of their schools again dispersed, and themselves again compelled to tread back the few steps they had taken in advance, after the disasters of the former curtailment, be utterly disheartened? What an aspect of feebleness and unsteadiness would this alternate advancing and retreating give to the missionary enterprise in view of the heathen? How will they exult and anticipate perpetuity for their idolatrous systems, when they see those who come to assail their superstitions, and let in the rays of heavenly light upon their darkness, so soon again crippled in their efforts? Are not the patrons of missions in danger of becoming familiar with the idea of detaining missionaries, and curtailing operations abroad, and of feeling almost content to have it so? If the Committee readily make this retrograde movement now, is there not too much danger that the christian community will acquiesce in it and relax their efforts? It may seriously be doubted whether, on this ground, the Board would not be more deeply in debt at the close of the year, if missionaries should be detained and operations curtailed, than they will be, if the waiting missionaries are sent forth, and the operations abroad carried forward on the present scale. This onward movement is in itself animating, and is to be employed in the present emergency as the most effectual incitement to increased liberality. It is a question seriously to be weighed, whether the consequences of breaking up some even of the larger missions, and recalling the missionaries, would not be less to be deprecated, on the whole, than the detention of the waiting missionaries from the missions named above, or a general curtailment, like that of 1837.

One remark more. May not trust in God have some place in this matter? May not the Board trust the Great Head of the Church to incite his people to enlarged beneficence, before he will suffer his servants abroad to be overwhelmed with grief, and his cause to be dishonored before the heathen? Guided and sustained by such a faith, may they not go forward a few months, praying and hoping that he will bring deliverance? May not the people of God, also, so far trust Him, as, in the midst of all their pecuniary embarrassments, and "deep poverty" even, to venture to cast their bread upon the waters, expecting to find it again after many days? These alternations of commercial embarrassment and prosperity must be expected; and if the christian community are not animated by trust in God and zeal for the salvation of the heathen sufficient to bear the missionary enterprise onward, above similar alternations, the prospect of the world's conversion is indeed remote.

Is not haste required, in carrying the gospel to the heathen? Is there time for delay or retreating? Will death and judgment wait for them or us?

MEASURES FOR INCREASING THE RECEIPTS.

Measures are in progress to effect a permanent improvement in the receipts of the Board. A minute and thorough investigation is making into the existing organizations throughout the country for raising funds, and into the amount derived from the monthly concerts for prayer, from gentlemen's and ladies' associations, etc., etc., in each of the several congregations, or parishes. It is obvious that this must in no small degree facilitate the labors of agents. It will lay the foundation for an intelligent and systematic cultivation of all the ground that is accessible to the Board. The aim is to obtain as perfect a knowledge as may be of the resources, which, by any proper and practicable means,

may be rendered available for sustaining and enlarging the missions under the care of the Board, and all facts of this nature will be gratefully received.

Nothing is better settled by experience, than the necessity of agents to secure an annual increase of receipts, or even to prevent a retrocession. The Rev. Chauncey Eddy, who has long been a successful and acceptable general agent of the Board in the State of New York, has commenced his labors in the Southern States of New England; and the Rev. William Clarke, formerly an agent of the Board, who succeeds the Rev. Mr. Hand in the agency of the Northern New England States, is expected to enter upon his duties as early as the first of June. Mr. Eddy will continue his agency as formerly in the eastern portions of New York; Mr. Cannon in the central and western districts of that great and important state; Mr. Hall in New Jersey, Pennsylvania, Delaware and Maryland; Mr. Coe in the Western Reserve; Mr. Nichols in Michigan; and Mr. Breed in the Western States. Mr. Armstrong, the Home Secretary, will extend his personal visitations and labors, as far as possible, in the principal Atlantic cities and towns. The effort to engage pastors in temporary agencies, though hitherto not very successful, appears to be indispensable to the awakening of a general and adequate interest in the cause of foreign missions. It is hoped that a private appeal, which it is in contemplation soon to send, to each and all of the pastors, as far as practicable, who patronize the missions of the Board, will, in connection with other efforts, save the necessity of incurring the somewhat serious evils, which are incidental to the more public statements and appeals through the pages of the Missionary Herald and religious newspapers. The relief afforded to the Board in the year 1837, is known to have been owing in great measure to the active efforts of pastors, whose influence, exerted in the right time and manner, is always very great among their people.

Donations,

RECEIVED IN DECEMBER.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February of last volume.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 383 02
Auburn and vic. N. Y. By H. Ivison, Jr. Agent.
Auburn, 1st chh. mon. con. 11; sab. sch. for *Lavinia Hopkins*, Ceylon, 20; 31 00
Danby, Coll. 27 72
Elbridge, Presb. chh. 22 35
Marcellus, Presb. chh. 48,47; fem. miss. so. for *Levi Parsons*, Ceylon, 20; 68 47
Otisco, Washington relig. so. 50 00
Weedsport, Mon. con. 11 11
Wolcott, I. Leavenworth, 10 00—220 65
Brookfield Asso. Ms. A. Newell, Tr. 550 00
Dudley, Mon. con. 23,94; gent. 20,06; la. 30; 74 00—624 00
Buffalo and vic. N. Y. By H. Pratt, Agent,
Allen, Presb. chh. 9 00
Buffalo, 1st chh. 143,09; Pearl-st. chh. 125; Park chh. 13,63; 281 72
Eden, Chh. 13 00
Evans, 1st cong. chh. 2 00
Niagara Falls, Presb. so. 10 00
U. Canada, Rev. P. Furguson, 8 00—323 72
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Fitzwilliam, Gent. 88,97; la. 55; mon. con. 28,63; av. of jew. 2,75; 175 35
Nelson, Gent. 58,70; la. 21; juv. miss. so. 19; a friend, 1; 99 70
Rindge, Fem. miss. so. 2 38
Swanzey, Cong. chh. and so. 24 00
Winchester, Cong. chh. 8,15; a friend, 50c. 8 65—310 08
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, Sab. sch. mon. con. 17 00
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, A friend, 8 00
Bridgeport, 1st so. mon. con. 31,76; chh. and so. 59,25; 91 01
Brookfield, Gent. 14,35; la. char. so. 12,50; Dorcas asso. 4; S. D. 50c. 31 35
Danbury, Mon. con. 105,30; coll. of chh. and so. 77,50; 182 80
Huntington, Gent. 71,28; la. 72,53; mon. con. 20,35; 164 16
Monroe, Gent. 21,50; la. 25,75; 47 25
New Fairfield, Miss. so. 37 00
Newtown, Fem. miss. so. 5 75
Redding, Gent. 45,68; la. 28,33; mon. con. 19,35; 93 36
Stratford, La. 43 50
Trumbull, Gent. 16,15; la. 17,19; la. sew. so. 46,81; mon. con. 4,65; 84 80—788 98
Franklin co. Me. Aux. So. J. Titcomb, Tr.
Farmington, Cong. so. mon. con. 16 00
Geneva and vic. N. Y. By C. A. Cook, Agent,
Albion, Mon. con. 37 06
Benton, R. Robson, 2 00
Brockport, Coll. 52,02; m. box of J. and I. P. 1,35; 53 37
Canandaigua, Sab. sch. asso. for *Walter Hubbell* and *Eliza M. Hubbell*, Ceylon, 40 00
Clarkson, Av. of jew. 61
East Evans, 10 40
East Palmyra, Mon. con. 3 50
Gaines, Z. Sheldon, 57 00
Le Roy, Mon. con. and coll. 54 61
Lockport, 1st presb. chh. mon. con. 39 54
Medina, Coll. 23 00
Millville, Rev. H. Chapin, 10 00
Palmyra, Coll. 54 39
Rushville, SAMUEL MILLER, which constitutes him an Hon. Mem. 100; OLIVER HARWOOD, which constitutes him an Hon. Mem. 100; coll. 17; 217 00
Wilson, Fem. miss. so. and coll. for Sandw. Isl. miss. 14 41
Youngstown, (of which to constitute Mrs. DIANTHA H. SMITH an Hon. Mem. 100;) 270 00
886 89
Ded. loss on unc. notes, 1 86—885 03
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, E. B. Day, 10; C. Austin, 10; 20 00
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
North Mendon, Chh. 12 00
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
East Hartford, Gent. 111; mon. con. 15,27; 126 27

Hartford, 1st so. gent. (of which to constitute WILLIAM STRONG of Williamsburgh, Ms. an Hon. Mem. 100;) 277; la. 2,25; mon. con. 19,43; N. gent. 5; mon. con. 60,04; W. gent. 68,94; mon. con. 7,16; 439 82

566 09

Ded. bad bill, 5 00—561 09

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.

Bedford, La. 27 41
Francestown, La. 46 15
Hancock, Factory Village, Mon. con. 8 50
Hillsboro' Bridge, Cong. chh. mon. con. 10 00
New Boston, Miss. so. in presb. so. 64 00—156 06

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.

Av. of unc. notes, 226 70
Bridgewater, Coll. 22 75
Cornwall, N. so. coll. 59,55; ded. unc. notes, 38; 21 55
Sharon, Ellsworth so. for fem. schs. in Ceylon, 7 00—278 00

Lowell and vic. Ms. Aux. So. W. Davidson, Tr.

Lowell, 1st cong. chh. and so. mon. con. 49,84; Miss L. Heald, 5; 54 84

Michigan Aux. So. E. Bingham, Tr.

Bloomfield, O. R. Adams, 7 00
Detroit, I. H. Titus, 1 00
Plymouth, H. H. Bradley, 5 00
Pontiac, Cong. chh. 23,74; L. V. 1,50; chil. of mater. asso. 1,69; 26 93
Romeo, Chh. and so. 8,47; mon. con. 5,05; 13 52
Troy, Dr. Judd, 10 00
Utica, Dr. Stebbins, 2 00
Webster, Mrs. Kenney, 2 00
White Pigeon, By Rev. P. W. W. 6 00
Wing Lake, Chh. 7 00

80 45

Ded. loss on unc. notes prev. rec'd, 26 00—54 45

Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.

Fitchburg, Asso. 136 22
Westford, do. 24 32

160 54

Ded. expenses of aux. so. 2 79—157 75

Monroe co. N. Y. Aux. So. E. Ely, Tr.

Castile, La. miss. so. 3 39
Chili, Presb. chh. 14 35
Churchville, Presb. chh. la. miss. so. 25 00
Lewiston, Presb. chh. 1 00
Livonia, Fem. mite so. 12 50
Medina, Presb. chh. (of which to constitute Rev. GEORGE P. PRUDDENS an Hon. Mem. 50;) 59 50
North Bergen, Presb. chh. 21,37; fem. miss. so. 10,18; 31 55
Parma and Greece, Cong. chh. 20 00
Ridgeway, 1st presb. so. 60 00
Rochester, Brick presb. chh. 150; 1st do. 67,14; Bethel do. 25; 242 14
Sweden, Presb. chh. 7 20—476 63

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.

Fairhaven, Chh. and cong. 71 62
New Haven, 1st and united so. mon. con. 26,51; Church-st. do. 14,73; Yale coll. do. 11,77; 3d chh. do. 4,35; Centre chh. and cong. 10; 67 36—138 98

New Haven co. East. Ct. Aux. So. S. Frisbie, Tr.

Cheshire, Cong. chh. 49 87

New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.

North Milford, Gent. 44,26; la. 25,70; mon. con. 1,60; 71 56

New York City and Brooklyn, Aux. So. W. W. Chester, Tr. 240 37

Oneida co. N. Y. Aux. So. A. Thomas, Tr.

Clinton, Hamilton coll. chris. res. so. 5 00

DeWitt, Mon. con. 1,62; W. Eager, 6; 7 62
Holland Patent, Presb. chh. and so. 4 08
Mount Vernon, Coll. 100 00
Paris Hill, Cong. coll. 21 76
Preble, Presb. chh. and so. 26 00
Utica, Mon. con. 42,28; coll. 10; Mrs. Churchill, 8; 60 28—224 74

Orleans co. Vt. Aux. So.

Craftsbury, Mon. con. 9,54; la. 20,50; sab. sch. for chil. in Ceylon, 5,20; a friend, 1; 36 24

Palestine Miss. So. Ms. E. Alden, Tr.

Braintree and Weymouth, Union relig. so. la. 19; neighborhood mon. con. 40,31; 59 31

Rutland co. Vt. Aux. So. J. D. Butler, Tr.

Hubbardston, Cong. chh. and so. 25 00
Rutland, Cong. chh. mon. con. 48,22; sab. sch. asso. for schs. in Ceylon, 27,75; three indiv. 7,78; 83 75
Sudbury, A friend, 10; la. 6,04; 16 04
West Rutland, L. B. 5; Sutherland's Falls, mon. con. 8; 13 00—137 79

Tolland co. Ct. Aux. So. J. R. Flynt, Tr. 900 00

Valley of the Mississippi, Aux. So. W. T. Truman, Tr. 408 13

Windham co. North, Ct. Aux. So. J. Williams, Tr.

Thompson, Gent. 41,32; la. 37,81; la. sew. so. 30; mon. con. 6,50; 115 63

Windham co. South, Ct. Aux. So. Z. Storrs, Tr.

Av. of gold ring, 42
Ashford, Gent. 16,50; la. 29,29; mon. con. 13,77; 59 56
Chaplin, Gent. 28,57; la. 34,55; mon. con. 21,46; 84 58
Mansfield South, Gent. 46,12; la. 45; mon. con. 24; 115 12
Plainfield, Gent. 34; la. 67,45; mon. con. 28,55; 130 00
Scotland, Gent. 25,25; la. 29,57; mon. con. 8,50; la. benev. so. 10; 73 32
Voluntown and Sterling, Contrib. 15,20; la. 30,70; 45 90
Westminster, La. 34 30
Willimantic, Contrib. 20,50; la. 21,25; 41 75
Windham, 1st so. contrib. 26,25; mon. con. 9,25; 35 50—620 45

Total from the above sources, $8,342 37

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y., 4th presb. chh. 150 00
Alden, N. Y. Presb. chh. mon. con. 7 00
Amenia, N. Y. Smithfield chh. mon. con. 40 00
Amherst, Ms. Faculty and students of Amherst coll. 85 00
Arkport, N. Y. Mon. con. 10 50
Attleboro,' Ms. Mr. Crane's so. mon. con. 32 00
Augusta, Me. Mon. con. 51,71; contrib. 48; la. 35; young la. sew. cir. 10; 144 71
Baltimore, Md. 5th presb. chh. 78,66; mon. con. 25,06; chil. of sab. sch. 3,50; 107 22
Bangor, Me. Hammond-st. chh. and cong. mon. con. 36 00
Bedford, Ms. Mon. con. 42,81; fem. miss. asso. 11,40; av. of private char. box, 3; 57 21
Belfast, Me. Head of the Tide, Mon. con. 6 41
Berlin, Ms. Evan. chh. and cong. 42 56
Bethel, Me. Cong. chh. and so. 20 50
Billerica, Ms. Evan. cong. mon. con. 7,32; Rev. J. Haven, 10; 17 32
Bolton, Ms. La. benev. so. 10 00
Boston, Ms. Rev. J. Mann, 5 00
Brookline, Ms. A friend, for Ceylon schs. 10 00
Burlington, Ms. Mon. con. 8 33
Caldwell, N. J. Presb. chh. 9 40
Canonsburg, Pa. Presb. sab. sch. for Sandw. isl. miss. 10 00
Carlisle, Ms. Union cal. so. 20 00
Castine, Me. Gent. and la. asso. 13 96
Chicago, Ill. Presb. chh. 156; less dis. 7,42; 148 58
Christiana, Del. Indiv. for Mr. Lawrence, of Madura miss. 30 00
Danville, N. Y. Presb. chh. and cong. 40,25; fem. miss. so. 30; 70 25

Derby, Ct. Fem. benev. so. for a fem. sch. at Ahmednuggur, 60; juv. so. for ed. hea. chil. 20; 80 00
Drawers chh. Del. 19 25
Eastham, Ms. Mon. con. 10 00
Elkton, Md. 37 10
Enfield, Ms. Gen. benev. so. of chh. and cong. 143,86; mon. con. 113,68; 257 54
Erie, Pa. 1st presb. cong. mon. con. 50 00
Essex, Ms. Sab. sch. for Palestine miss. 30 32
Foxboro', Ms. Miss S. Payson, 9 00
Grafton, Ms. Sab. sch. 10 64
Groton, N. Y., J. Carpenter, 5 50
Hallowell, Me. R. K. Page, to constitute JOHN ODLIN PAGE an Hon. Mem. 100 00
Harpersfield, N. Y. Presb. chh. 31 58
Hubbardston, Ms. Mr. Gay's so. 23 00
Hudson, N. Y. Presb. chh. male asso. 42 54
Huntsville, Ala. Presb. benev. so. 100 00
Jacksonville, Fla. O. Conger, 20 00
Jefferson, N. Y., J. W. Stephens, 20 00
Kensington, Pa. Miss. so. of Mr. Chandler's chh. 20 00
La Porte, Ia. Fem. miss. so. for ed. of two girls at fem. boarding sch. Sandw. Isl. 40 00
Lenox, N. Y., W. Colton, for *Levi N. Colton*, Ceylon, 20 00
Lewistown, Pa. I. M. 5 00
Lincklaen, N. Y. Rev. S. Burt, a bal. 50
Littleton, N. H. Rev. L. Worcester, 10 00
Long Meadow, Ms. J. Stovis, 1 00
Lunenburg, Vt. Cong. chh. and so. 10 00
Lyme, N. H. Cong. chh. and so. 60; fem. benev. so. 20; 80 00
Madison, N. J. Presb. chh. 25 00
Marlboro', Ms. J. Stow, 10 00
Masonville, N. Y. Coll. and mon. con. 28 33
Miller's Place, N. Y. 35 00
Monroe, Mich. 1st presb. chh. mon. con. 15 00
Montreal, L. C., W. 20 00
Morristown, N. J. Presb. chh. 125,63; Mrs. C. B. Arden, 50; 175 63
Newark, N. J. 1st presb. chh. 104; mon. con. in do. 100; less c. note, 10; sab. sch. for ed. of hea. child in India, 40; for *Ansel D. Eddy*, Ceylon, 20; 3d presb. chh. 139,21; 393 21
New London, Ct. A tithe, 25 00
Newton, E. par. Ms. Mon. con. 30 29
Newton, Ill. Presb. chh. 18 00
Norfolk, Va. J. D. Johnson, 50 00
Northboro', Ms. Evan. cong. so. 29; chil. in do. for hea. chil. 1,29; 30 29
Orwell, Vt. Juv. benev. so. for *Philip H. Morris*, Ceylon, 10 00
Parsonsfield, Me. S. Garland, 5 00
Pawtucket, Ms. Mon. con. 147 00
Peacham, Vt. do. 34 95
Pencader's Chh. Del. 21 25
Philadelphia, Pa. 10th presb. chh. sab. sch. for *Henry A. Boardman*, *Alexander W. Mitchell*, *William Shippen* and *Winthrop Sargent*, Cape Palmas, 20; I. C. D. 10; 11th presb. chh. mon. con. 27,25; S. H. Perkins, 10; I. M. PAUL, which constitutes him an Hon. Mem. 150; 1st presb. chh. J. Alden, 5; Eliot juv. miss. so. for Oregon miss. 30; 252 25
Princeton, Ill. 1st indep. cong. chh. 35; less dis. 1,67; Hampshire Colony cong. chh. 20; 53 33
Providence, R. I. High-st. chh. mon. con. 76; Richmond-st. chh. do. 45; 121 00
Roxbury, Ms. Eliot chh. and so. mon. con. 9 18
Salem, Ms. Mon. con. in Howard-st. chh. 24 13
Simsbury, Ct. Mon. con. 39 18
South Berwick, Me. Mon. con. in Mr. Rankin's par. 30 00
Stonington, Ct. B. Pomeroy, 10 00
St. George, Del. 45 91
St. Johnsbury, Vt. Mon. con. 37,39; cent so. 18; 55 39
Tuscarora, N. Y. Miss. chh. mon. con. 12 00
Vergennes, Vt. Cong. chh. 50 00
Waldoboro', Me. Contrib. 25,68; juv. so. 25; mon. con. 12,59; gent. 14,11; la. 12,62; ded. loss, 5; 85 00
Waltham, Ms. Mon. con. 51 53
Waterford, Vt. Chil. of mater. asso. for hea. chil. 3 37
Westford, Ms. Union chh. and so. 12,50; mater. asso. 5,50; a little boy, dec'd, 2; for Ceylon miss. 20 00
Weston, Ms. A friend, 2 00
West Troy, N. Y., G. Grant, 40 00
Woburn, Ms. Chil. of G. Richardson, 1 15

$12,446 66

Amount of donations acknowledged in the preceding lists, $12,446 66. *Total from August 1st, to December 31st*, $75,676 34.

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Bolton, Ms. A bundle, fr. la. benev. so. 10; 12 shirts fr. juv. benev. so.
Braintree, Ms. A bundle, fr. la. char. so. 24 33
Brookfield, Ct. A bundle, 19 88
Catskill, N. Y. 4 reams paper, fr. A. Austin, 14 00
Chittenden co. Vt. A box.
Delhi, N. Y., A box.
Fairfield, N. Y., A box, for A. North, Singapore.
Fly Creek, N. Y., A box, fr. young la. miss. so. for miss. sem. Lahainaluna, 35 78
Gilbertsville, N. Y., A box, fr. la. sew. so. 30 00
Groton, Ms. A box, fr. la. benev. so. for Mr. Kingsbury, Pine Ridge, 34 25
Hartford, Ct. A box, fr. C. Hosmer and others, for Tuscarora.
Hunt's Hollow, N. Y., A box, fr. presb. chh. 20 00
Livonia, N. Y., A box. fr. fem. mite so. 16 69
Monson, Ms. A box, for Mrs. Hitchcock, Dwight.
New Haven, Ct. Electrical apparatus fr. Mr. Walker.
Northboro', Ms. A bundle, fr. la. of the Lyman rea. and sew. so. 14; juv. so. 3,30; 17 30
Norwich, Ct. Letter paper, 20 reams fr. R. Hubbard, and 20 do. fr. A. H. Hubbard.
Parker River Village, Newbury, Ms. A box, fr. fem. rea. so. for wes. miss. 20 11
Philadelphia, Pa. A barrel, fr. Miss K. M. Linnard, for Miss Ogden, Sandw. Isl. 33; a box, for Mr. Adger, Smyrna.
Plainfield, Ms. A box, fr. la. benev. sew. so. 20 00
Richmond, Va. (via) Two boxes, for Mr. Leyburn, Greece.
Rochester, N. Y., A box, for Mr. Ward, Madura.
Salem, Pa. A box, fr. fem. miss. so. 26 30
Spencer, Ms. A box, fr. fem. char. so.
Springfield, Ms. (via) A box, for Mr. Bingham, Sandw. Isl.
Trumbull, Ct. A bundle, 6 00
Walpole, Ms. A bundle, fr. mater. asso.
Warren, N. Y., A box, 29 24
Waterville, N. Y., A box, for Dr. Judd, Sandw. Isl. 42 43
Westford, N. Y., A box, fr. fem. benev. so. 28 50
Westminster, Vt. E. par. A barrel, fr. la. cir. of indus. 33 57
West Rutland, Vt. Two reams printing paper, fr. a friend, for miss. to Africa.
Unknown, A box, for Miss Clough.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. MARCH, 1840. No. 3.

American Board of Commissioners for Foreign Missions.

China.

GENERAL LETTER FROM THE MISSION, DATED JULY 14TH, 1839.

After mentioning with gratitude that their health had been remarkably good, the missionaries proceed to give the following—

Notices respecting the several Departments of Labor.

Mr. Bridgman, as heretofore, has devoted much of his time to the study of the Chinese language, preparing the chrestomathy, the study of Hebrew in reference to the new version of the Scriptures into Chinese; and besides devoting an hour daily to three pupils of his own, has also given an evening lesson in geography to the three youths under Mr. Parker's care. Mr. Abeel arrived in China about the 20th of February last. In a few days a teacher was obtained, and the study of the language resumed. In a short time after, the Chinese being ordered to leave the factories, study was interrupted, or carried on without native assistance until the latter part of May, when, with Mr. Bridgman, he went to Macao.

Mr. Williams has usually devoted two hours in the morning to the study of Japanese, after which four hours to Chinese. He has also instructed one pupil. He has carried forward the printing of the chrestomathy, which has reached the 260th page. Religious service for the last three months has been held in his house, and he has attended a prayer-meeting every Wednesday evening. He has also distributed about two hundred christian books, and held christian conversation with the Chinese by the wayside, as opportunities have daily presented themselves.

Since October last Doct. Parker's time has been occupied much as formerly in the care of the hospital, the study of the Chinese language, and the instruction of three young men. The increasing number of official men whom he had met suggested the expediency of acquiring the Peking dialect. The teacher of the local dialect, formerly employed, could not be relied upon. A native of Peking, who speaks that dialect with great accuracy, in gratitude for benefits received on occasion of fracturing both bones of his left arm, volunteered his instructions, and Doct. P. has been induced to give his attention principally to that dialect since March.

The hospital was never so prosperous, as it was at the time when the difficulties respecting the opium trade commenced. A circumstance had occurred which brought it distinctly before the government, and a tacit expression of its approbation was obtained. The number of patients up to March 23d was 6,540. During the time of our imprisonment even, various applications were made by officers in charge of us for medical advice; and one officer in the city, at the suggestion of the Kwang Chowfoo, or prefect of Canton, came to the American Hong. The judge of Kwanghe occasionally managed to report himself through the Hong merchants, and to obtain new supplies of medicine. When, at his suggestion, one of the Hong merchants applied to Howkwa to permit the re-opening of the hospital, which had been closed since the 23d of March, Howkwa said it was shut by the order of the viceroy for the time being, and we must wait till the opium affair was settled. He had previously stated to Doct. P. that the times were now altered, that they were not as before the commission-

er's arrival, and he could no longer rent his building for a hospital. But he was told it was unnecessary to agitate that subject then. Since the blockade, patients almost daily, in a few instances even females, have come to the American Hong for medical aid, and others have been visiters at boats hired for the occasion, in front of the factories. Among those who have come to the Hong, was an officer, Ching Hang Loo, a member of the Lee Poo, or board of rites, at Peking, and recently from the province of Yunnan. Some patients are now visited at their residences, and several surgical cases are waiting to have a place to accommodate them. A general opinion prevails among the Chinese, that the high commissioner will approve of the hospital, and allow it to be continued. Alan, a Chinese who was seven years in America, remarked a few days since, that his excellency was very particular in inquiring respecting the customs of Americans, and among other things was informed that in most of the twenty-four States there were hospitals for the poor and sick. The commissioners asked how they were supported; and when told that they were supported by charity, and by the legacies of benevolent persons, he expressed his strong approbation. This may all operate favorably for the hospitals here, so far as they depend on his influence. But such uncertainty hangs over the future, that all is conjecture as to what will befal our operations. Doct. Parker has been induced to remain in Canton by a desire to demonstrate to the Chinese that he is their friend, and wishes, at whatever sacrifice, to promote their interest. To a greater or less degree his remaining has been so regarded by them.

Whilst Messrs. Bridgman and Abeel were in Canton, they and Doct. Parker supplied the chapel in turn, and the latter has continued the service every Sabbath since the former went to Macao.

The progress of Doct. P.'s pupils has been greatly impeded by the disturbances of the last few months. Though they are now returned, all are under constant apprehension of interference from the government, except one of them, who has been in the confidence of the friends of the commissioner. As is obvious from the nature of the case, he has himself experienced serious interruptions in his own studies. For three weeks we were our own porters, cooks, etc.; and since the return of the Chinese to our families, though the teacher was willing to return, the comprador was afraid, and the unceremonious manner in which the Manderins entered some of the factories, very much increased his alarm. All our Chinese books, on several occasions, have been concealed, under the expectation that the factory was to be searched. In several instances Doct. P. has been waited upon by deputies of his excellency, and for some time he was in the daily expectation of being called to the Bocca Tigris to see the commissioner. At length his return to Canton rendered it unnecessary.

It is an occasion of gratitude that so far as this mission has experienced any interruption, it has been from incidental, and not direct causes. There has been no marked unfriendly cognizance taken of it by the government.

After remarking further on the impediments thrown in the way of a direct and vigorous prosecution of missionary labors among the Chinese, and which are likely to obstruct the free access of christian truth to the minds of the hundreds of millions of the Chinese, so long as the present policy of that government is maintained, the missionaries add—

Thus your missionaries are situated, with a duty to discharge to the church, whose messengers they are; with the command of God binding upon them to preach the gospel to every creature; and yet the self-styled "Son of Heaven" prohibits them from receiving the knowledge of God and the Savior of sinners, or worshipping their Creator, Preserver, and Redeemer. To suppose that God looks with approbation upon such a state of things is to suppose he has ceased to abhor, as in ancient times, the nations that forsake him and worship idols. As already observed in our letters, it does seem as though He who removeth kings and setteth up kings, even the Most High who ruleth in the kingdom of men and giveth it to whom he will, has a controversy with this people, and we are encouraged when we reflect that he who could subdue the haughty and idolatrous king of Babylon, so that he praised, extolled, and honored the King of Heaven, and confessed his works were truth and his ways judgment, and that those who walk in pride he is able to abase, has the power still, and when he pleases can and will abase this proud empire.

There are indications that important changes are to take place in the Chinese empire, without great delay.

Ceylon.

LETTER FROM MR. HOISINGTON AND DOCT. WARD, DATED MAY 30, 1839.

Pupils dismissed—Progress in Study—Names given to Beneficiaries.

In presenting their semi-annual report of the state and operations of the mission seminary at Batticotta, the teachers remark—

Our last communication, dated October 28th, 1838, brought down the history of our proceedings to the commencement of the first term of the seminary year, including an account of the reception of a new class. A few additions have since been made to some of the classes; two have left irregularly, viz. Elias W. Crane and Samuel Merwin, of the first class; and three have been dismissed for misdemeanor, viz. Martin N. Foote and John White of the third class, and Charles Bartlett of the fourth class. All these, excepting Bartlett and Crane, were church members, and are now, with the exception of Foote, in a state of suspension. We do not regard these as lost to our cause. Wholesome discipline is often the means, not only of checking iniquity, but of thorough reformation, and consequently of establishing a firmer and more consistent character.

The term which commenced October 18th, closed January 30th, 1839. The last term closed yesterday, having commenced on the 28th of February. We were enabled to pursue our course much as usual during those periods. We are encouraged by evidence of advancement in the attainments of the several classes, compared with what we witnessed in former terms.

The attainments of the students in several of the branches pursued is particularly pleasing; as in the reading and writing of the English language, in history, mathematics, natural philosophy, and European astronomy. The present first class is the first that has been able to reduce the solar system to calculation, as to the magnitudes, periods, distances, rising and setting, and the relative positions and motions of the several bodies. And this has been done, too, without the assistance of suitable class books, chiefly by instructions given on the black board. A text book on astronomy, adapted to this country, is a great desideratum—one perhaps, combining the principles of European and Hindu astronomy, that each may be seen in its true light. On Hindu astronomy is based an enormous system of astrology; which is, in its turn, the scientific basis (falsely so called) of a vast mass of popular superstitions, by which the people are more strongly held in bondage, than by other parts of their marvellous religious system. It is, therefore, of the highest importance that our youth be well instructed in the true philosophy of the heavens. It may be proper to remark, that something has been done in the way of adapting the course of instruction in this branch, and in some other branches, to the state of things around us. We only need more time and strength to carry out the matter to a more profitable result.

The following English names were given the last term.—In the third class, John H. Thompson. In the fourth class, Luther Dimmick, Hubbard Winslow, and William Wisner. (These four names were previously given; but the boys having left the seminary early in their course, they are now given again.) In the (new) fifth class, James W. Alexander,* Jedidiah Andrews,* James F. Armstrong,* Samuel B. Baldwin, George Boardman, John Breckenridge, Robert Breckenridge,* Henry W. Carey, John W. Chickering,* Robert Crosset,* Stephen W. Dana,* Joshua Danforth,* Ansel D. Eddy,* Minot S. Fairfield, Daniel W. Foreman,* Stephen H. Gomez,* David R. Gould, Willard Hall,* William T. Hamilton, Thomas L. Hamner,* Samuel Hemphill, Erastus Hopkins,* Walter Hubbell, Thomas G. Lee, Asa Lyman, Samuel J. Martin, Cowles Mead, Lorrin Mills,* Erasmus D. Moore, John W. Nash, Benjamin Niles, Josiah Nourse, Anson Green Phelps, Harrison J. Park, Samuel McNutt, Caleb Pitkin, Benjamin H. Rice,* David H. Riddle,* Henry A. Rowland, Samuel H. Stearns,* John Fitch Stone, Salem Town,* James W. Weir, Elisha D. Whitlesey.*

We have on hand several unappropriated names, probably not as many as will be needed for a class to be taken in October next.

The present statistical view of the classes is as follows, showing 150 students in the five seminary classes.

Classes.	*Wh. No.*	*Bd. by Miss.*	*Self Bd.*	*Chh. Mem.*	*Superintendents.*
First Class,	16	14	2	10	H. Martyn.
Second "	18	18	0	12	T. K. Hasseltine.
Third "	32	32	0	26	W. Volk.
Fourth "	36	35	1	15	J. Gregorie.
Fifth "	47	44	3	21	E. Rockwood.
Preparatory,	16	7	9	0	B. M. Palmer.
Total,	165	150	15	84	

*Indicates those who were admitted to church fellowship at our last communion, May 19.

The native instructors remain as reported by last communication, excepting that George Dashiell has been appointed tutor in the department there named.

Examination—Religious State—Admissions to the Church.

The exercises of the term ended yesterday in a public Tamul examination. The attendance on the occasion was very good, notwithstanding the weather was unfavorable. There were some from all the parishes in the province, even the most distant. All seemed interested and pleased. We receive yearly new evidence that these examinations are of considerable importance, as a means of diffusing light, removing prejudice, and of raising, in the estimation of the people, the value of education.

The teachers mention that during the preceding term, the seminary was visited by the governor, who, with the government agent of the province, spent two hours in examining some of the classes, and on leaving, expressed their cordial approbation of the system of instruction, and the successful manner in which the affairs of the institution were conducted.

The moral and religious state of the institution, during the period embraced in this letter, has been, on the whole, pleasing. In November, we held a series of successive meetings evening and morning. The ordinary studies and recitations being regularly attended to, during the day. The effect of those meetings on the church, and on a large class of the impenitent, was very salutary. From that time a considerable number regularly attended a meeting of inquiry, held every Sabbath. This class of candidates for the church numbered about fifty during the last term. From them thirty-one were received to the communion of the church, on the 19th instant; making the number of students now in the seminary who are members of the church in regular standing, eighty-four. This leaves in the five regular classes sixty-six not members of the church; and of these sixty-six about twenty still stand as candidates. From this view we feel ourselves called upon to thank God and take courage.

The names of those who were received into the church at our last communion, besides those pointed out in the above list, are;—In the first class, David Riggs. In the second class, Charles Jenkins. In the third class, Robert Adair, George W. Blagden, Joseph S. Christmas, Benj. Hamlin, Asahel Nettleton, James W. Tucker. In the fourth class, Charles Cleaveland, Joseph Clough, Ward Clark Dean.

The Friday preceding the communion Sabbath, was observed as a day of special prayer, in reference to the interesting solemnities then in prospect. The Sabbath was a precious season. The Lord seemed to be with us on his holy day, and in the ordinances of his house. The church, we hope, have gathered strength to meet the temptations of the approaching vacation.

Siam.

EXTRACTS FROM THE JOURNAL OF DOCT. BRADLEY, AT BANKOK.

EXTRACTS from the journal of Doct. Bradley were inserted at pages 425—8, of the last volume. The tract-house of which he speaks, it will be remembered, is a large house, situated on the most public street in Bankok, where the missionaries meet the people and distribute portions of the Scriptures and religious tracts to them.

Intercourse with Siamese Inquirers.

November 8th, 1838. Dispensed the bread of life this afternoon at the tract-house to many starving and eager applicants. While thus engaged, a certain nobleman, a connection of the royal family, sent for me to see him at his house; whose call I obeyed. He wished to ask me questions concerning our missionary work. "You say," said he, "that we, the Siamese, with the Chinese and all the inhabitants of these countries, are all believing falsely and will be lost, unless we become the disciples of the Lord Jesus. Is there not danger in publishing such sentiments? Are you not afraid that the king of Siam will take offence at this?" I replied that we published nothing but what was founded in everlasting truth; and nothing but what the Lord Jesus had commanded us to publish. He had warned us that these truths would excite the opposition of men, but charged us not to fear the face of kings or people when obeying his commands. I also took occasion to show the noble inquirer that it was kindness to them which induced us to publish these offensive doctrines; that this people were awfully deceived, and would be ruined forever, unless they could be made to see their error. He saw immediately the force of my reasoning and frankly conceded that it was

good. He then proceeded to speak in the most humiliating terms of many of the grosser sins of his people, and dwelt particularly on the sins of dishonesty and falsehood. He also took occasion to speak in the highest terms of the fearless, unbending veracity, which, he said, he had already observed in the missionaries. "Never," said he, "have I seen any thing equal to it." In expressing himself thus he seemed to be sincere. He then invited me into his study where he exhibited to me various writings and maps of his own production. His maps of Siam, although doubtless imperfect, would be a valuable acquisition to our mission. But he dared not sell them or give them away, or lend them, for fear that the king would be displeased. I persuaded him, however, to give me a small map of the Boodhists' ideal globe, having around its circumference, at each of the four cardinal points, a large island or continent, with many islets. In the space between these continents, that is, in the centre of the earth, is an immense mountain, which rises in a conical form by seven terraces equally distant from each other, to some indefinite point beyond the sun's orbit. It supposes the moon's orbit to be below that of the sun by exactly a hundred *yote*, which is about a thousand English miles. These heavenly bodies are supposed to revolve round the top of this mountain in horizontal orbits. Above all this there are sixteen different stories, or heavenly dwelling places, at equal distances, one above another. They seem not to be connected with the top of the mountain, and yet the mountain is the way to reach these degrees of heavenly felicity. How it is that the soul goes from the mountain's summit to the state of existence just above it, I am not informed.

9. Had a cavilling inquirer, who made great demands on my time and strength. "Your books," said he, "teach that Jehovah God is displeased with sinners, and will certainly punish all such as do not believe in the Lord Jesus. Does not Jehovah thus show himself subject to anger? and if so, is he worthy to be called God?" I felt myself called upon to show him as well as I could, that indifference to the conduct of men and a heart that could not be made to feel in view of right and wrong would completely disqualify any being for the rank of ruler, and much more for the place of God. "But," said he, in reply, "you say that Jehovah God is a king of universal benevolence; that he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Now how is it true that such is his character, if he does, as you say, punish sinners forever in hell?" This question opened the way for me to illustrate the infinite goodness of God, as exhibited in the gift of his Son; and to show that it would not be wise nor good in God to take those to heaven who should persist in rejecting this salvation. "How shall I know," said he, "that your books are true? They are entirely different from the Siamese and Chinese sacred books—indeed they are at perfect enmity with them all." Neither time nor strength would allow me to set forth the divine authority of the gospel history as I ardently desired to do. I could do little more than to entreat him carefully to read the Life of Christ, which I then gave him, and compare it with the books of Boodh. I promised that, after he had well read that work, I would give him the three volume series, which comprises a parallel between Boodhism and Christianity. I also invited him to visit me at my house, where I could take more time to converse with him.

11. Sabbath. This was a most delightful morning to my soul. Spent three and a half hours at the tract-house, closely occupied in conversational preaching and giving books. Had some interesting inquirers who profess to believe the gospel and to be determined to be the disciples of Christ. Such things are certainly good symptoms, but I do not allow myself to trust in them. My hopes are founded on the great and exceedingly precious promises of God's word, which are settled in heaven. My desire is that every circumstance, hopeful or discouraging, may lead me closer to God, that I may live hour by hour in the secret of his presence, for there only can I be holy, happy, or useful.

19. Mr. O. breakfasted with me, after which I went with him to the prah klang, and had the pleasure of giving him an introduction to his honor. The old gentleman was in a very agreeable mood, and seemed to be pleased that another American had come to reside in Siam. He expressed a strong desire that the missionaries should be practical botanists, chemists, geologists, and mineralogists; and inquired, with much interest, whether Mr. O. could aid in teaching these sciences. On being told that we had books that treated fully upon them, he requested me to translate some treatise on mineralogy, botany, and the manufacture of indigo, which is now particularly engaging his attention.

I cannot but wonder when I consider the providence of God relating to the freedom with which we are allowed to distribute christian tracts among this people. The common people are reading and learning the words of eternal life with gladness, without any to molest or make them afraid. They are learning, it seems to me, with surpassing rapidity that all who worship idols are sitting in gross darkness; that their religion, with all its splendor, is a fearful delusion; and that they must be eternally lost, unless they repent of sin and believe on the Lord Jesus Christ. A very respectable Siamese, in rehearsing to-day what he had read in a tract formerly given him, repeated verbatim from the 115th Psalm from the 4th to the 8th verse, "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not," etc. This man said, in the hearing of many priests and other persons, that the Siamese, in their ignorance, stupidity, and wickedness, had made themselves idols and were vainly trusting in them. This is but a fair specimen of what great numbers of the Siamese are learning, or have already learned. It seems to me not a little remarkable that one of the first men in the kingdom should rent us a house for the express purpose of promulgating doctrines which pour daylight upon their works of darkness, and odium and disgrace on their dearest idols. Surely it is nothing less than the overruling hand of God, which thus holds at his pleasure the rulers of this land. Blessed be his name! the kingdom, the power, and the glory are all his own.

My teacher has just said to me that our tract, entitled a Parallel between Boodhism and Christianity, is exciting opposition; and that Chouchahum, a nobleman, advises us not to distribute any more of them.

16. Chouchahum visited us last evening. His chief business evidently was to persuade us not to distribute the tract named above, pretending that the king had issued orders to suppress it; but said that his majesty was willing that we should distribute our other tracts and publish the less offensive doctrines as freely as we pleased. We do not believe that the king has done or said any such things. Probably the nobleman has read that tract and is sincerely afraid that we, whom he esteems his good friends, will get ourselves into trouble, if we persist in distributing it. It may probably be well to cease distributing it for a season. Enough of them have already been scattered among the people to act as a powerful leaven. Probably 600 or 800 have gone forth, borne, I trust, by the Spirit of God, into many hamlets and families in this kingdom. Were it not for the rulers and nobles, whose power and glory are founded solely on Boodhism, this tract would awaken no opposition, and the common people would receive it with gladness. Indeed they now thus receive it, and many are by its instrumentality, as there is much reason to believe, led heartily to despise their national religion.

18. Sabbath. One old man, having listened to me, apparently with an open heart, said that the religion of Jesus Christ was excellent, but he did not see how the Siamese could avail themselves of it, for they were all, with few exceptions, exceedingly poor. This opened the way for me to teach them that the blessings of the gospel were conferred without money or price. It seemed very surprising to him and to others who heard me, that Jesus Christ should love the poor equally with the rich.

Excursion among the Villages.

20. Mr. O. and myself commenced an excursion this morning, borne on our way in my boat, paddled by five men. Boxes of books and other baggage made our cabin, six by three feet, quite too contracted for comfort. We passed through the town of Mhachy just at dark, into the Thachin river, and thence up the river four miles, to the village of Thachin. We were long in finding a wat at which to put up for the night. The zayats belonging to the wats are the only things in this country which can be used as substitutes for inns. They afford a tolerably comfortable shelter, but are destitute of hosts and hostesses. Contiguous to them are pleasant walks where one may find recreation and retirement. A wat affords no place for a white-faced stranger to retire in the day time, as he would attract the gaze of hundreds of the yellow-robed inmates and many others; but late in the evening, when the priests and their pupils, whom the Siamese call *nanes*, have gone to their lodgings, and the idolatrous people have returned to their homes, a Christian may find secret pleasure in strolling over the paved walks, or sitting in their arbors, or reclining on their marble lounging places, or on the seats of the zayats.

21. Rose early and walked on the wat grounds for retirement and devotion.

Soon a large number of persons came to the zayat to obtain tracts. I embraced the opportunity to inform them why we visited them, and why we prepared and distributed tracts to the people, stating to them the substance of the tracts, hoping by this means to secure a careful reading of them. I trust the design was not fruitless. So eager were the people for tracts, that they could hardly be persuaded to wait till they could be served in turn. Here, as in other places, I studied to divide the word, giving to every neighborhood clan some of all the kinds of tracts, that they may serve as a kind of village library.

Having breakfasted, we began to count the houses, and distribute books in different parts of the town. Go where we would the people would flock around us, and follow us even to the banks of the river, beseeching us to give them "one volume of the book of Jesus," "one leaf of the instructions of Jehovah." Under such circumstances, we sent forth many tracts to bear the truth to the thousands of Thachin.

Having counted the houses as well as we could, we judged that there were about 500; and allowing each contains ten persons, which is probably a moderate calculation, Thachin has a population of 5,000 souls. The buildings are almost wholly made of bamboo watlings, with atap covering, having the floor six or eight feet above the ground. We saw only two wats, or temples, and they appeared to be in a dilapidated condition. There is no indication of wealth or taste about the town. The ground on which it is built is elevated very little above high water at spring tides. We saw nothing that deserved the name of a street. The inhabitants are principally Siamese.

About nine o'clock we followed the tide into a wide channel leading off from the river west south-west. For some miles the channel was about as wide as the main river, exceedingly serpentine, and thickly bestudded with villages, containing each from fifty to a thousand souls. Many of the hamlets are almost exclusively occupied by Peguans. Within twelve or fifteen miles we passed seventeen villages, containing in all, not less, probably, than 5,000 souls. The country intervening appeared to be almost entirely uncultivated. It was mostly covered with the atap and other small timber which constitute the low-land jungles in these parts of Siam. All the country had the appearance of having been recently redeemed from the sea.

About midday we arrived at a point where the rising tides of Thachin river and Neklaung river meet. The water had not ceased to rise, yet the current was turned against us. As the tide would soon change and be in our favor, we concluded that, as we had come so far, we could still proceed onward, seeking for Meklaung. Our afternoon's ride was very pleasant. The aspect of the country over which we passed was totally different from that which we passed in the morning. It was generally cleared, and often laid out into fields and gardens of cocoanuts, tamarinds, and plantains. The cocoanut is cultivated for the purpose of manufacturing oil. The tamarind fruit is sold in the markets of Siam and eaten with rice.

The channel of the river, which in the morning was wide and deep, became but a canal, twelve or fifteen yards wide. It had evidently been excavated, and the bank on which the earth was thrown up was planted with a row of the beautiful tamarind. At one place we left our boat and went back into the open field, where once there had been a sugar plantation and sugar mill. To the east and west and north, the plain seemed to be bounded only by the horizon. To the west, in the smoky and dim horizon, we descired several mountains, which may have been fifteen or twenty miles distant. The sight was very inspiring. It quite cured me for a little time of all my bodily infirmities, which had long depressed my spirits. My heart went out after God and delighted to praise him in his works.

We soon returned to our boat and pursued our way with a favoring tide until sunset, every now and then inquiring how far it was to Meklaung. We always obtained one of two answers, viz. "Just ahead," or "six leoh," or "four leoh," as the case might be. A leoh is a bend or turn of a way. The Siamese have a land measure, but they very rarely care to be definite enough to use it in conversation. Just before sunset we descried a wat of much richer endowment than mere country wats, which announced that we were in the vicinity of a large town. This testimony was loudly corroborated by the quacking of immense flocks of ducks, and the grunting and squealing of swine, which Chinamen were fattening for market. But a few minutes more brought us into the town.

We were much surprised to find ourselves in a very populous place. We put up at a large wat, which one might fancy had been a castle of the middle age of the world. It stood on a long and

very narrow peninsula, formed by the junction of the canal on which we came with the river Meklaung. It being nearly dark, we could not explore the town till another sun should shine upon it; but we saw enough to awaken lively curiosity, and excite strong desires to do something to show the inhabitants of that heathen city the light of life. A smart dash of rain just before we landed had made the air damp, and the argillaceous earth on which the city was built very muddy and unpleasant.

Nov. 22d. It was a rainy and chilly morning. This circumstance cast a dismal aspect over the town in which we were perfect strangers, and prevented our walking about to explore it. It also prevented the people coming to see us in great numbers, as no doubt they would have done, had the weather been pleasant. Some dozen or fifteen, however, came and interested themselves in seeing us eat our breakfast, after which I talked to them a little touching the religion of the Lord Jesus, and gave them some tracts. It was very soon noised abroad, that we were tract distributors, and several other persons came by reason of what the first had told them. One very tall, well-proportioned, and dignified looking man came in, who appeared to have been acquainted with me. He approached us with the utmost freedom and affableness, first laying his hands on my shoulder and giving me a hearty shake, and then walking up to Mr. O. in close contact and straightened himself up to compare heights. Strange to tell, this Siamese was but a trifle the shortest. He is a giant in statue among his countrymen. The Siamese generally are quite short, ranging from five feet to five feet four inches. The object of this man in visiting us was to obtain a tract or two which he very thankfully received. Our fame had by this time so spread abroad as to excite many from across the canal, and from other more distant places to entreat, at the top of their voices, saying, "Sirs, I beg a book, one volume;" "Sirs, I beg a book, only one leaf;" "I beg you to be propitious and give me just one book on the religion of the Lord Jesus. I have never seen one, but have heard others publish the fame thereof."

The rain having nearly ceased, we took our seats in the boat and went about from one part of the city to another, distributing tracts and exploring the town. It was very gratifying to find many in this distant place from Bankok, who had heard something about our gratuitous distribution of tracts, and something of their contents. Wherever we went we were hailed from either shore by persons entreating that we would turn aside and give tracts to them also. Generally those who asked for books appeared to be intelligent men and able to read. We could only give each neighborhood a taste of the word of life. We could not supply even the half who earnestly entreated for them.

Having disposed of nearly all our stock and spent about a half hour in taking knowledge of the place, we took advantage of a rising tide, about ten o'clock, A. M., and came on our return towards Bankok. Our previous engagements would not allow us to protract our tour longer. From what we saw at Meklaung we judged that it contained a population of at least 25,000 souls, who are chiefly Siamese and Chinese. The place has no good market, but is chiefly dependent in this respect upon a place a mile or two up the river, which is reported to be also a populous settlement. There is a fort a little distance below the town. Meklaung is not probably more than one mile from the head of the gulf of Siam, which, however, cannot be seen, as the river is serpentine, and the jungle has not been cut away. The soil appears to be rich, although it is but little cultivated. The inhabitants probably gain their living chiefly by the great fishery and the salt works at the mouth of the river and about its vicinity. Large quantities of salt are carried to Bankok by the way in which we came to Meklaung. The salt is made by evaporating the water. There are no floating houses at Meklaung as at Bankok. The buildings are nearly all made of bamboo watling with atap roofs. There seems to be nothing like streets. The river and canals serve for these. The site of the town is low and level. We saw no highlands about it. It is probable there are mountains in sight when the air is clear. There can be no doubt that Meklaung would be an eligible situation for several mission families. I see no reason to fear that it will prove to be less healthful to foreigners than Bankok. The land is no lower, and there does not appear to be more jungle about it than about the latter place. The city swarms with children, which are the most hopeful subjects of christian influence. The town is situated near the mouth of a noble river, extending far up into the interior, having several populous settlements upon it. It is believed that the great part of the travel from the southwestern parts of Siam passes through Meklaung to Bankok. May the Lord

provide some faithful shepherds to take care of these thousands of souls.

23. Had but a very small handful of tracts left for the inhabitants of Mhachy. These we gave away early in the morning, and then proceeded on our way home. I suffered much as I did the day before. The way seemed intolerably long. In my wreck of body, my spirit was almost crushed, and I was often tempted to be impatient to come to our journey's end. We reached Bankok about three o'clock, P. M. Never was I more grateful to God for a pleasant house, a sympathizing family, a cool and quiet resting place from the burning sun and noisy world, and for the many and nameless conveniences for treating my disease of body and mind.

Introduction of regular Public Preaching —Successful labors for mitigating the evils of Small Pox.

29. Went to the tract house after an absence of many days and resumed the good work of distributing tracts and conversational preaching to the people. Hoped that this work might be one means of increasing faith and zeal towards God.

Dec. 9. Sabbath. Opened regular religious services at the tract house; had never before attempted to have systematic preaching at that place. Was much encouraged. My audience was large and in a good degree attentive.

10. The young man mentioned in my journal Oct. 20th, [p. 427 of last volume] visited me to-day at my house. I spent nearly an hour in conversation with him. He appears to be, so far as I can discover, quite serious. I cannot but entertain hopes that he is indeed a Christian. He says that he prays every day in private and in his family, and reads tracts to his friends, and otherwise instructs them.

Commenced writing a treatise on the benefits and mode of inoculation for the small pox, with a view to present it to the king of Siam. It has occurred to me that inoculation for the small pox might become an incalculable blessing to this people, in the absence of vaccination, which, in consequence of the many fruitless attempts to introduce it, has been rendered almost hopeless of ever being realized in Siam. I intend, after I shall have written this treatise to the king, to write and publish one of a similar kind for the physicians of Siam. The king has quite recently sent several of the royal physicians to visit me, for the purpose of being taught how to inoculate. It appeared that he had been informed of the successful inoculation of the children of the missionaries and several of the Siamese, and had thus had his hopes excited that inoculation might afford some important relief from the small pox, than which there is no other disease so destructive of life among the Siamese. The small pox rages among them four or five months every year. The season of its reign is November, December, January, February, and March. It is almost impossible to find a family of some years standing in Siam, that has not suffered from this terrible disease the loss of some two or three or more lives. A very large majority of the Siamese are thickly pitted, and very many have either lost their eyes, or had them greatly injured by the same disease. Well may the king take a lively interest in any plan that promises to afford relief from this awful and perpetual scourge. The prah klang has uniformly manifested great interest in all the experiments which I have from time to time made with the vaccine virus. The king has sent to me several of his slaves, conducted by his physicians, for the purpose of having me inoculate them with the small pox, that he may have an ocular proof of the benfits of the plan. Prahnaiwai, the first son of the prah klang, sent for me to-day to inoculate his own child. He had previously tried me in the case of a child of his relative.

13. Two of his majesty's physicians extraordinary visited me to-day. They call themselves my pupils, and entreat me to prepare for their use a variety of medical and surgical books. They more especially request that I will write a treatise on midwifery. These persons are indeed my pupils in learning the art of inoculation. They are sent by the express command of the king, as they say, that they may prepare themselves to inoculate in the royal family, and the families of the noble peers.

14. Commenced writing sermons in Siamese, with a view to preach to my audience at the tract house on Sabbath days. It is my intention to make henceforth a constant and thorough business of this.

17. Had six of his majesty's physicians at my house making inquiries concerning inoculation for small pox. I took occasion to show them some of our anatomical plates, with which they were greatly interested, and led to cherish most exalted ideas of the wisdom and skill of foreign physicians. They re-

newed their request that I would speedily prepare a work on midwifery. It may now be my duty to devote the amount of time which I have been accustomed to spend in the practice of medicine and surgery, to writing and publishing of suitable books for the instruction of the Siamese physicians. Probably the good which I may in this way do will be much more extensive and lasting, than that of treating the diseased.

18. In company with my brethren, I visited the prah klang in the morning, and presented to him the treatise on inoculation for the king. All communications from foreigners to his majesty must take this route. The prah klang being in haste to make his usual morning visit to the royal palace, had not time to examine it, and therefore appointed that we should see him on the next day.

19. We called on the prah klang according to appointment. He had read the treatise and was pleased with it, and promised that he would soon present it to the king. Mrs. Tracy presented him at the same time a large variety of rare exotic garden seeds, which were received with much thankfulness.

20. Five of the royal physicians spent nearly all the forenoon with me, seeking medical instruction. They brought more lads from the king for inoculation. One of the number took a copy of the Spiritual Songs to the king's palace yesterday. His majesty discovered it, and inquired whence it came, and required a part of it to be read in his hearing. This physician informed me, that the king expressed much pleasure in hearing it read. He also informed me, that his majesty is very much encouraged by the success of my experiments in inoculation.

21. Choukunbodin, the major general of the Siamese forces to the north, the man of whom we rent the tract house, sent for me to see some new brick houses which he wishes to rent to the mission. It would seem that hereafter there will be little or no difficulty in renting all the buildings we shall need in Bankok.

24. Chou Nuam, a younger brother of the king, visited me last evening. His title is Father of Doctors. He is about thirty years of age, short of stature and very corpulent, and resembles much the king. His object in visiting me was to inform himself on the subject of inoculation.

27. Wrote a treatise on vaccination and inoculation for the Siamese doctors with the hope of printing it in a few days. The Lord has opened this door of usefulness in a very remarkable manner.

30. Sabbath. Preached on the stony ground hearers, having a written sermon. Felt increasing courage and hope in this work. Had several interesting inquiries and a letter from a man in humble life, expressing his gratitude for the book which he had read, and requesting another. He also evinced a lively sense of the sinfulness and degradation of this people, and returned thanks to our mission, through me, for our kindness in teaching his countrymen the way of life.

31. The Paw Maw, Father of Doctors mentioned in my journal of the 24th, called upon me again. His object was to read my treatise on inoculation. Having read it with much apparent pleasure, he asked many questions touching things not explained in the treatise, evincing a studious and active mind. He wished to qualify himself for inoculating. The prah klang sent for me to visit him which I did. He engaged me to inoculate in his family as soon as he could procure good virus. This is certainly indicative of increasing confidence in the missionaries.

Jan. 4th, 1839. Inoculated in the family of the prah klang six children, three grandchildren, and three inferior wives. I trust that the Lord will, by this means, give us favor among the millions of this people, and promote the cause of the glorious gospel in Siam. I feel that I have assumed great responsibility, but I will cast my cares upon the Lord who careth for his children.

5. The prah klang sent for me to see him early in the morning. The mothers of the children that I had inoculated the day before, had complained to him bitterly of the rigid diet on which I had put them. He wished to know if I would consent to their eating a little of this, and a little of that, which I had prohibited. This is perfectly characteristic of the Siamese. They seem not to think it possible that the saying of a thing once is sufficient to make it binding. My experience teaches me that the shortest way to make your assertions or commands, in the estimation of the Siamese, firm, is to tell them that you do not speak one thing and mean another; or as the Siamese say, "speak two words."

Preached to a congregation of thirty or forty persons, with considerable encouragement. One of the number gave me a letter, which he wrote for me before he came. It was the same individual who gave me a letter on the last Sabbath. His name is Buah. The substance of the letter is, that he had fully determined to be a disciple of the Lord

Jesus in body, soul, and spirit; for he believed him to be the true Savior and the Judge of the world. And he wished to have the hope that at last he may be permitted to stand on his right hand in the judgment, and afterwards go to be with him forever in heaven. He seemed to be an humble, sober, and serious man, aged about thirty years.

10. Was yesterday called to inoculate some fifteen or twenty more little ones connected with the family of the prah klang, and to-day to perform a similar service for the children of the prah klang's brother, Pysipipat.

12. Chouchahum sent for me to inoculate his children and some other persons within his palace. I have just published the treatise on vaccination and inoculation, and find it to be a very great aid to me in communicating instructions on these subjects. I leave copies in the families and strictly enjoin that the directions therein given shall be obeyed. The tract is already in very great demand, and is read and understood with perfect ease. We have printed 500 copies.

14. The prah klang sent to me a physician to take lessons in the science of inoculation, that he may qualify himself to go with the blessing to Bangpsoi. Had some fifteen or twenty applications from physicians for the treatise on inoculation. Learned that the prah klang is delighted with the result of inoculation in his own family.

16. Had many visits from physicians, the first in this kingdom. Choufah sent for me to see his little son, aged about four months, whom he had just before had a royal physician inoculate. He was afraid that it was not done properly. This son is to him the "all in all."

17. Paw Maw called again for further information. He informed me that more than 1000 persons had already been inoculated by the king's personal physicians, and innumerable others by the physicians of the common people; and that not one untoward circumstance has occurred among them all.

19. Saturday. Have spent a large portion of time this week in inoculating in the families of the rulers, princes, nobles, etc. etc. and in instructing Siamese physicians on this subject. My hopes are greatly raised that the Lord will make this work the occasion of vast good to this people. Inoculation is now the all-engrossing topic of conversation in Bankok and the country, from the king to the beggar. Several thousands have been inoculated with perfect success. As yet not one death has been heard of from inoculation, while small-pox in the natural way is very mortal. I cannot but regard this as a very remarkable fact. Methinks I can distinctly discover the hand of our Lord and Savior in this work. It seems to me that it is a special answer to the prayers of his servants; and that God will make this in some signal manner subserve the interests of his cause in Siam. When were more happy results from inoculation ever known?

The foregoing statements relating to the epidemic named, are deeply interesting in many respects. They exhibit the triumph of an improved and scientific medical practice, over the unskilful and often highly injurious modes of treating diseases generally prevalent in heathen countries. They exhibit the Siamese as being remarkably docile. Rulers, nobles, and common people, convinced by fair reasoning and successful experiments, give up their former prejudices and modes of proceeding, and intrust themselves in the hands of a foreigner and comparative stranger, under circumstances where the life of themselves and their friends is most nearly concerned: and even professional men, not filled with conceit of their own knowledge and skill, as might be expected, nor jealous of the rising reputation of a foreign practitioner, come and with great simplicity place themselves before him in the attitude of pupils, seeking to learn a better way. The humanity and paternal regard for the people manifested by the king and the subordinate rulers of the country, in their desire to alleviate suffering and save life, are deserving of special notice. The confidence reposed in the missionary physician, though he is known to be principally employed in giving christian instruction, and distributing christian books, indicates that no decided or strong prejudice has yet been awakened in the minds of the rulers against the mission. In remarking on these statements, the incidental benefit which the mission is instrumental of conferring should not be overlooked. Much suffering has been averted and many lives already saved by the application of medical skill in reference to one infectious disease. In a single generation the number of lives thus saved through the agency of the mission, will probably be immense.

LETTERS FROM DOCT. BRADLEY, WRITTEN AT BANKOK.

Favorable Notices of his Professional Services by the King.

In the first letter inserted below, bearing date May 11th, 1839, about three months later than the last entry in the journal, Doct. Bradley gives

some further account of the favorable manner in which his professional labors have been regarded by the king of Siam and others in authority there.

In my journal I had not a little to say about vaccination and inoculation for preventing the destructive effects of the small-pox. You will be pleased to learn that inoculation has proved to be a great blessing here. The hand of the Lord has most evidently been in the work; for never before, I believe, have such happy results been realized by this mode of relief against the destructive effects of that disease. What is very remarkable is, that the disease, when had in the natural way, has this year been peculiarly destructive of life. But many hundreds of persons have been inoculated, in the royal family and the families of the nobles and rulers, without even one death. Many thousands of the people were inoculated in the months of January and February, with but one or two deaths among them all. As the hot season came on, inoculation was perceived to be attended with some untoward circumstances and increasing mortality. The work was consequently suspended until after the hot season. The king of Siam was all engaged in extending the blessing among his subjects, and manifested a mind far more benevolent and noble than reputation had given him. About the last of March he was pleased to give substantial testimony of his gratitude for the blessings of inoculation. To some thirty or more chief physicians, most of whom had been my pupils in acquiring the knowledge and skill on this subject, and had taken an active part in the work, he gave a royal bounty. To some he gave one *chang*, (eighty ticals or about $48,) to some two *changs*, to some three, and four and five. Probably the whole amount of the royal premiums on that occasion was not less than $3,000.

An extract from my journal written at the time will interest you.

March 27th, 1839. The second prah klang sent a messenger to me last evening, announcing that his majesty, the king of Siam, had just sent to his care three *changs* of silver (240 ticals) for me, and requested me to wait upon the prah klang to receive it. I was not at home to hear the message, and consequently did not go to receive the royal premium last evening. I had often heard of the king's gratitude for my services in inoculating for the small-pox; but little thought it would take any other form than that of mere words. The prah klang sent his servant to me this morning to conduct me to his house to receive, as the Siamese say, "the sacred royal free gift." I went and was received with marked respect. A dish of coffee was prepared expressly for me, which is a very rare beverage among the Siamese. Some of the nobles and rulers are beginning to use it in imitation of foreigners. The prah klang knew that I was accustomed to use it, and therefore had it provided for me. After I had well drank, he sent for the bag of ticals just as it came from the royal treasury and fresh from the mint. They were then counted before my eyes, and presented to me in the name of his "magnificent Siamese majesty," saying nearly as follows. "His sacred magnificent majesty would present this sum of money to thee, the American doctor, as a testimony of his unfeigned gratitude for thy very benevolent services in teaching the royal physicians the art of inoculation, and thy success in bringing into Siam this great boon which has already saved many lives."

I then returned a written answer to the king, of which the following is nearly a translation.

"I, the American doctor Bradley, beg to write a letter and bring it to the royal feet, to inform his magnificent majesty that, having written a treatise on vaccination and inoculation for small-pox, and having with profound reverence presented it to his majesty, have now received the sacred royal free gift. Truly the sacred power and favor protects my head and person. I, the servant of my lord, having received the royal favor, would now state that it is my intention to appropriate the sacred royal free gift to the purpose of defraying the expenses of writing treatises on various subjects connected with medicine and surgery, with a view to distribute them to the royal physicians and people's physicians, that they may be for the advantage of the people of Siam universally; helping them to increase in prosperity, health, and happiness. Be this worthy or unworthy, let his majesty's will determine, and it shall be followed."

The prah klang read the letter and replied by saying "It is good. His majesty very much desires a work from you on obstetrics. It will be a very great favor and boon to the country; for the poor Siamere mothers suffer exceedingly by being obliged to lie by the fire." I then remarked that there was every reason to believe that the Siamese women could be as successfully treated after the English and American custom as the

English and American women themselves. The prah klang fully coincided with my opinion, and reasoned thus; "It has been proved clearly that inoculation for small-pox is as good for Siamese as for the English and Americans; and why should not their medical practice in other things be as good for us as for them." The thought that the Siamese and all the inhabitants of this climate are somehow essentially different in their physical constitution from Englishmen and Americans, and the fear that consequently their diseases cannot be treated in a similar manner, has operated as an almost insuperable obstacle to innovations in the mode of treatment at the birth of children. These native women of every tribe and tongue are exceedingly tenacious of their cruel old way. They judge that the miseries of lying by a hot fire from eleven days to a month, at the birth of every child, is incomparably better than to suffer a speedy death, or live only to suffer from disease, as they are taught, and as they fully believe they must do, if they do not follow the established custom. They are all ready to acknowledge that European and American women are infinitely more happy and prosperous without the fire, than they would be with it; but this is accounted for, they say, by the facts that they were born in a different climate and are of quite a different make from themselves.

I am not without sanguine hopes that my success in inoculation has loosened the key-stone of this merciless system of belief and practice. I trust that with the favor of God I can prepare a book on midwifery for the king of Siam, that will induce him to have a thorough experiment made of the European mode of treatment. Let him but be convinced of its utility, and a most philanthropic reform will have been begun under the most auspicious circumstances, and will be carried forward with a strong hand. May the God of mercy be my counsellor and guide in all that it shall be my duty to do for this suffering people.

Royal Proclamation against the Introduction and Use of Opium.

It is a remarkable fact in the providence of God, that such a movement for the promotion of temperance, as that described below, and that in China, described at page 463 of the last volume, should be made at the same time, in two great adjacent but independent nations, like those of China and Siam, embracing perhaps half of the heathen population of the globe; and that the effort should be made by these heathen rulers to save their people from the destructive effects of intoxicating drugs, at the very time when the most civilized and christian nations of the earth are engaged in a similar struggle to save themselves from a similar evil. The hand of the Lord must surely be in it. May it be a forerunner of the more rapid and extensive triumphs of the gospel in both. The proclamation, which is long, explicit, and decided, shows that the king is determined to make thorough work. The original manuscript did not accompany the letter, as was intended by Doct. Bradley.

His letter is dated 13th of May, 1839.

I send you accompanying this a copy of the king of Siam's proclamation against opium, which was pronounced and printed last month. At the request of the English residents of Bankok I made a literal translation of it, which is now forwarded, together with the original manuscript. This manuscript will exhibit the universal form and penmanship of all Siamese manuscripts when first written. Writings which are designed to be perpetuated are transcribed with ink made of a species of yellow stone, pulverized and mixed with water and a very little gum arabic, or with lime prepared in the same manner.

About the middle of April the prah klang summoned me to visit him; when he, in the name of his majesty, the king of Siam, requested to obtain the loan of our printing-press and type ten days, to remove the whole to the house of Krommakundet, on the opposite side of the river, for the purpose of printing 3,000 copies of the king's proclamation against opium. I assured them that we would gladly do what we could with propriety for the promotion of so desirable an object as that of suppressing the importation, buying, selling, and using of this master destroyer of human intellect and life. But I firmly maintained that it was preposterous to think of moving our whole printing establishment for the purpose of printing what was requested. The prah klang was quite unwilling to hear my objections, and ordered further measures to be taken to effect the object. Accordingly he sent a deputation to me in the afternoon, who, when they saw that our printing establishment was no small concern, seemed to appreciate somewhat the difficulty of removing it, and were prepared to report to the prah klang that, in their opinion, it would be better to print the proclamation in the mission printing-office. As the prah klang has never seen a printing estab-

lishment, he no doubt thought that ours was a little thing, judging from the size of our productions, which two or three men could take up and carry off at once. This is a fair specimen of the notions entertained by even the great ones among the Siamese, concerning things with which they are but little acquainted. Thus the rajah of Ligore, when he came to visit me on a certain day, and discovered our printing-press in operation in the lower story, requested that it might be brought out and exhibited to him; for he could not go under a human habitation to see it; that being against his principles as a Boodhist. And thus also Krommakundet, a prince, the first scholar in the kingdom, and the officer who has charge of multiplying the king's proclamation, when he came to see me on the subject of printing the work, requested me to bring up the whole of the printing establishment and exhibit it to him in an upper room, for he might not tarnish his name, and bring punishment upon himself in a future state, by going into the lower story. As his curiosity to see the press was intense, I opened the windows and doors that he might see it from just without the eaves of the verandah. He approached until he reached a line perpendicular with the outer edge of the verandah floor, and there seemed to halt between two opinions. "Sacred custom" at length preponderated, and the old prince was denied the gratification of his ardent desire.

But to return to the subject of printing for the king. Having deliberated on the subject three days, the prah klang and the prince above named determined to accept of our proposition, which was to print as many copies of the proclamation as they might wish, provided they would furnish the paper and prevent needless delay. The king, when he heard that we could print 2,000 copies in a day requested that we would strike off 10,000 copies. The setting up of the type and the printing of this number was done in six days. This is the first official document of any kind that was ever printed in Siam. I look upon this as forming an interesting era in Siamese history. It bespeaks a people fast rising in the scale of civilization, who are desirous to avail themselves of improvements that are clearly made known to them. It shows that the king of Siam and his highest and most experienced officers regard the Siamese as a reading people, or they would not have thought of asking for 10,000 copies of such a document. It shows that the king and his ministers are in earnest to effect the very philanthropic object of banishing opium entirely and forever from Siam. It indicates clearly that the Great God, who sitteth on the circle of the heavens and ruleth over all, is regarding Siam with peculiar interest and will overturn and overturn and overturn to prepare the way for the glorious gospel among these millions of souls. I am happy to say that the king is making very thorough work of clearing his kingdom of the great curse of India and China. Investigation shows that the importation of opium into Siam has been increasing, the last three or four years, at a very alarming rate; and that its consumption by the subjects of this government has increased in about the same ratio. Several ships have been employed chiefly in this trade, which by their frequent going and coming have brought Singapore in close proximity with Bankok—the once most distant and seldom frequented end of the earth. It is reported that these ships cannot hereafter be supported in the Siam trade, because the king of Siam has so sternly prohibited the use of opium in his dominions. The rapidly increasing use of opium in this country had become one of the most discouraging features in the prospect of evangelizing this people; as this curse, having become almost omnipresent, stood ready to take away the word of God out of the hearts of all in whom we planted it. The great question in our minds respecting those whom divine Providence brought under our special influence has been till now, How shall they be preserved from this mighty destroyer? Now Almighty God, in his goodness, has undertaken for us by turning the heart of the king of Siam to the work. Now opium smokers cannot procure opium to smoke. They come to the missionaries begging for medicine to quench their longing after it. My old and learned teacher, Nai Sua, whom I had about given over as ruined by opium smoking, has been obliged to break off the practice entirely and become a free man. I can now cherish the pleasing hope that the Spirit of God will help him to consider and obey the many truths of the gospel which have been taught him.

The king has recently had several public burnings of large quantities of opium, on the famous site of all the royal funeral piles. His object was not to mourn over its loss, but to triumph over its capture; and to show his subjects that he would not take advantage of the opportunity to enrich himself by its sale, even in a foreign country. Choufah has

recently had a ship return from Singapore, having on board twenty-three chests of opium, which was shipped for him before the reform commenced. On the arrival of the vessel on the bar, he hastened to her and cast the whole overboard. Ought not such facts to excite our fervent thanksgiving to Almighty God? And will you not unite with your fellow laborers in Bankok in constant prayer that God will be pleased so to rule over the king of Siam as that he will persevere in the reform unto the complete extinction of opium in his dominions.

Sandwich Islands.

VISIT OF THE FRENCH FRIGATE L'ARTEMISE AT THE SANDWICH ISLANDS.

THE following account of the visit of the French frigate l'Artemise, to the port of Honolulu, is extracted from the Hawaiian Spectator, a quarterly journal published at that place. The work is edited by P. A. Brinsmade, Esq., the American consul for the Sandwich Islands, and the article from which the documents and the narrative portions which connect and explain them were taken, was prepared by Mr. J. J. Jarves, a gentleman residing at the islands in a commercial capacity. Although the article is not a communication from the missionaries, and does not relate directly to their operations, yet it gives account of transactions which cannot fail to have a most important influence on the labors of the mission, and on the civil and religious interests of the community for whose benefit those labors are performed; and which, if they are to be countenanced by civilized and christian nations, place the weaker tribes of the earth entirely at the control of the more powerful, and by taking away all ability to defend themselves against the vices and delusions attempted to be introduced, will render almost hopeless, without the aid of special divine interposition, all efforts to raise them to be civilized and intelligent communities, and establish among them a pure Christianity.

These are transactions, too, which ought every where to be known, especially in France, that it may be seen whether they are sanctioned by the rulers and people of that nation, and that all may know whether her officers and vessels of war are to be employed to tyrranise over the weak and defenceless, to arrest the progress of intelligence and morality, and forcibly to bind the papal yoke upon tribes just emerged from the night of heathenism.

This visit of the l'Artemise seems deserving of the more notice, following so closely, as it does, upon the visit of the La Venus to Tahiti, for a similar purpose about a year ago, where demands equally unreasonable were made by the commander, and enforced by similar measures.

The statements from the Hawaiian Spectator follow.

The French frigate l'Artemise, C. Laplace, commander, arrived at Oahu, July 9th, commissioned to settle the difficulties existing between the government of France and the king of the Sandwich Islands. The purport of the visit is best set forth in the subjoined manifesto, as published in the Sandwich Islands Gazette, July 13th, 1839, addressed by captain Laplace, in the name of his government, to the king of the Sandwich Islands.

"His majesty, the king of the French, having commanded me to come to Honolulu in order to put an end, either by force or persuasion, to the ill treatment of which the French have been victims at the Sandwich Islands, I hasten, first, to employ this last means as the most conformable to the political, noble, and liberal system pursued by France against the powerless, hoping thereby that I shall make the principal chiefs of these islands understand how fatal the conduct which they pursue towards her will be to their interests, and perhaps cause disasters to them and to their country, should they be obstinate in their perseverance. Misled by perfidious counsellors, deceived by the excessive indulgence which the French government has extended towards them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from punishing its enemies; otherwise they would have endeavored to merit its favor, or, not to incur its displeasure, as they have done in ill treating the French. They would have faithfully put into execution the treaties, in place of violating them as soon as the fear disappeared, as well as the ships of war which had caused it, whereby bad intentions had been constrained. In fine they will comprehend that to persecute the catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign.

"It is, without doubt, the formal intention of France that the king of the Sandwich Islands be powerful, independent of every foreign power which he con-

siders his ally; but she also demands that he conform to the usages of civilized nations. Now, amongst the latter there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these all favors, for those the most cruel persecutions. Such a state of affairs being contrary to the laws of nations, insulting to those of Catholics, can no longer continue, and I am sent to put an end to it. Consequently I demand in the name of my government,

"1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

"2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

"3d. That all Catholics imprisoned on account of religion since the last persecutions extended to the French missionaries be immediately set at liberty.

"4th. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

"5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l'Artemise by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns which will be returned by the frigate.

"These are the equitable conditions at the price of which the king of the Sandwich Islands shall conserve friendship with France. I am induced to hope, that, understanding better how necessary it is for the prosperity of his people and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them, and thus imitate the laudable example which the queen of Tahiti has given in permitting the free toleration of the catholic religion in her dominions; but, if contrary to my expectation, it should be otherwise, and the king and principal chiefs of the Sandwich Islands, led on by bad counsellors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities, which may be the unhappy but necessary results, will be imputed to themselves alone, and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to reclaim.

"The 10th of July, (9th according to date here) 1839. Captain of the French frigate l'Artemise.

Signed, C. LAPLACE."

At the same time the following official letter from captain Laplace, also published in the Gazette, was sent to the British consul:—

"MONSIEUR LE CONSUL:—Having been sent by my government to put an end to the ill treatment, to which, under the false pretexts of catholicity, the French have been subjected for several years in this archipelago, my intention is to commence hostilities the 13th July, (which is the 12th of your date) at 12, A. M. against the king of the Sandwich Islands, should he refuse to accede immediately to the just conditions of the treaty presented by me, the clauses of which I explain in the manifesto of which I have the honor of sending you a copy. Should this chief, contrary to my expectation, persist in his blindness, or to express myself more plainly, to follow the advice of interested counsellors to deceive himself, I will be constrained in this case, to employ the strong means of force, which I have at my disposition. I consider it my duty to inform you, Monsieur le Consul, that I offer asylum and protection on board the frigate l'Artemise to those of your compatriots, who may apprehend danger, under these circumstances, on the part of the natives, either for their persons or property.

"Receive, Monsieur le Consul, the assurance of the very distinguished considerations of your devoted servant.

"Post captain commanding the ship l'Artemise. C. LAPLACE."

A similar communication was sent to the American consul, with this addition;

"I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the protestant clergy of the chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo

the unhappy consequences of a war which they shall have brought on this country."

After these communications were sent ashore, the harbor was declared in a state of blockade. A vessel was sent to Maui with despatches for the king, requesting his appearance; while Haalilio, his secretary, remained on board the frigate as hostage for his arrival. At the request of her excellency Kekauluohi, the date for commencing hostilities was prolonged to Monday the 15th, on account of his majesty's absence. Much excitement prevailed in the meanwhile, both among natives and foreign residents. Reports having been spread that bands of lawless men from among the lower classes of the natives, were prepared to take advantage of any confusion which might arise, to attack and pillage all exposed property, the foreign residents assembled and organized themselves into a body for mutual defence. What arms could be procured were placed in readiness, and the Seamen's Chapel selected for a rendezvous in case of emergency. Owing to the vigorous measures taken by the government to maintain order among their subjects, the town remained perfectly quiet, while every assurance was given the residents by the island authorities, of their good feeling and willingness to co-operate in any reasonable plan for their protection.

His majesty not having arrived by Saturday the 13th, Col. Kekuanaoa, acting governor of Oahu, delivered the sum demanded on board the l'Artemise, also the treaty, (according to the manifesto,) signed by the governess, Kekauluohi, and himself, in behalf of their sovereign. In the mean time the French flag was saluted from the fort by twenty-one guns, which were immediately returned. The king arrived at nine o'clock, the next morning, and immediately landed. At eleven o'clock, a military mass was celebrated on shore, in a straw house belonging to the king, attended by captain Laplace, escorted by a company of one hundred and fifty men with fixed bayonets and martial music. All fears of hostilities having now subsided, the usual courtesies were exchanged with the foreign residents, and on Wednesday, his majesty and suite visited l'Artemise, and were received with the customary honors. On the same day the following treaty of commerce and amity was signed between the contracting parties:

Art. 1st. There shall be perpetual peace and friendship between the king of the French and the king of the Sandwich Islands.

Art. 2d. The French shall be protected in an effectual manner in their persons and property by the king of the Sandwich Islands, who shall also grant them an authorization sufficient so as to enable them juridically to prosecute his subjects against whom they will have just reclamations to make.

Art. 3d. This protection shall be extended to French ships and to their crews and officers. In case of shipwreck the chiefs and inhabitants of the various parts of the archipelago shall assist them and protect them from pillage. The indemnities for salvage shall be regulated, in case of difficulty, by arbiters selected by both parties.

Art. 4th. No Frenchman accused of any crime whatever shall be tried, except by a jury composed of foreign residents, proposed by the French consul, and approved of by the government of the Sandwich Islands.

Art. 5th. The desertion of sailors belonging to French ships shall be strictly prevented by the local authorities, who shall employ every disposable means to arrest deserters, and the expenses of the capture shall be paid by the captain or owners of the aforesaid ships, according to the tariff adopted by the other nations.

Art. 6th. French merchandises, or those known to be French produce, and particularly wines and *eaux de vies* (brandy) cannot be prohibited, and shall not pay an import duty higher than five per cent. ad valorem.

Art. 7th. No tonnage or importation duties shall be exacted from French merchants, unless they are paid by the subjects of the nation the most favored in its commerce with the Sandwich Islands.

Art. 8th. The subjects of king Tamehameha III. shall have a right in the French possessions to all the advantages which the French enjoy at the Sandwich Islands, and they shall moreover be considered as belonging to the most favored nation in their commercial relations with France.

Made and signed by the contracting parties the 17th July, 1839.

Signed Tamehameha III.
C. Laplace.
Post captain commanding the French Frigate l'Artemise.

This treaty was brought to the king on Tuesday the 16th, at five o'clock, P. M., and he was told that if it was not signed by breakfast time next morning, such a representation should be made to the French government, that they would send a larger force and take possession of the island. The king requested time to advise with his chiefs—but the threat was repeated, and he, fearing the consequences which he was led to expect would be the result, signed it; and in affixing his signature to that document, has virtually signed away his power, as a sovereign, to regulate his own affairs. A precedent is now set for any demands however unjust, if there be sufficient force to back them; but we trust that when all the circumstances of the case are made known, no European power will sanction the like injustice. Early in the morning of the 20th the frigate sailed.

The documents given above call for a few remarks.

And first, relative to the *cause* of this assault by the king of the French on the government of this handful of ignorant and defenceless islanders. In what injury, or offence, or insult did it originate? Is it alleged that Frenchmen were not allowed to trade at the islands as freely as the citizens of other nations? that they could not reside there as safely, and pursue their vocations with as little restriction or molestation? that they could not perform the ceremonies of the papal church for themselves or for other foreigners, provided they did not seek to proselyte the islanders? Or is it alleged that French products or manufactures could not be imported into the islands as little burdened by duties or port charges as similar articles from other countries? Or, in short, that any injury or indignity had been done to the French government, or French subjects, or French commerce, except simply forbidding French priests to propagate the Romish faith among the natives of the Sandwich Islands; and when these priests persisted in doing this, sending them out of the country and forbidding them to return? Nothing more than this is alleged specifically, and the commander of the l'Artemise may confidently be challenged to substantiate any other charge against the king of the Sandwich Islands, so far as the French government is concerned, than his prohibiting the propagation of the Romish faith among his own subjects. This was all his crime. And this was no crime against the French government, as such; for undoubtedly priests of the same faith, from Great Britain or the United States, would have been dealt with in the same manner. Is the king of the French, then, to wage an exterminating war upon every government that will not permit French priests to proselyte its subjects to the Romish faith? If so, why has he not magnanimity enough to begin the work with Japan, or China, or Russia? He might there have achieved a far nobler victory for the papal church. This preventing the propagation of the Romish faith, at the Sandwich Islands, by foreign priests, it may be repeated, is all that the French king has to complain of. All that captain Laplace says or implies in his manifesto, or in the demands which he makes in behalf of his king, or in the treaty which he dictated to the Hawaiian government, respecting residence of Frenchmen at the islands, or discriminating duties, or the trial of criminals, is utterly without foundation, and can hardly be supposed to be introduced for any other purpose than to divert attention from the disgraceful and oppressive character of the real object had in view in this transaction; which seems to be to secure, by intimidation and force, the free access of Romish priests to these islanders. And has the king of the French made up his mind to employ his naval officers and ships of war in such a work?

But it should be asked whether the king of the Sandwich Islands, in sending the Romish priests out of his dominions and forbidding their return, did any thing which is such a violation of the usages of civilized nations, or such an outrage on human rights, as to render it proper for the French king to interpose and inflict so summary and severe a punishment as was threatened? In order to a reply, the history of the Romish mission to these islands should be adverted to. It is briefly this—

In the year 1826, three papal ecclesiastics, and six seculars, sailed from Bourdeaux in France, and arrived at Honolulu in the summer of 1827, the chief ecclesiastic, however, having died on the passage. The government of the Sandwich Islands was unwilling to have them remain; but as the captain who brought them alleged that he was short of provisions as a reason why he could not take them away, he was allowed to leave them behind. The priests, one of French and the other of Irish extract, applied themselves to the study of the Hawaiian language, while the seculars pursued their vocation as mechanics. The priests at length persuaded some of the islanders to receive baptism at their hands. About the end of the year 1831, the papal priests then having been residing at Honolulu more than four years, the more enlightened chiefs having become acquainted with their character and object, and apprehensive of the injurious influence they were likely to exert on an ignorant population, just emerging from superstition and idolatry, deliberately determined

to send them from the islands. Accordingly a vessel was procured, and under commission from the king, Kaahumanu, and Kuakini, took them, with their effects, to a port on the coast of California. The mechanics, their number having been reduced to two, were permitted to remain.

In the spring of 1837 the two priests returned to Honolulu, in a British vessel, but were ordered by the acting governor there, the king then being absent at Maui, to leave the islands in the same vessel. On the return of the king, the order was confirmed, and they were forced on board the vessel, and with it left the place.

In all this the government of the Sandwich Islands did no more than the French government itself, and every other government in Europe claims the right to do, and actually does. They decide how far foreign priests may introduce and preach strange doctrines among their subjects. The Sandwich Islands government did no more. The rulers of the islands supposed they had seen enough of the Romish priests during their four years residence there, to enable them to judge of their character, their doctrines and ceremonies, and their influence. They well understood the character and condition of their own people, just emerging from a dark system of idolatrous rites, in whose minds superstition was still reigning, and who were too little enlightened not to be powerfully wrought upon by ceremonies so imposing as those of the papal church, and so easily accommodated to their former belief and practice. The rulers also supposed themselves to be well acquainted with the character, doctrines, and influence of the protestant missionaries; and regarded themselves as possessing sufficient knowledge of the Scriptures to form an opinion respecting the truth of the two systems. They possessed some means of forming an opinion respecting the influence of the papal church on the general diffusion of knowledge, the claim it asserts over the conscience, its interference in the affairs of civil government, and the unrelenting persecutions it has waged against protestants. Under these circumstances, the rulers of the islands supposed themselves to have a right to protect their subjects against the encroachments of such a system; and to prevent their minds, in their infantile and unenlightened state, from being distracted with religious controversy; and as far as possible to preserve them from being exposed to the delusive influence of doctrines and ceremonies, the captivating power of which their own remaining inclination to idolatrous rites would greatly enhance. And was this a crime in the government of an insulated tribe, hardly born into the light of civilization and Christianity, that an enlightened and powerful nation must stretch its arm half round the globe to punish with extermination?

Here, it should be observed, that a wide distinction exists and is to be kept in mind. Allowing foreigners to enter a country and propagate whatever strange religious doctrines they please among the inhabitants, is one thing; while granting free toleration to the natives of the country to embrace and disseminate what religious opinions they please, is quite a different thing. The former is what is claimed by the French king from the government of the Sandwich Islands; though it is believed not to be conceded by any government of Europe.

Another distinction should also be borne in mind. While laws for permanently excluding foreign priests from a nation enlightened and favored with established institutions, might be wholly inexpedient; such laws might be deemed salutary and right when temporarily enacted by the rulers of a community just emerging from intellectual darkness, all whose habits and institutions were in a forming state, and on whose minds conflicting opinions could have little other effect than to perplex and delude.

It may be asked what the American missionaries had done to call forth this proclamation of outlawry against them? They are citizens of the United States. In the passports which they bear they have certificates from this government that they are such; and by these papers they are declared to be under the protection of the United States, and commended to the friendly regard and protection of all other governments. The public officer of every government which is on terms of peace and amity with this, is bound by courtesy, at least, to respect these passports, and to protect and aid all who bear them, as much as he is to respect the national flag. What crime had the American missionaries committed, by which they had forfeited their right to such protection? They were guilty of no crime. They had indeed reprinted at their press a small tract on the doctrines and rites of the Romish church, originally published on the island of Malta, and addressed to the members of that church. They might have adverted to the same subject in their preaching and in their social intercourse with the people. But this is no more than is done in this country every day, by ministers and other men, from the pulpit, by the press, and in conversation, without its being regarded as a crime, or subjecting any one to the charge of intolerance or persecution. Why is it any more criminal at the Sandwich Islands? That missionaries to the heathen may not speak and print their views respecting what they deem religious error, cannot be admitted for a moment. Least of all should an advocate of the papal church declare men outlaws for doing this.

That the missionaries did any thing more than this is unequivocally denied, and no evidence has been or can be adduced to prove it.

But it is to the injury done to the Sandwich Islands government and people, trodden down by the foot of power, that the attention of the christian community ought to be principally directed. They are forced by a powerful nation, at the mouth of the cannon, and under the threat of extermination, to receive the priests of a religion which the rulers disapprove, but to the ensnaring delusions of which the mass of the people, in their present state are eminently exposed. By the same power, and under the same threat, they are compelled to open their ports to just as great a flood of intoxicating liquors as interested and unprincipled men from France or any other nation may choose to pour in upon that community, so ignorant and so easily wrought upon by temptation. By the same constraint also the criminal law of the islands, so far as Frenchmen are concerned, is virtually repealed; and every port and every village opened to as many crimes, of whatever nature, as Frenchmen may please to commit, and as a foreign jury may please to countenance. And as other foreigners will undoubtedly claim as many immunities as Frenchmen, what is to prevent this class of residents from breaking over all barriers and spreading licentiousness, fraud, violence, and disorder of every kind throughout the islands? Such an article in what is professed to be a treaty between two nations—such an interference of one with the laws and judicial proceedings of another, is unexampled.

It can hardly be supposed that the misrepresentations, and injurious insinuations contained in the documents which have occasioned these remarks, should deceive any person. Still it may not be improper to notice some of them.

That French residents at the islands have not been "allowed publicly the exercise of their" religion; that while favors have been bestowed on other nations, the most cruel persecutions have been inflicted on them, or that they "have been victims of ill treatment," in any other manner than that French priests were forbidden to propagate the Romish faith among the islanders, and when they persevered, were removed to another country and prevented from returning, is wholly without evidence and believed to be untrue.

Why should a representative of the French government, in a manifesto which was to be published to the world, and for the sake of deceiving and overawing the rulers of the Sandwich Islands, say that there is no civilized nation on earth that does not permit the toleration of all religions within its territory, when not one government on the continent of Europe, not even his own, permits any such toleration as he meant, and as he was demanding for French priests at those islands?

To assert, as is asserted in his note to the American consul, that the missionaries had brought on the country the exterminating war which the commander of the l'Artemise was threatening; or that they direct the counsels or influence the conduct of the king of the islands, implying, as clearly is done, that the missionaries are responsible for his acts, is base misrepresentation, as may be inferred from remarks already made.

But this event, with all its painful circumstances, must be regarded as having occurred under the government of a perfectly wise and holy God, and as having been permitted for reasons, which, though hidden from men, will, when they shall be unfolded, render his wisdom and goodness still more worthy of admiration. His Spirit, which has so widely and powerfully wrought on the minds of the chiefs and people of those islands, from the commencement of the mission; and, during the last two years, has illuminated so many thousands with a saving knowledge of the truth, and brought them into the christian church, can increase their scriptural knowledge and discernment, give them steadfastness of christian character, and carry them safely through to heaven, not only unharmed, but actually strengthened and perfected by the fiery trial which awaits them. The great and constantly increasing number of intelligent readers of the Bible on those islands, amounting to scarcely less than 30,000; the large number of those who have pursued and are pursuing a comparatively liberal course of education at the seminaries established there; the extent to which the press has been brought into use for multiplying copies of the Scriptures and useful treatises on various subjects; and the intelligence and great influence of the chiefs,—all afford encouragement to pray and hope that a pure Christianity may yet prevail. In their present emergency the islanders have a claim on the people of God here for sympathy and fervent supplication in their behalf. Events which have heretofore occurred at those islands, which seemed at the time most adverse to the interests of piety there, God has taken advantage of to give an increased impulse to his own work. The hearts of all men, as well as all events, are still under his control.

Very brief communications have recently been received from the mission, and more copious ones, embracing the annual report of the several departments of labor, may soon be expected.

ABSTRACT OF LAWS ENACTED BY THE KING AND CHIEFS.

In the same number of the Hawaiian Spectator, from which the documents constituting the basis of the foregoing article are copied, is the following account of the progress which the rulers of the Sandwich Islands are making in legislation, and the interest which, in the course of this work, they manifest in the general welfare of the people, and the growing regard which is paid to their rights. The article is inserted here entire, not, as was said in the remarks introductory to the foregoing documents, as being a narrative of the proceedings of the mission, though it is hoped that the instructions of the missionaries may have aided in introducing this improved state of things; and it is believed, also, that the enactment and execution of salutary laws will greatly facilitate the accomplishment of the object for which the missionaries labor, and is indeed indispensable to it. It seems desirable also that the Christian public in this country, who have for many years felt so deep an interest in the improvement of the Sandwich Islands people, should have some knowledge of the advancement which they had made, and their actual condition and prospects, as a civil community, when they felt the influence of the oppressive and demoralizing transactions, recorded in the article which precedes. On comparing dates it will be seen that these laws were enacted just one month anterior to the arrival of the French frigate. So soon were these chiefs taught that they may hold their dearest rights at the will of a foreign power.

It is already known to most of our readers that until quite recently no printed laws have existed at the Sandwich Islands, and that they are still few and very imperfect, and some of them doubtful, and others of evil tendency. It will, however, give sincere pleasure to all the friends of the Hawaiian nation, to learn, that the king and chiefs have recently published an acknowledgment of some of the most important rights of the people, and also enacted several laws of a more liberal character than any which have heretofore existed; laws which it is believed will have a direct tendency to promote the best interests of the nation.

The minds of the chiefs have been called to the subject by a variety of means; not the least of which is believed to have been the articles published in the Kumu Hawaii,* written by their own subjects, and mostly by the graduates and undergraduates of the seminary.

The government has often been blamed by friends as well as enemies, by its own subjects as well as by visitors from abroad, for the continuance of that oppressive system which has been handed down from their heathen ancestors.

But here, as well as in more enlightened lands, it has been far easier to discover the faults of the old system, than to devise a new and better one which could be carried into successful execution. So strongly did the chiefs feel their incompetence to the task, and still so sensible were they of the importance of the subject, that in the year 1836, they wrote to their "friends in the United States," requesting that a civilian might be sent to them, on whom they might rely as a correct teacher of the science of government, in the same manner as religious teachers had been sent to teach them the truths of the gospel.

It should here be remarked that the missionaries, in their public instructions, are charged by their directors, that as "the kingdom of Christ is not of this world," they are "to abstain from all interference with the local and political interests of the people." To these instructions the missionaries have so strictly adhered, that they may perhaps be justly censured for having gone to the opposite extreme.

While therefore the chiefs and rulers have some of them made very respectable improvement in their knowledge of the truths of the Bible, and such other things as have been taught in the schools, they have by no means made equal improvement in their knowledge of the science of government. This fact may account for the imperfection of the laws as they have heretofore existed, and the still greater imperfection with which they have been executed. And when the same fact is considered, it will not be deemed strange that the laws recently enacted when literelly translated show indubitable marks of their origin, though they give abundant evidence of a design far more honorable than the plan with which the design is executed. The design itself, however, affords encouragement that there will be greater improvement hereafter.

The laws of which we speak bear date of June 7th, 1839, and are printed in a pamphlet of duodecimo form, containing twenty-four pages. They were written by a graduate of the seminary at the direction of the king, but without any dec-

*Hawaiian Teacher, a native newspaper.

Pacific School of Religion Berkeley, Calif.

nite instructions as to what he should write. He in the first instance wrote about one third of the present quantity of matter, and that was read to the king and several of the chiefs, who met and spent two or three hours a day for five days in succession, in the discussion of the laws, and the various subjects of which they treated. In some particulars the laws were pronounced defective, in others erroneous, and the writer was directed to re-write them, and conform them to the views that had been expressed. This was done, and they were thus considerably enlarged, and then passed a second reading at a meeting of the king and all the important chiefs of the islands.

At this reading a longer time was spent than at the first. They were still pronounced defective, and further additions and corrections were made in the same manner and by the same person as before. They then passed their third and last reading, after which the king inquired of the chiefs if they approved, and on their saying, yes, he replied, "I also approve," and then rose and in their presence suffixed his name.

Having given some account of the origin of these laws, we will now proceed to acquaint our readers with some particulars of their character. The introduction we will give entire.

"God hath made of one blood all nations of men, to dwell on the face of the earth in unity and blessedness. God has also bestowed certain rights alike on all men, and all chiefs, and all people, of all lands.

These are some of the rights which he has given alike to every man and every chief, viz. life, limb, liberty, the labor of his hands, and productions of his mind.

God has also established governments and rule for the purposes of peace, but in making laws for a nation it is by no means proper to enact laws for the protection of rulers only, without also providing protection for their subjects; neither is it proper to enact laws to enrich the chiefs only, without regard to the enriching of their subjects also; and hereafter, there shall by no means be any law enacted which is inconsistent with what is above expressed, neither shall any tax be assessed, nor any service or labor required of any man in a manner at variance with the above sentiments.

These sentiments are hereby proclaimed for the purpose of protecting alike, both the people and the chiefs of all these islands, that no chief may be able to oppress any subject, but that chiefs and people may enjoy the same protection under one and the same law.

Protection is hereby secured to the persons of all the people, together with their lands, their building lots, and all their property, and nothing whatever shall be taken from any individual, except by express provision of the laws. Whatever chief shall perseveringly act in violation of this constitution, shall no longer remain a chief of the Sandwich Islands, and the same shall be true of the governors, officers, and all land agents."

The above sentiments were not all original with the writer of the laws mentioned above. But the whole of the remainder is purely the production of his own mind, with only such aid as he received in the discussion afore mentioned. At one of the meetings of the chiefs, the writer proposed that the last clause which assigns the penalty for the violations of the constitution should be stricken out. To this the chiefs objected and it was therefore retained with their unanimous approbation.

The laws are divided into thirteen sections, and close with eight minor divisions, partly by way of explanation and partly by way of recommendation.

Sec. 1st. Regulates the poll tax, which continues to be nearly the same as heretofore, viz: one dollar annually for each healthy man, half a dollar for a woman, one fourth of a dollar for a boy over fourteen years of age, and one eighth of a dollar for a girl of the same age. This tax may be paid in money or in any available property, at the market price. It is to be doubled if not paid within three months from the time specified

Sec. 2nd. Regulates the rent of lands. A farm of the largest is to pay ten dollars annually. A farm of the second class is to pay seven dollars and a half, and one of the smallest class, five dollars. This rent is expected to be paid principally in live hogs at three cents per pound, but may be paid in any available property. The non-payment of rent is punishable by the forfeiture of the farm.

Sec. 3d. Removes most of the former prohibitions on the fisheries, particularly those without the coral reefs which line the shores. In the shallow water within those reefs, some of the prohibitions remain. This section also restores to the proper persons all remnants of farms, and all privileges connected with them, which have been taken away during former years.

Sec. 4th, Defines the fishing grounds and the species of fish on which restrictions still remain. These restrictions are to considerable extent of the protective kind, and are as important for the fishermen as for the chiefs, inasmuch as there are several kinds of fish which would not flourish, and perhaps would be driven from the shores by an irregular and unlimited manner of fishing. There are also several kinds of fish which are pretty uniformly found in large shoals, and could not be taken extensively except by large companies of fishermen. The law regulates the manner of taking and dividing such fish.

Sec. 5th, Specifies the amount of labor which the king and landholders are permitted to require of the people. The king may require three days per month, and the land holders three days more. Should more than this be required of any individual, on giving evidence thereof, he is to be freed from labor for the king or land holder requiring it, for the ensuing six months. Sickness and attendance on sick relatives are to be taken in excuse for non attendance on the laboring days. Absence without excuse is punishable by a fine of half a dollar. If previous notice of absence is given, one fourth of a dollar shall be accepted for a day's labor. But any, and every individual may be freed from all labor for the chiefs by paying nine dollars annually, and if not a land holder by paying four and a half dollars annually.

Sec. 6th, Is somewhat miscellaneous. It secures to the landholders the permanent possession of their lands, while they continue to pay the rent. It prescribes the conditions on which men may leave their lands, viz: by putting them in as good condition as when they found them. It takes from all landlords the power of taxing their tenants, except for labor as mentioned in section 5th. It offers land to all persons who desire but do not now possess it, and all persons who take new lands are freed from the payment of rent, and also from labor for the chiefs during the first three years. All parents having four children living with them are freed from all labor for the chiefs, and all parents having five or more children living with them are freed not only from labor but from all taxations whatsoever.

Sections 7th, 8th, 9th, and 10th, Contain little else but explanations and advice, or requirements without penalties. The various officers are required to read the laws publicly on the working days. They are also forbidden to take the men to a distance to perform labor. They are forbidden to encourage idle persons about them, are advised to cultivate cotton, and are ordered to cease every requirement of the people not specified by law. Females are advised to attend to their business in the house, teach their children, or send them to school, etc. The parents are also advised to contribute to the support of teachers for their children.

Sec. 11th, Forbids the governors to enact new laws without the consent of the government generally. The first breach of these laws, whether by governors or under officers, is to be punished by the forfeiture of one third of the lands owned by the officer; second breach, two thirds; third breach, the whole. Any person proposing any new item of policy for the nation, which shall be approved by the government, shall thereby be entitled to a seat in the councils of the chiefs, and also to a tenth part of government property on the lands possessed by him. Every new and valuable invention, and every new kind of valuable labor is to be rewarded by freeing the individual from all taxation, and he is also to receive a present of ten dollars, and some other special privileges are allowed.

Sec. 12th, Regulates the descent of property. All personal estate descends to heirs. Land also descends to heirs when held in small portions. But those individuals who possess three or more divisions of land can bequeath only two thirds to heirs, and the other third reverts to the king.

Sec. 13th, Directs that all those lands which are artificially irrigated shall be allowed a division of water proportioned according to the taxation.

The first of the eight minor divisions provides that the taxes and rent for the first year after these laws go into execution, shall be only half the amount specified in the first section. The second division repeats some part of section 1st, and mentions that these laws are to continue in force until repealed.

The third division advises the chiefs to study well the duties of their office, and use their utmost endeavors to introduce a new state of things.

The fourth division presents similar advice to the land agents and under officers. The fifth division refers to the new officers whose duty it is to see that these laws are carried into effect, and decide cases in which they are broken. They are also to assist the land agents, and are to superintend the taking of the census of the islands.

The sixth division allows the owner of each division of lands to select one kind of wood on that portion of the mountain connected with his land, which wood he may claim as private property. It also claims for the government two thirds of all the sandal wood. Whoever cuts it, has one third for himself and delivers the other two thirds to government. All large timber suitable for sawing into boards is also prohibited from being cut, except for sawing into boards and for canoes; and whoever kindles a fire on the mountain, which spreads and does damage, is liable to be put to hard labor for two and a half years.

The seventh division states that the laws shall be put in execution in six months from the time of their promulgation, and provides that the new officers shall receive regular salaries which shall be agreed upon at the time of their appointment.

The eighth division requires an annual meeting of the chiefs in the month of April, to enact laws and transact the business of the kingdom.

The above epitome will probably give our readers a better idea of the laws than could be gained from a mere translation, which would also occupy more room than can be spared in this work.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD IN ASAM.

Tour to the Nam Sang Noga Mountains.

MR. Bronson, whose station is at Jaipur, having penetrated south-easterly into this before unexplored mountainous country, about lat. 27° 15′ north, and long. 95° 40′ east, gives some interesting information concerning the country, the character, and the mode of life of the people whom he found there. Both the people and the lofty mountain ranges among which they live seem to be called by the common appellation of Nam Sang Noga.

January 9th, 1839. Rose early, and sent a man forward to inform the Noga chief of our approach. This seemed to be the more necessary, as we heard they were in a state of the greatest excitement at the coming of the white face, and suspected the motives I had in coming. Our road to-day has led through the most interesting and varied scenery I have beheld in this country. We were at one time passing through the narrowest defiles of steep and rugged mountains, and at another gazing into some deep valley that lay at our feet. Yet along this very height lay our only path, not exceeding six inches in width, whence one mis-step would have precipitated us upon the craggy cliffs far below. At another point rose several beautiful peaks of mountains, of moderate height; and further on, the mountain-tops were lost in the clouds, but covered, as far as the eye could reach, with richest verdure. Many times, as I passed along, I involuntarily exclaimed, "How manifold are thy works, O Lord of Hosts!"

At one o'clock reached one of the salt springs, worked by the Nogas. The water was drawn from deep wells, by a bucket of leaves, and poured into large wooden troughs near by, for the purpose of boiling. Their mode of boiling is rude, and to one who had not seen it, would appear to be perfectly impracticable. They build a long arch of stone and clay. On the top, single joints of bamboos, cut thin, and spread open like a boat, are placed closely together. These hold from two to three quarts each. These boats are kept full of the brine, and a large fire kept blazing under them, without injury to the bamboo. On this arch I counted sixty boats, which they said would give, when boiled away, twenty or twenty-five boats of salt for the market. Thus their ingenuity has made them quite independent of the expensive furniture required at our own salt-works. One man to attend the arch, one to bring the brine, and four to gather wood, are all that is necessary to complete the establishment.

Pursuing our course, we came to a very steep and rugged mountain, and as the sun was pouring down his meridian rays upon us, my feeble strength, on gaining the summit, was quite exhausted. We here passed several dangerous precipices, but soon had the pleasure of seeing the rude houses which the Nogas had prepared for our reception. They stood near the *hathe* (salt market,) at which was a large collection of traders. A gentle ascent on every side formed a splendid amphitheatre of the valley. Here we were met by two of the chief's sons, and a numerous train of his warriors, who bade me welcome—expressed their pleasure that I had come, and declared the country mine, and themselves my subjects. In return, I assured them of my best wishes and good intentions; and although no white man had ever before ventured among them; that I felt the greatest confidence in them, as my brethren and friends. We then proceeded to the rude huts they had prepared for my use during my stay among them, and which, upon inquiry, I was sorry to find, were at quite a distance from their villages. They doubtless wish to be better assured of the object of my visit, before they admit me to their villages; although the alleged reason was, that there was no water on their mountains, and that this would subject me to great inconvenience. They have hitherto allowed no one to know much of the interior of their country.

I spent the most of the day with these people, conversing particularly upon my object in coming among them. I lost no time in telling them, that the great God who created them, had made it the duty of his creatures to love and pity each other; that I was a teacher of his holy law, of which they were entirely ignorant; and that I had heard of them in my native land, and had come across the great waters to give them books

in their own language, that they might read the law of God, and become a wise and good people. Their great fear was that I was a servant of the *Company*. Being weary, I dismissed them, requesting that the chief and his attendants would meet me the next day, as I had important words to speak to them. They promised to do so, and very courteously left me.

Interview with the Chiefs—Visit to the Noga Village.

10. About 11 o'clock the kingly train made their appearance, rushing like so many wild beasts from the tops of the highest peaks, and having their heads and ears ornamented with shells, precious stones, and many fanciful representations of battle. They halted a few rods from my house, and stuck their spears into the ground together, where they left them during their visit. They then came in a very respectful manner, and seated themselves before me, on mats that they had brought for the purpose.

Having now before me all the influential persons among the people, I entered again into a familiar explanation of my object in visiting them. I told them that there were many good people across the great waters, who had compassion on them, and had sent me up into their mountains, where no white man had ever before been, to teach them how to love God and go to heaven when they died. Bor Kumbou, through my interpreter, renewed the objections urged yesterday. They feared that I was a servant of the company, come to spy out their roads, sources of wealth, number of slaves, amount of population, and means of defence, and the best methods of taking the country. Others feared that I might live peaceably among them for a time, and afterwards get power and influence, and make them all my people. It was in vain that I told them of another country, beside the English, across the great waters. They replied, "Is not your color, your dress, your language, the same; and what person would come so far, merely to give us books and teach us religion?" Some of the more enlightened, and I was happy to find, influential among them, appeared to be satisfied that my object was to benefit them, and began arguing in my favor.

The object of my visit having been pretty thoroughly explained, I called upon the chief to state, in the presence of his people, whether he thought education would be advantageous, or disadvantageous to them: also, whether he would give me his approbation and assistance in learning their language and teaching them. He promptly replied, that "if the people learned to read in their own language, it would be well; but the Nogas were like birds and monkeys, lighting on this mountain, and stopping on that, and therefore no white man could live among them to teach them; that as soon as their boys were old enough, they put into their hands the da (hatchet) and spear, and taught them how to fight and to make salt,—aside from that they knew nothing,—and how could they learn books?"

11. Rose early, having slept but little, from anxiety about my future path of duty. Unless I can secure the confidence of the people sufficiently to live familiarly among them, I cannot expect to benefit them. Nor would it be wise for me to *presume* upon the kindness or integrity of a rude tribe of mountaineers, many of whom never before saw a white face. I endeavored to commend my way to God, and seek his direction.

Being pretty well satisfied that it was fear merely, that made them hesitate to receive me at their village, I despatched my interpreter with a small present to Bura Kumbou, who I understood was favorably inclined to me, saying that I felt much disappointment and chagrin in not finding my houses built near him and his people; that I had come a great way to see them, to hear their language, to give them good words, and to teach them God's law; and that I wished to come up into their village, and live among them as brothers and friends. He soon returned, saying that there was a great fear in the village at my coming; that they considered me a divinity; that if I remained where I was, it would be very well, but it was the order of Bor Kumbou, that if I wished, I might come up into their village. This was all I wished. Without his approbation I should not have felt safe in going. I immediately made arrangements for going the next morning.

12. An early breakfast, and we set out for the Noga village, on the top of the mountain. It had rained for twenty four hours previous; and the path was steep and slippery. After winding our way over several hills for two hours, we reached a fine open space, commanding a most lovely prospect of hill and valley and winding streams. Several hamlets could be distinctly seen at once, and the report of a gun from this place was the signal for collecting their respective inhabitants. Here, hidden from all the civilized world, this people roam among the beauties of nature, and behold the grandeur of the works of God. From this place I found a wide and well prepared road, pursuing which for two hours, we reached the village. The houses are numerous, large, and generally raised from the ground. The whole village is embowered by trees of the richest evergreen, and the walks are adorned by various beautiful shrubbery, among which I saw oranges, lemons, a great variety of citrons, and the blackberry. The cool fragrant air, as it breathed briskly through the thick foliage, made me forget all the fatigues of the journey, and every breath I inhaled imparted to my languid frame new vigor.

I was kindly received at the village, and directed to a large comfortable house, which they had prepared for my reception, and where several chiefs were assembled to meet me. My wants were immediately inquired into, a fire was made, one of their springs of water was given up to our company, eggs, milk and potatoes brought in abundance, and a small cook-house put up, in so short a time that I had no occasion to order any thing. Such was the generous hospitality of these wild mountaineers.

But this was no sooner done, than a long council was held concerning me, (no less than six similar consultations have been held concerning me and the object of my visit;) and the whole day has been spent in answering their objections. They were inquisitive about the great countries across the waters, and quite incredulous at my description of a passage to this country.

Objects of his Mission approved—Funeral Rites—Condition of Females.

Having unfolded the object of his visit to the chief man of the tribe and secured his approbation and assistance, Mr. Bronson proceeds—

Spent the day in correcting the Catechism in Noga. Had a large company around me, who had never heard the ten Commandments before. They eagerly inquired where such words came from. They may well be surprised, for they never were acquainted with any system aside from those of the superstitious brahmin and Hindoo. I never before realized how directly the commandments aim at the complete destruction of heathenism. When I entered upon the explanation of the first and second commandments, forbidding the worship of idols in every form, they exclaimed, "*good, good.*" The Nogas do not worship idols, but make offerings to evil spirits, of which they have a most superstitious fear. The like scene was acted over when I came to the eighth command, prohibiting theft. This crime is considered by them a capital offence, and punished accordingly. The disallowing of adultery was heard with a sneer. How truly has the apostle described the heathen in the first chapter of Romans.

After we had gone through the commandments, I entered into a fuller explanation of them, dwelling particularly upon the folly of idol worship; and I believe I never before was able to make myself so well understood on religious subjects, since I have been in the country. I find them extremely ignorant. They have no priests, no houses of worship, and no favorite creed. The brahmins have tried to rivet the fetters of their superstition upon them, but almost in vain. If they will receive books, and allow their children to be gathered into schools and instructed in the Christian religion, the brahmins will be able to do very little, and the gospel will work its way into the very midst of their country. A successful beginning here, will open the door to twenty-one other dependent villages near at hand, where the same dialect is spoken.

18. Early this morning Bura Kumbou sent for my interpreter, and inquired if I was in want of provisions. By his attention I am supplied with many necessaries. I receive the kind feeling manifested by this people, as a favorable indication from the hand of God, and an encouragement to go forward.

This has been a great day among the Nogas. It was the completion of the sixth month after the death of a wife of one of their chiefs. Their custom is to allow the corpse to remain six months in the house; at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning two large buffaloes, several hogs, and a great number of fowls were killed for the occasion. A kind of intoxicating drink, called modh, which I am sorry to say they have learned to distil in large quantities, from rice, was drunk. About noon, numbers of Nogas from the neighboring villages, dressed in a most fanciful manner and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony, with the music of drums they marched to the house where the decaying corpse lay, each man bearing a shield, a spear, and a da. They then commenced singing and dancing, with such a regularity of step and voice, as perfectly surprised me. They sang in the Abor tongue, and my interpreter informed me that all their songs are borrowed from the Abors, with whom they hold daily intercourse. I was allowed to attend, in company with two of the chiefs, who interpreted to me the song, the substance of which is as follows:

"What divinity has taken away our friend? Who are you? Where do you live? in heaven, or on the earth, or under the earth? Who are you? Show yourself? If we had known of your coming we would have speared you." The above was first pronounced by the chorister. The whole company then answered it by exclaiming, "Yes," at the same time waving their huge glittering spears towards heaven, in defiance of the evil spirit who was supposed to have occasioned the death. The chorister continues, "We would have cut you in pieces and eaten your flesh." "Yes," responded the warriors, brandishing their das, as if impatient for the battle. "If you had apprised us of your coming, and asked our permission, we would have reverenced you; but you have secretly taken one of us, and now we will curse you." "Yes," respond the warriors. This is the substance of what they sang, though varied, and repeated many times.

25. The noise of music and dancing continued nearly all the night. During the greater part of this day, the ceremonies of yesterday were repeated. At the setting of the sun a large company of young women came around the corpse, and completely covered it with leaves and flowers, after which it was carried to a small hill adjacent and burned, amid the festivities of the people. Thus closed this painful scene.

Considerable respect appears to be paid to the female sex. In this particular there is a striking contrast between the Nogas and the Asamese. The Asamese women are the most idle, worthless set of beings I ever saw. On the contrary, the Noga women are proverbial for their industrious and laborious habits. This remarkable difference in favor of the Noga women, is doubtless to be imputed to the anarchial state of the country, or rather to the number of independent chiefs, who formerly, for the slightest offence, were disposed to wage war, and the worst of all wars, that which is covert and unsuspected. This made it necessary for the men to be always ready for an assault, and hence the custom that the women should cultivate the fields—the men prepare for, and fight in battle.

26. Took my interpreter and the Catechism which I had just completed in Noga, and called on Bura Kumbou. He received me kindly, and after passing the usual civilities of the country, I entered into familiar conversation upon religion. I asked, Do you not sometimes think about dying, and inquire where you will go, and what will become of you? He replied, "I know that I shall go and meet my ancestors in heaven." How do you know? I asked. "By dreams," said he. "In my sleep it has been often told me." If you could read that great book, which God has given to guide all men, if you believed it and obeyed it, you would be very happy at the thought of dying; and I have come up into your mountains for no other purpose than to teach it to your people. As he appeared to be interested, and rather astonished at such ideas, (which doubtless were new to him,) I drew from my pocket the Catechism, and read it through, often asking him if he understood it. He replied "Yes," and said that God gave those words, for they were all true and great as God. I then told him that I expected to go in a few days to Sadiya, to print this and other Norga books, that he and his people might no longer be destitute of the means of becoming a wise and good people; and that when I returned to visit them, I should bring them Noga books, but I was afraid his people would have no mind to learn to read them. He replied that it was his wish to have his people learn to read them.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

BORNEO.—Writing from Sambas June 27th, Mr. Doty states that he arrived there on the 17th of that month, and was expected soon to be joined by Messrs. Nevius and Youngblood. It is proposed to commence the mission on the island of Borneo at two stations, Sambas and Montrado. Messrs. Thomson and Pohlman are expected to join this mission as soon as they shall have completed a year's residence at Batavia, such a residence in that city being required by the Dutch government, before they are permitted to labor in any other place as missionaries.

SIAM.—Letters have been received from Mr. Robinson, bearing date to July 18th. In conformity to the wishes of the prah klang, he had removed from Anghin, a place at which himself and Doct. Tracy, with their families, took up their residence in February, 1839, as mentioned at page 427 of the last volume. The prah klang, without having himself, so far as appears, any objection to their remaining at Anghin, thought that, in the existing state of excitement in the nation, occasioned by the efforts made to suppress the trade in opium, the king might disapprove of their residing out of Bankok.

Mr. and Mrs. Robinson had been severely afflicted in the sickness and death of their oldest child, at the age of about five and a half years. He was called away on the 1st of July, leaving very pleasing and consolatory evidence that he was ready to exchange this world for heaven.

Owing to the continued ill health of his wife, Doct. Tracy took passage in June from Bankok for Singapore, where he arrived on the 24th of August. On the 5th of September he writes that Mrs. Tracy's health was improving.

WESTERN AFRICA.—Doct. A. E. Wilson and wife, on their way to Cape Palmas, were at Bassa Cove on the 30th of September, expecting to sail the next day for the place of their destination.

CONSTANTINOPLE.—Rev. H. G. O. Dwight writes on the 7th of September, that he arrived at Constantinople, on his return from the United States, on the 4th of that month. No important changes had occurred in regard to the affairs of the mission, or the Armenian inquirers, since the cessation of the persecution, immediately after the death of the sultan.

CHINA.—On the 5th of September Doct. Parker writes from Canton that he was still remaining at Canton, occupied in the study of the Chinese language with his teacher, and in other labors, without molestation. The commissioner had recently applied to him to translate a paper into the Chinese language for him.—The English merchants had all been compelled to leave Macao; and even Mr. Gutzlaff, as he was regarded as connected with the English, could not obtain permission to remain.

HOME PROCEEDINGS.

EMBARKATION OF MISSIONARIES.

On the 24th of January, the Rev. George B. Whiting and Mrs. Whiting, Rev. Nathaniel A. Keyes and Mrs. Keyes, Rev. Samuel Wolcott and Mrs. Wolcott, Rev. Leander Thompson and Mrs. Thompson, and Doct. C. V. A. Van Dyck, embarked on board the barque Emma Isadora, captain Fletcher, bound for Smyrna. Mr. and Mrs. Whiting are on their return from a visit to the United States, occasioned by the protracted ill health of the latter. All the company are destined to the mission in Syria. On the Sabbath evening previous to their embarkation the instructions of the Prudential Committee were delivered to them by one of the secretaries of the Board, after which the audience was addressed by Mr. Whiting. The usual devotional exercises were performed on the occasion.

ANNIVERSARIES OF AUXILIARIES.

OHIO.—*The Western Reserve Foreign Missionary Society*, held its sixth anniversary at Tallmadge, in connection with the meeting of the Synod, September 22d. The annual report was read by the Rev. Harvey Coe, secretary and general agent for the society.

The amount received by the treasurer during the year is $3,863 02; to which may be added as having been contributed within the bounds of the society, but sent directly to the treasurer of the Board at Boston, $180 65; making a total of $4,048 67.

VIRGINIA.—*The Foreign Missionary Society of Richmond and Vicinity* held its annual meeting at the Lecture Room of the United Presbyterian Church, January 18th, James Gray, Esq., vice president, in the chair. The annual report was read by Rev. A. D. Pollock, the secretary, and ordered to be printed. The audience were addressed by Rev. A. D. Pollock, Rev. W. J. Armstrong, one of the secretaries

of the Board, and F. James, Esq. The receipts for the year were $2,244 91.

On the following Sabbath, Mr. Armstrong preached in the United Presbyterian Church, after which subscriptions and collections were taken, amounting to nearly $1,200.

Samuel Reeve, Richmond, *Treasurer*.

SOUTH CAROLINA.—*The Foreign Missionary Society of Charleston and Vicinity* held its first anniversary in the Circular Church, January 26th. Rev. Dr. Post read the annual report; from which it appeared that the society had raised during the last year $2,844 33; that sum being the voluntary contributions of the friends of missions, without the solicitations of agents. The meeting was addressed by the Rev. W. J. Armstrong.

Robert L. Stewart, Charleston, *Treasury*.

EXTRACTS FROM CORRESPONDENCE.

An aged minister, father of one of the earliest missionaries of the Board, long since deceased, under date of January 2d, writes to the treasurer as follows—

I find by your account of donations that there is a great falling off in the sums received, from what has been in former months. This, I think, should alarm every Christian. I suppose it is in consequence of the pressure in money concerns; and I think the christian community do wrong in retrenching their donations for spreading the knowledge of the gospel of God's grace to a lost wicked world. They may make retrenchments in other expenses that will be no real injury to themselves or others. But we are not to expect this of many who contribute. Those, therefore, who are willing to deny themselves for Christ's sake should feel the importance of doubling their former donations; and I am persuaded that it can be done, if they are as willing to deny themselves for Christ's sake, as he was for theirs. This I am determined to do. My wife readily complies, though it will deprive us of articles of clothing which we supposed we needed. Now I would ask all my brethren in the ministry to do the same. If all the ministers and officers of the Board will do this, many lay brethren will follow the example, and then there will be no want of money. I wish this proposal might be published, and see how many will comply with it. My annual donation has, I think, never been less than $10. I now send you $20.

Under date of January 7th a revolutionary pensioner, who has repeatedly paid the same sum before, writes, inclosing $50—

I inclose fifty dollars for missionary purposes, to advance the cause of Christ among the heathen nations. I leave it to the best discretion of the Board to send it where they think it will do the most good to enlarge Christ's kingdom. There I wish it may be the means of saving fifty of those benighted souls before the millennium shall close. I love to be sowing the seed for that glorious day.

Rev. T. Edwards, pastor of one of the presbyterian churches in Rochester, N. Y. gives the following account of a special effort made in that city in behalf of the Board.

In view of the decreasing receipts to the treasury of the Board, the ministers of the presbyterian churches, in this city, had some time since come to the conclusion, that, though our regular collections for the year had been made, we ought still to make an additional effort. The Rev. Mr. Smith, from Syria, being with us, we have embraced the present opportunity. Yesterday, (Sabbath) afternoon, we had a united meeting of the 1st, 2d, and 3d presbyterian churches, which was addressed by Mr. Smith, and one or two of the pastors of the city. At the close of the service we took a subscription; and though Rochester is probably suffering more severely than any other place in the land, from the present pecuniary pressure, yet the amount subscribed was more than $1,700. I mention the facts, as they will interest you, and may, perhaps, be used to induce other churches to follow the example.

PRINTER FOR THE NESTORIAN MISSION.

More than two years since a printing-press and a fount of Syriac type were sent to Trebizond, designed for the Nestorian mission, with the expectation that they would be speedily followed by a printer, who would take them and proceed to Ooroomiah. Up to this time no suitable man has been found; and while the press and types have been lying unemployed, the missionaries have been obliged to depend upon the slow labors of the pen for school books and tracts to use in their schools and among the people. For the religious press a very promising door is open among the Nestorians, and it seems highly important that in their present inquiring state of mind, they should not be deprived of the benefit of it another year. If a printer is to join the mission before the snows of the next autumn shall again interrupt travelling in that quarter, he must be prepared to embark within a few months.

Donations,

RECEIVED IN JANUARY.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February of last volume.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.		502 65
Berkshire co. Ms. Aux. So. W. A.		
Phelps, Tr. 1,10; a friend, 2;	3 10	
Becket, La.	6 00	
Curtisville, Asso.	33 90	
Dalton,	66 79	
Egremont, Asso.	23 00	

Great Barrington, 54 49
Hinsdale, Gent. 53,19; la. 45,44; 98 63
Lanesboro', 20 50
Lee, Gent. 105; la. 45,64; mon. con. 42,06; 192 70
Lenox, 81,63; mon. con. 32,22; 113 85
New Concord, N. Y. 6 68
New Marlboro', N. so. mon. con. 4,50; S. so. 11,16; 15 66
Peru, 55 55
Pittsfield, Gent. 160,03; la. 102,17; mon. con. 188,29; 450 49
Richmond, Asso. 33 25
Sandisfield, 42 00
Sheffield, Gent. 68,64; la. 59,33; ded. c. note, 2; 125 97
Stockbridge, 133 00
Tyringham, S. so. 32 40
Williamstown, Gent. and faculty in college, 162,63; la. 115,62; students in coll. 25,53; mon. con. in do. 10; S. so. gent. 5,77; mon. con. 6,06; 325 61
Windsor, Asso. 66 88

Ackn. in Sept. 1,900 45

Boston and vic. Ms. By S. A. Danforth, Agent, 2,216 58
Brookfield Asso. Ms. A. Newell, Tr. 350 00
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Keene, Heshbon so. for Ind. miss. 55; fem. miss. so. 29,86; 84 86
Chittenden co. Vt. Aux So. W. J. Seymour, Tr.
Burlington, Chh. and so. to constitute Lyman King an Hon. Mem. 100 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, Miss R. Marsh, 10 00
Newbury, Bellville, La. 34,35; mon. con. in Mr. March's so. 6,43; 40 78
Newburyport, 2d presb. chh. mon. con. 89,73; a la. 10; do. 10; Mr. Campbell's so. quar. coll. 38,75; united chhs. 63,35; Mr. Dimmick's so. mon. con. 86; gent. 49,20; la. 100; 447 03
Salisbury and Amesbury, Mon. con. in Mr. Hadley's so. 28; Rocky Hill, J. Evans, 9,17; 37 17—534 98
Geneva and vic. N. Y. By C. A. Cook, Agent,
Canandaigua, La. 38; Miss B. Chapin, for a child in fem. sch. at Sandw. Isl. 20; 58 00
Coventry, 1st cong. chh. 17 27
Geneseo, 2d presb. chh. mon. con. 68; coll. 52; 120 00
Geneva, C. A. Cook, to constitute Elias R. Cook an Hon. Mem. 100 00
Greenville, By Rev. Mr. Jewett, 10 00
Hector, Presb. chh. 38 32
Ovid, do. 114 50
Penn Yan, Presb. chh. 65,86; W. M. Oliver, to constitute John M. Oliver an Hon. Mem. 100; 165 86
Richmond, Presb. chh. 160 00
Vienna, Miss. so. 27 93
Waterloo, Presb. chh. 40 42

852 30
Ded. dis. etc. 5 24—847 06
Grafton co. N. H. Aux. So. W. Green, Tr.
Campton, Cong. chh. and so. 25,50; gent. 8,25; mon. con. 31,46; R. S. M. for chil. of Sandw. Isl. 1,50; W. par. chil. for paper for bibles for do. 4; E. par. E. P. B. for do. 4c. a mother, for schs. in Ceylon, 3; 73 75
Plymouth, Mon. con. 41 10—114 85
Hampden co. Ms. Aux. So. S. Warriner, Tr.
Chester, Gent. 11,25; la. 21,80; mon con. 8,51; 41 56
East Granville, Chh. 10; mon. con. 8; contrib. 5; 23 00
East Long Meadow, Mon. con. 49,29; chh. and so. 35,22; by Rev. Mr. Tupper, 18; 102 51
Feeding Hills, 4 95
Long Meadow, Gent. 40,81; la. 26,08; (of which to constitute Rev. John Keep an Hon. Mem. 50;) mon. con. 37,87; 104 76
Ludlow, Gent. and la. 24,24; mon. con. 51,65; 75 89
Monson, Mon. con. 22,96; gent. 13,50; la. 48,52; 84 98
Montgomery, Contrib. 3,70; Rev. Mr. Knight, 2; 5 70
North Wilbraham, Mon. con. 6,02; indiv. 1; 7 02
Palmer, Gent. and la. 40; A. Converse, bal. of legacy, 20; 60 00
South Wilbraham, Mr. Hazen's so. 13; mon. con. 4,66; 17 66
Springfield, 4th so. 33 15
West Springfield, 1st par. 175 00

736 18
Ded. am't ack. in June, 220,00; do. paid by aux. so. for printing, 13,33; 233 33—502 85
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Uxbridge, Mon. con. 39; C. Ellis, 5; 44 00
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Francestown, J. Kingsbury, 20; J. Kingsbury, Jr. 15; T. L. Kingsbury, 10; G. Kingsbury, 5; to constitute Rev. J. R. Davenport an Hon. Mem. 50 00
New Ipswich, Gent. 117; la. 71,50; mon. con. 84; 272 50
Wilton, La. 13 00—335 50
Kennebec Confer. of chhs. Me. B. Nason, Tr.
Winthrop, Mon. con. 27,25; la. 14,50; A. S. 2; B. B. 1; 44 75
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Concord, S. chh. to constitute Rev. D. J. Noyes an Hon. Mem. 50; mon. con. 18,61; chil. of mater. asso. for Sandw. Isl. miss. 1,74; 70 35
Dunbarton, Mon. con. 5 04
Henniker, do. 15 78—91 17
Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Groton, La. of Union chh. and so. for ed. of two chil. at Sandw. Isl. 40 00
Monroe co. N. Y. Aux. So. E. Ely, Tr.
Albion, 1st presb. chh. 60 00
Lima, Presb. chh. to constitute Rev. John Barnard, Jr. an Hon. Mem. 57 00
Livonia, Evan. so. 75; young la. sew. so. 4,13; 79 13
Rochester, 1st presb. chh. 245,27; 3d presb. chh. 71,60; Brick do. 22; Bethel do. 42; 380 87
Shelby, 1st cong. chh. 8 66
Wheatland, 1st presb. chh. 18 62
Yates, do. 3 50—607 78
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fairhaven, Indiv. 13; H. Bradley, 3; 16 00
New Haven, N. chh. and cong. (of which fr. A. Holmes Maltby, 100; and Simeon B. Chittenden, 100; which constitutes them Hon. Mem.) 728,11; Centre chh. and cong. 424,69; officers and students of Yale coll. 345; united mon. con. in cong. chhs. 70; mon. con. in 3d chh. 6,90; 1,574 70-1,590 70
New Haven co. East. Ct. Aux. So. S. Frisbie, Tr.
Madison, Mon. con. 90 00
North Branford, 17 47—107 47
New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.
Milford, 2d so. 35 50
New London and vic. Ct. Aux. So. C. Chew, Tr.
New London, 1st cong. chh. sew. so. 50 00
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which for *Betsey Pratt* and *Jane Wallace,* Ceylon, 40;) 705 65

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Bozrah, Gent. and la. 34 68
Canterbury, La. 45 78
Colchester, Rev. L. Strong, to constitute Mrs. RHODA N. STRONG an Hon. Mem. 100; la. 35; 135 00
Franklin, Gent. 4,08; la. 11; 15 08
Griswold, 1st so. gent. and la. 40,57; Jewett City, gent. and la. 27,75; mon. con. 18.74; 87 06
Lebanon, Goshen, gent. 62; la. 47; mon. con. 15,05; Exeter, gent. and la. 27,34; 1st so. gent. 16,37; la. 24,46; mon. con. 24,90; 217 12
Lisbon, Newent, gent. and la. 23,73; Hanover, gent. and la. 27,52; mon. con. 26,76; 78 01
Montville, 1st so. la. 35,10; Mohegan, gent. and la. 30,29; 65 39
Norwich, 1st so. la. 36; 2d do. gent. 302,62; la. 171,85; Mrs. Mary Perkins, to constitute ALFRED PERKINS, CHARLES ROCKWELL, and JOHN J. ROCKWELL Hon. Mem. 300; 3d so. gent. 28; mon. con. 69,17; 907 64
Salem, La. 13 35—1,599 11

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Camden, Cong. chh. mon. con. 24; fem. miss. so. 28; 52 00
Clinton, Cong. chh. 50 00
Lenox, Right hand, 10 00
Leyden, Rev. R. Kimball, 10 00
Richland, Mon. con. 12,64; av. of beads, 4,84; 17 48
Rome, J. W. Bloomfield, to constitute Rev. JAMES HODGES of Annsville, an Hon. Mem. 100; 1st chh. and cong. coll. 2,86; 102 86
Utica, Welch cong. chh. 20 00
West Leyden, Presb. so. 4 00
Whitesboro', do. 52 50—318 84

Orange co. Vt. Aux. So. H. Hale, Tr.
Braintree, S. Bass, a rev. pen. 19; contrib. in cong. chh. 7; 26 00
Randolph Centre, Cong. chh. and so. 22 50—48 50

Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, 1st par. mon. con. 51 00
E. and W. Bridgewater, Evan. so. 42 00
Norfolk co. A friend, 50 00
Randolph, 1st par. mon. con. 59 47
South Abington, Gent. and la. 79 26—281 73

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. par. mon. con. 61,36; Mr. T's class, for schs in Ceylon, 2; Hammond-st. chh. mater. asso. for chil. of miss. in this country, 7,50; 70 86
Brewer, 1st cong. chh. and so. 12 70
Garland, Cong. chh. 6 75—90 31

Rockingham, N. H. Confer. of Chhs. J. Boardman, Tr.
North Hampton, Cong. so. 17 51

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Benson, Gent. 15 00
East Rutland, Gent. 90,68; la. 34,74; cong. chh. mon. con. 19,88; 145 30
Pittsford, Gent. 57; la. 70; cong. chh. mon. con. 38; ANDREW LEACH, which constitutes him an Hon. Mem. 100; 265 00
Wallingford, A sister in cong. chh. to constitute Rev. STEPHEN MARTINDALE an Hon. Mem. 50 00
West Rutland, Gent. and la. 104,56; cong. chh. mon. con. 22,03; do. in Mill vil. 4,51; 131 10—606 40

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Dover, 1st cong. chh. and so. (of which to constitute Rev. JEREMIAH S. YOUNG an Hon. Mem. 50;) and sab. sch. 133,30; la. 12; mon. con. 6,70; 152 00

Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.
Claremont, Gent. 75,27; la. 73,42; mon. con. 30,16; 178 85
Cornish, Gent. 48,36; la. 42,23; Corban so. 5; 95 59
Newport, Gent. 26,29; la. 20; 46 29—320 73

Tolland co. Ct. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 30; la. 38; 68 00
Columbia, Gent. 22,53; la. 23,85; 46 38
East Stafford, Gent. and la. 20 00
Ellington, Gent. 45,33; la. 30,76; 76 09
Hebron, Gent. 32,94; la. 15,42; mon. con. 13,42; sab. sch. 1,22; 63 00
North Coventry, Gent. 38,25; la. 49,77; R. Wright, 5; 93 02
Somers, Gent. 95; la. 86,85; 181 85
South Coventry, Gent. 45,73; la. 32,71; 78 44
Tolland, Gent. 19,30; la. 18,73; mon. con. 5,11; 43 14
Union, Gent. 5 00
Vernon, 1st so. 270,48; la. 95,45; 2d so. gent. 153,31; la. 47,81; 567 05
West Stafford, Gent. and la. 20 20
Willington, Gent. and la. 40 00
1,302 17
Ded. am't ackn. in Feb. 900 00—402 17

Valley of the Mississippi, Aux. So. G. L. Weed, Tr.

Western Reserve aux. so. By Rev. H. Coe, Agent,
Ashtabula co. Morgan, 16,18; Orwell, Mon. con. 2; Wayne, 21,25; Williamsfield, 32; Cuyahoga co. Cleveland, Mon. con. by T. P. Handy, 31,36; E. F. Gaylord, 10; Geauga co. Burton, 20,62; Huron co. Monroeville, Mon. con. 10; Norwalk, do. 30; Lorain co. Amherst, 4,61; Brownhelm, 27,98; Elyria, 28,19; H. Ely, 10; E. DeWitt, 10; H. Berry, 10; Sheffield, 1; Lucas co. Maumee City, 25; Portage co. Atwater, Mon. con. 22; Aurora, 5; Cuyahoga Falls, Mon. con. 9; Freedom, 10,68; Hudson, H. Baldwin, 16,66; Wes. res. coll. mon. con. 2,25; A. A. Brewster, 5; Peninsula, a friend, for dis. of tracts, 5; Nelson, 5,56; Tallmadge, 5,64; sab. sch. miss. asso. for Oregon miss. 23,75; C. Sackett, 10; Twinsburg, 2d chh. 10; Windham, La. 7,12; Trumbull co. Boardman, 5,35; Bristol, 2,98; Canfield, 22,93; la. benev. so. 4; Farmington Centre, 16,61; West. 10,94; Gustavus, 13,56; Hartford, 27,73; Kinsman, 34,66; J. Christy, 7; Mrs. R. Kinsman, 50; Mesopotamia, 14,42; E. Lyman, 10; I. B. Sheldon, 10; Vernon, 3,12; mon. con. 1,88; E. S. Beach, 10; Warren, 14,95; fem. benev. so. 30,02; W. Farmington, 3; Youngstown, 26,93; la. 6,59; Wood co. Plain, 2,94; chh. 14,50; young people's miss. so. 15; Rev. J. Badger, 5; Miss Van Tassell's m. box, 58c. 792 54
Ded. loss on remittance, 12,50; am't paid by aux. so. for printing, 21,50; 34 00—758 54

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, Gent. 78,56; la. 59,44; an indiv. 100; two indiv. 75; 313 00
Guilford, A friend, 4 00
Marlboro', Mon. con. 11; cent so. 1,50; 12 50
Putney, Mon. con. in Mr. Foster's so. 13 00
Wardsboro', Fem. hea. chil. so. 20 00
362 50
Ded. dis. on unc. notes, 86—361 64

Windham co. North, Ct. Aux. So. J. Williams, Tr.
Brooklyn, Gent. 118; la. 78,16; mon. con. 52,75; sab. sch. 2,38; 251 29
North Killingly, Gent. 37; la. 20,55; mon. con. 4,70; 62 25

North Woodstock, Muddy Brook chh. and so. 3 00
Pomfret, Gent. and la. 221,27; mon. con. 78,12; sab. sch. 8; 307 39—623 93
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.
Westminster, Gent. 26 00
Worcester co. Central, Ms. H. Wheeler, Tr.
Auburn, Gent. 43,75; la. 24; mon. con. 19; 86 75
Boylston, Gent. 30,65; la. 30,57; mon. con. 28,65; 89 87
East Douglass, Gent. 20; la. 28,25; mon. con. 46,44; 94 69
Holden, Gent. 89,52; la. 77; mon. con. 79,79; legacy of Isaac Fiske, 550; 796 31
Leicester, Gent. 431; la. 152; mon. con. 78; 661 00
Oxford, Gent. 149,29; la. 106,50; mon. con. 159,16; sab. sch. con. 46,14; juv. miss. so. 7,50; 468 59
Paxton, Gent. 32,02; la. 33,11; mon. con. 5,60; sab. sch. chil. 60c. 71 33
Princeton, Gent. 81,06; la. 24; mon. con. 47,27; 152 33
Rutland, Gent. 48; la. 44,96; mon. con. 14,50; 107 46
Shrewsbury, Gent. 72,50; la. 65,85; mon. con. 77; 215 35
West Boylston, Gent. 42; la. 50,13; mon. con. 50,22; juv. asso. for hea. chil. 2; 144 35
Worcester, Mr. Miller's so. gent. 40,93; la. 59,30; mon. con. 261,79; Mr. Smalley's so. gent. 85,05; la. 48,05; mon. con. 366,50; Mr. Sweetser's so. gent. 164,79; la. 196,96; mon. con. 254; inf. sab. sch. 1,35; attendants at Lun. hos. 44; 1,523 12
4,411 15
Ded. am't prev. ack. 4,196,45; expenses paid by aux. so. 2,50; 4,198 95—212 20
Worcester co. Ms. Relig. Char. So. H. Mills, Tr. (Of which to constitute Rev. DAVID HOLMAN of Douglass, and HENRY MILLS of Millbury, Hon. Mem. 150;) 166 01
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.
Athol, La. 20 85
Westminster, Coll. extra effort, 16 30—37 15
Total from the above sources, $14,929 12

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y., 2d presb. chh. 442,84; mon. con. in do. 10; a friend, 25; 4th presb. chh. 135,33; 3d presb. chh. mon. con. 40; sab. sch. Spring-st. miss. house, 10; E. Taylor, to constitute Mrs. ELIZABETH E. TAYLOR an Hon. Mem. 100; Rev. W. James, 10; 773 17
Amherst, Ms. S. cong. chh. mon. con. 32 00
Andover, Ms. S. par. la. char. so. to constitute Rev. JONATHAN L. TAYLOR an Hon. Mem. 50 00
Angelica, N. Y. Mon. con. 10 00
Arkport, N. Y. Mrs. E. Hurlbut, 5 00
Baltimore, Md. 5th presb. chh. mon. con. 114 56
Bangor, Me. Mr. Bond's class in sab. sch. for fem. boarding sch. at Sandw. Isl. 9 00
Bankok, Siam, Dr. Tracy, 10 00
Bath, Me. United mon. con. 70 00
Blountville, Ten. S. Rhea, a bal. 50
Boston, Ms. Bowdoin-st. sab. sch. for ed. of chil. in Syria, 20; Miss W's class, for do. 3; a friend, 6; do. a new year's off'g, 10; Rev. A. Bullard, 10; a friend, 5; two classes in Salem-st. sab. sch. for miss. to Syria, 2,05; a friend, 2; E. L. a bal. 50c. inf. class in miss. house sab. sch. 1,88; 60 43
Bridgeton, N. J. A chh. mem. to constitute Rev. SAMUEL B. JONES an Hon. Mem. 50 00
Calais, Me. Sab. sch. for *T. J. Lee*, Ceylon, 21 08
Caldwell, N. J. Presb. chh. 21,08; mon. con. 10; 31 08
Camden, Me. Mon. con. 25; av. of ring, 75c. 25 75
Cape Vincent, N. Y. Coll. in chh. 5 00
Charlestown, Ms. 1st cong. chh. and so. social sew. cir. 30 31
Conway, Ms. Indiv. by J. Clary, 5 00
Crab Meadow, N. Y., A poor laboring man, 10 00
Danby, N. Y. Fem. cent so. 13 00
Deckertown, N. J. Presb. chh. in part, 18,37; mon. con. 9,66; acad. 4,40; 32 43
Dedham, Ms. Miss Z. P. Grant, 12 00
Dorset, Vt. Benev. asso. 19,60; Mrs. S. Jackson, for *Samuel Cram*, Ceylon, 12; E. Barrows, 10; Rev. W. Jackson, 5; 46 60
Dover, N. J. Presb. cong. 12,41; mater. asso. 3,39; T. B. S. 1,75; 17 55
Easthampton, Ms. S. Williston, 78 88
East Rupert, Vt. J. Belding, 10 00
Edwardsburg, Mich. Rev. L. Humphrey, for *Luther Laxton*, Ceylon, 50; ded. dis. 7; 43 00
Eliot, Me. Mr. Bacon's so. 18 66
Fort Edward, N. Y. Mrs. J. T. 50
Gilmanton, N. H., J. T. Howard, 10 00
Glens Falls, N. Y., A friend, 6; Mrs. A. L. H. 5; a sab. sch. class, 50c. 11 50
Goshen, Ct. A lady, 2 00
Grafton, Ms. Evan. cong. so. la. miss. so. 30 07
Greenfield, N. Y. 16,25; less c. note, 5; 11 25
Hamilton, Ms. Cong. so. mon. con. and contrib. 20 00
Hancock Factory Vil. N. H. Mon. con. 5,96; la. 15,28; 21 24
Hartford, Ct. C. Hosmer, 5 00
Hudson, N. Y. 1st presb. chh. sab. sch. for Waterbury sch. Ceylon, 50; la. miss. asso. to constitute Mrs. ELIZABETH H. BALDWIN an Hon. Mem. 100; 150 00
Jamaica, Vt. Rev. J. Parsons, 20 00
Jefferson co. N. Y. Aux. So. A. Ely, Tr. Antwerp, 1st presb. chh. 8; Champion, C. Crandal, 5; North Adams, Fem. benev. so. 11; Rutland, Cong. chh. 18; Watertown, Black river rel. and lit. ins. 17,87; S. A. Mack, 10; 69 87
Lebanon, N. H. Mon. con. 50 00
Lewis, N. Y. 1st cong. chh. 4 43
Machias, Me. Mon. con. 40 00
Marblehead, Ms. La. asso. (of which to constitute RICHARD HOMAN and ICABOD PHILLIPS Hon. Mem. 200;) 413,35; a friend, 200; 613 35
Medford, Ms. Ann. coll. to constitute Rev. ABIJAH R. BAKER an Hon. Mem. 109 00
Mendham, N. J. Presb. chh. mon. con. 25 00
Methuen, Ms. So. to constitute Rev. JOHN C. PHILLIPS an Hon. Mem. 50 00
Millbury, Ms. 1st cong. chh. and so. mon. con. 46; union so. la. asso. 17; 63 00
Monson, Ms. A. W. Porter, 200 00
Montgomery, Ms. Mon. con. 2 93
Morristown, N. J. 35,50; juv. for. miss. so. 59; 94 50
Neshamony, Pa. Presb. chh. mon. con. 26 63
Newark, N. J. 1st presb. chh. S. Condict, 25; J. Taylor, 100; 3d presb. chh. D. Nichols, 10; Miss Sellock's sch. for a child in Jerusalem, 20; Mr. S. for tracts in Syria, 5; 160 00
Newburgh, N. Y. 2d asso. Ref. chh. for schs. in Ceylon, (which and prev. dona. constitute Rev. JOHN FORSYTH an Hon. Mem.) 25; three friends, for *Helen M. White*, Cape Palmas, 15; 40 00
Newburyport, Ms. 1st presb. so. sab. sch. for cir. of scriptures at Sandw. Isl. 20 00
New Castle Presbytery, Oxford chh. for Mr. Schneider, 50 00
New Haven, Ct. Cash, 25
New Jersey, B. B. 6 04
New Lebanon, N. Y., R. Woodworth, a rev. pen. 50 00
New London, Ct. 1st cong. chh. sab. sch. for miss. to Syria, 5 00
Newport, R. I. Mon. con. in Spring-st. chh. 60; fem. miss. so. in do. 40; 100 00
Newton, W. par. Ms. Mon. con. 74 00
New Windsor, N. Y. Presb. chh. mon. con. 8 50
Northampton, Ms. Young la. benev. so. for fem. boarding sch. Dindigal, 40 00
Northern Liberties, Pa. Central presb. chh. 210 00
North Hardiston, N. J. Presb. cong. in part, 10; mon. con. 10,81; 20 81

North Haverhill and Plaistow, N. H. United so. mon. con. 11 42
North Lyme, Ct. Mon. con. 31; la. asso. 20,50; 51 50
North Marshfield, Ms. Mon. con. in Trin. chh. 9,67; contrib. 8,50; T. 5; 23 17
North Reading, Ms. Mon. con. 5 52
Northwood, N. H. Gent. and la. asso. and mon. con. 51 00
Norwich, Vt. N. Boardman, 10 00
Paterson, N. J. 1st presb. chh. mon. con. 9 00
Philadelphia, Pa. 1st presb. chh. fem. miss. and benev. so. for *James Wilson* and *Albert Barnes*, Ceylon, 40; A. R. PERKINS, which constitutes him an Hon. Mem. 100; Miss K. M. Linnaid, for *Mary Linnard*, Sandw. Isl. 20; Rev. J. W. Scott, 5; Mrs. J. Scott, 5; 1st cong. chh. fem. char. so. 85; for *Anna Maria Henry*, Ceylon, 20; Mrs. A. S. Henry, 20; 295 00
Portsmouth, N. H., N. chh. gent. and la. a special coll. 151 00
Princeton, N. J. Theolog. sem. miss. so. 12 56
Providence, R. I. Benef. so. 233,20; mon. con. 11,22; int. 4,54; Richmond-st. sab. sch. for schs in Ceylon, 30; a lady, 15,75; J. Chapin, 150; 444 71
Quincy, Ill. Cong. chh. 25 25
Reading, Ms. Mon. con. in Mr. Pickett's so. 12 00
Rockville, Md. Mon. con. in presb. chh. for miss. to Greece, 5 50
Roxbury, Ms. Eliot chh. and so. mon. con. 17 30
Salem, Ms. Tabernacle mon. con. 22 74
Saratoga Springs, N. Y. Mon. con. 25,97; Mrs. Chancellor Walworth, to constitute CLARENCE WALWORTH an Hon. Mem. 136; Rev. C Eddy, which and prev. dona. constitute Mrs. JULIA M. EDDY an Hon. Mem. 50; W. L. F. Warren, 60; W. A. Beach, 25; Mrs. Miles Beach, which and prev. dona. constitute WILLIAM A. BEACH an Hon. Mem. 25; M. L. North, 20; G W. Davidson, 20; J. Root, 10; W. Putnam, 10; coll. 33; juv. miss. so. for *Rachel*, Beyroot, 11; fem. miss. so. 7; 432 97
Singapore, Rev. I. Tracy, 20 00
South Amenia, N. Y. Presb. chh. 26 00
South Boston, Ms. Juv. hea. friend so. for *Joy H. Fairchild*, Ceylon, 20 00
South Hadley, Ms. E. Montague, a new year's gift, 50 00
South Reading, Ms. Mon. con. 16 22
St. Johnsbury, Vt. E. and T. Fairbanks and Co. 50 00
Stoddard, N. H. Cong. chh. and so. 19 00
Stratford, Ct. Mon. con. and gent. asso. 35 13
Thomaston, Me. 1st cong. chh. mon. con. 36; in letter of Jan. 16th, 10; 46 00
Thorndale, Md. Sab. sch. for *Stephen Wilson*, Cape Palmas, 20; young la. of sem. for *Julianna Johns*, Sandw. Isl. 12; Mrs. W. Walker, 10; 42 00
Torrington, Ct. U. W. 1; two chil. 27c. 1 27
Troy, N. Y. (Of which fr 2d presb. chh. mon. con. 100; STEPHEN W. DANA, which constitutes him an Hon. Mem. 100; CHARLES H. KELLOGG, which constitutes him an Hon. Mem. 100; la. indus. so. 50; sab. sch. juv. miss. so. for *Erastus Hopkins* and *Stephen W. Dana*, Ceylon, 40; J. S. Hakes, 50; 2d presb. chh. Mrs. J. Russell, 13; Miss E. R. H. 2; fem. benev. so. 20,72; a clergyman, 5; a lady, 5;) 561 72
Truxton and Homer, N. Y. 9 57
Utica, N. Y. 1st cong. chh. 16 75
Virginia, A friend, for Oregon miss. 10 00
Wantage, N. J. 2d presb. chh. 4; S. McR. 12c. 4 12
Waialua, Sandw. Isl. Mr. Emerson's chh. 5 00
Washington City, D. C. 4th presb. chh. mon. con. 25 00
Waterford, N. Y. Mon. con. in Mr. Smith's chh. 37 15
Waverly, Ill. Chh. 12 05
Westboro', Ms. Mon. con. 14,72; chil. in Miss F's sch. 78c. two chil. 70c. a child, 8c. 16 28
Westfield, N. J. Presb. chh. 26 77
West Millbury, Ms. Union so. mon. con. 10 00
Westminster, Vt. E. par. cong. chh. mon. con. 14 00
West Needham, Ms. Mon. con. 20 31
Williamstown, Ms. Mrs. L. Whitman, 50; D. N. Dewey, 20; mon. con. in Williams coll. 12; a lady, 10; 92 00
Wilmington, Ms. Cong. 8,50; mon. con. 4,03; N. dis. mon. con. 25; 37 53
Wilmington, Del. Hanover-st. chh. mon. con. 100; a new year's present, fr. fem. miss. so. for fem. schs. in Dindegal, 62; 162 00
Windham, Vt. Mon. con. 25 00
Woodstock, Vt. Cong. so. 29 32
Wyoming, Pa. Rev. T. P. Hunt, 15; Mrs. A. M. Hunt, 10; Susan C., Ann M., and Ruth H. Hunt, 15; (which and a prev. dona. constitute Rev. THOMAS P. HUNT an Hon. Mem.) 40 00

$21,988 77

LEGACIES.

Athol, Ms. Mrs. Perses Goodell, by E. Goddard, Ex'r, 62 50
Canandaigua, N. Y. Mary E. Shepard, by H. W. Taylor, 18 87
Holden, Ms. Isaac Fiske, by Henry Wheeler, Tr. See dona. fr. Worcester co. Central.
Washington, Vt. Elisha Smith, by John W. Smith, Ex'r, (162,45 prev. ack.) 11 00

$92 37

Amount of donations and legacies acknowledged in the preceding lists, $22,081 14. *Total from August 1st, to January 31st*, $97,757 48.

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Athol, Ms. A box, fr. fem. cir. of ind. for Mr. Wilcox, Sandw. Isl. 34 35
Beverly, Ms. A barrel, for Mrs. Barnes, Choc. miss.
Boston, Ms. A quilt and comfortable, fr. juv. so. Salem-st. chh. for Syria.
Cabot, Vt. A half barrel, fr. cong. so. for Madura miss. 23 00
Charleston, S. E., A barrel, for Mr. Johnston, Trebizond.
Derby, Vt A box, fr. fem. miss. sew. so.
Hancock, N. H., A box, fr. young la. so. of Acad. for Africa, 12 00
Harvard, Ms. A box, fr. la. char. sew. cir. for Dwight, 20 69
Livonia, N. Y., A box, fr. young la. sew. so. 10 58
Millbury, Ms. A box, fr. la. sew. circle.
Otego, N. Y., A box.
Providence, R. I. Graham Journal, 3d vol. 68 cop. fr. W. C. Chapin.
South Brookfield, Ms. A barrel, care of Mr. Thompson, Syria, 41 00
West Millbury, Ms. A box.
Wilmington, Ms. N. dist. A box, fr. la. sew. so. for Mr. and Mrs. Smith, Oregon miss. 15 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. APRIL, 1840. No. 4.

American Board of Commissioners for Foreign Missions.

Siam.

LETTER FROM DOCT. S. TRACY, DATED ANGHIN, APRIL 25TH, 1839.

Notices of Bangpasoi, Anghin, Prippree, and Maklong.

THE excursion of which some account is given below, was made before the new station at Anghin, mentioned at page 427 of the last volume, was occupied, and led to the occupation of it. It is to be hoped that the missionary labors at Anghin, which it was mentioned on page 107 were discontinued at the request of the prah klang, may soon be resumed.

I have been requested to prepare an account of several places visited by Messrs. Robinson, Robbins, and myself, in January of the present year, viz. Bangpasoi, Anghin, Prippree, and Maklong. I shall do so in the above order, it being the order in which we visited them. I had hoped to accompany this with a map, but shall not probably be able to do so, but intend to make out and forward one as soon as possible, as our last surveys have enabled us to make many corrections.

Bangpasoi is the name of a town of considerable size, situated upon a bay, on the east side of the head of the gulf of Siam, and about thirty-five miles east-southeast of the mouth of the Meinam. The water in front of the town, which faces about northwest by north, is very shoal at high tide, and at low tide recedes some two miles, leaving the mud bottom entirely bare. On the northeast of the town, at a distance of some two miles, lies a small mountain of granite rock, and of course quite barren of every thing, except small shrubs and grass. Between this mountain and the town the level land is sandy and the beach also is sandy. To the south of the town lies another hill of the same geological character as the one above mentioned. We went upon the top of this and had a delightful view of the country around us. To the north lay the bay. To the east the country was generally level, but some mountains are seen at a distance. To the southeast and south lay an extensive, valley-like region, with the mountains bounding the horizon at a distance, we should judge, of eighty miles. To the southwest lay a pile of mountains of moderate height, covered to their summits with large trees growing in all the luxuriance of a tropical climate, showing most clearly that they are not, like the others, granite rock. The country around is cultivated to a good extent. The principal articles are sugar and rice. To the west of Bangpasoi are extensive salt works, where the sea water is let into large plats of ground, inclosed by embankments of earth and made perfectly smooth, and there left to evaporate with the heat of the sun. All around the town are many cart roads, which would answer very well for common pleasure carriages, leading off into different parts of the country, to the villages, etc. One leading to Anghin, and from there to Chantabun, which is some five or six days journey from here. Buffaloes are used here upon carts; and there are a few horses for riding. A few elephants also are to be found. It is impossible to ascertain the number of inhabitants with any degree of certainty, and the estimates of different persons would be widely different in regard to any place in Siam. We judged that there were from six to eight thousand here in the town, and in the country we know not how many.

Anghin lies about four or five miles in a direct line to the west by south of Bangpasoi. There are two hundred houses in the village, containing probably about 800 souls. It is situated upon the extremity of a point of land extending up to the north so as to form the neck of the bay. This neck of land is elevated about one hundred feet above the level of the ocean, and is sandy almost entirely. The rocks, of which there are an abundance, are granite almost exclusively. It is situated in the most favorable manner to receive the sea breezes. At the distance of one or two or three miles, according to the direction, you come upon flat fertile lands, which are cultivated by people residing upon them. I should have said that the people here, as well as at Bangpasoi, are many of them Chinese, or of Chinese and Siamese extract, mostly Teachew, embracing but very few readers of Chinese. There are here two miserable Siamese wats and a few priests.

Prippree is the name of a town on the west side of the gulf in the province of Puchi Busi. It lies upon a small creek, eighteen or twenty miles by way of the stream, but probably not more than ten or twelve in a direct line, from its mouth. This creek runs in a northeasterly general course, but is exceedingly crooked. The banks are rather high; the soil a rich yellow loam. The water of the river is held in high estimation for drinking. The country is cultivated with rice almost entirely. Oxen are used instead of buffaloes. Back of the town, that is to the west of it, lies a high rocky hill or mountain, with a pyramid of brick and mason work upon its summit. The hill is of limestone entirely, with very little earth. This marble is some of it good, but mostly coarse. We saw a few fine specimens of calcareous spar and secured some. From the top of this hill we had an almost enchanting prospect of the country around us. To the north were extensive plains, with only here and there a hill, similar to the one we were upon, rising abruptly from the plains. To the east, over the low lands, we could just discover the waters of the gulf. To the south the plains extended some distance, and there the eye rested upon a great number of low pointed hills. To the west, at some distance, we could discover at least three distinct ranges of mountains of the same character. With such landscapes before and around us, and the cool breeze which, it would seem, is at any time here to be enjoyed, we were not a little refreshed. The appearance of the town was much neater than we have elsewhere seen in Siam. The people appear healthy and happy, and were extremely glad to see us. This town is, we think, about one fifth larger than Bangpasoi, or perhaps more than that. There is much more of the appearance of health and comfort, if not of wealth here, than at Bangpasoi. The Tavoy road leads through this town. We have found many Chinese, or rather persons who wore the Chinese tail, and some who could read the Chinese characters. We were much interested and pleased with this place and its inhabitants, and would recommend that it be occupied as a mission station as soon as practicable. At present we cannot do it. It is too far from the centre of our operations, and it is too difficult to pass from one place to the other, to admit of its being occupied before we have a reinforcement to our number.

There is a small town near the mouth of the river, of a few hundred houses, and some houses scattered along upon the river's banks nearly all the way from Prippree to its mouth. We were at Prippree and on the river about two days only. Some half a day on the hill and in the town.

Maklong. Of this town Doct. Bradley has already given some account [page 87.] We went up the river upon which this town is situated, which bears the same name about twenty miles. Our general course was about north-northwest. The river is large—we should think two thirds the size of the Meinam. The banks are low and clayey, but covered with trees and brushwood very thickly. Cocoanut trees are in great abundance. Upon going on shore, or along near it, we found houses scattered very thickly all the way along the shores. There are also many places where the trees have been cleared off and little villages have been built. We were struck with the great number of wats which were scattered along the shores. There must be many thousands of inhabitants upon the twenty miles of this river which we passed, besides the town of Maklong, in which we were much disappointed—it not seeming to us to be so large as we had been led to anticipate. Perhaps the reason of this may be that the town lies principally upon the canal leading to Tachin, which we did not enter. Were I to guess at the number of inhabitants on this river as far as we went, exclusive of the town of Maklong, I would say thirty or forty thousand, possibly fifty. The river is the broad way here, the

same as in Bankok. The number of readers seemed to be as large as in any other place we have seen. Many of the females could read. The great number of inhabitants in this vicinity would seem to point it out as a proper site for a mission station. But it was so low and muddy and filthy and unhealthy in its whole appearance, that neither of us felt as though, in the present state of the world, it was best to hazard a residence there. We went up this river early in the morning and back in the afternoon of the same day.

China.

LETTER FROM MR. WILLIAMS, DATED AT MACAO, AUG. 29TH, 1839.

WHATEVER relates to the existing controversy between the British empire and China must be interesting to every one who is praying for the universal spread of christian knowledge and piety over the earth. Scarcely any change can occur, even in the political position and relations of the latter, without facilitating or impeding the presentation of the gospel of Christ to the many millions of its population. It is in this view of the subject that the statements and remarks which follow are introduced here.

Since our general letter several events worthy of notice have occurred, which may have a very important bearing upon the future condition of this people. In the early part of July a party of sailors were on shore from the shipping lying at Hongkong, and became quite ungovernable from the liquor they had taken; and in the excitement of the moment they set upon the Chinese around them and killed a man, besides nearly demolishing a small temple. This outrage upon the unoffending people on shore was wholly unprovoked, and as a partial reparation to the family of the deceased, a sum of money was paid by the shipping. As soon as captain Elliot, the superintendent of the British trade here, heard of the affair, he hastened over to Hongkong from Macao, and caused the ringleaders to be arrested; and soon after published the rules under which a court would be held for their trial. When the time of their trial came on, he sent an invitation to the Chinese authorities to be present at their trial, but none of them thought fit to attend. Sometime previous to the holding of the court, officers had been dispatched by the governor from Canton to demand the murderer; but captain Elliot declared that nobody should be executed for a murder, until he was proved to be guilty; and that in any case, no foreigner should be given up to the Chinese for trial. At the trial it was found impossible to identify the person who committed the deed, as the disorder and crowd at the time was so great that none of the witnesses could single out the one who gave the fatal stroke. Five persons were, however, sentenced to imprisonment, and a reprimand given to all concerned in the affray.

Thus the matter rested till about a month after the first demand, another mandate came from the imperial commissioner for the guilty person. It is the law among the Chinese, of almost universal application, that life must go for life, and the satisfaction of this law has always been demanded of foreigners, though not always obtained. To this requisition it was replied, that, as no person had been convicted of the murder, so no one could be surrendered. The commissioner then threatened the English, one and all, living at Macao, about 250 in number, with deprivation of food and servants, if, in three days, the man was not surrendered; holding them guilty for screening the offender. In three days the servants left, and in about ten days after, the Portuguese governor sent word to captain Elliot that he was severely threatened by the Chinese, if he gave them any farther aid; and, in his peculiar position, it was impossible for him to resist them. Upon this the English and all British subjects prepared to leave Macao, and by Monday the 26th, hardly one was left in the place, all of them going on board ship at Hongkong and elsewhere. These proceedings of the Chinese were excessively annoying, but no other course could be adopted. It was out of the question to deliver up an innocent man; and it was impossible to remain in Macao. After the English were gone, every thing went on as before.

Our friend, Mr. Lockhart, from the London Missionary Society, who had about two months previously opened his hospital at Macao for healing the Chinese, left a good share of his books and medicine for the benefit of whoever comes to take his place. Mrs. Gutzlaff's school is scattered, and she is at present thinking of going to Malacca for a while. Many of the merchants are going to Manilla temporarily, and some will leave China. What the proceedings of the English government are on receiving in-

telligence of these proceedings of the Chinese, will probably have a great influence upon the well-being of this people. But I hope that the day of China's emancipation is hastening on; and that out of these most untoward events such good results will be brought, as will most evidently show that God's hand can still direct them to serve his purposes. The first shock of the two nations will be calamitous for China, but a hard knock is necessary to rouse her from her fancied goodness and security. The wrath of man shall be made to praise Him, and perhaps a most signal manifestation of it is to be seen here. We may, however, here see another instance of the evil effects of our present relations with this people, and if nothing more than the righting of them ensues, it will be a great point gained.

Mahrattas.

LETTER FROM MR. MUNGER, DATED AT JALNA, SEPT. 9TH, 1839.

The following is introduced as a sample of the foolish tales to which the heathen give heed relating to the origin of their gods, and the heartless worship which is rendered to them. The expense of time and toil and money to which the hundreds of thousands who assemble at these festivals are subjected, is almost beyond calculation, as is also the demoralizing influence exerted by them.

Origin of Balaji and his Worship.

I send you an account of a Hindoo festival which I attended at Dewalgam, some twenty-four miles from this place, about one year since. This festival is in honor of Balaji, a reputed incarnation of Vishnu. Some 100 or 125 years ago Dewalgam was a small village of 200 or 300 inhabitants. At a time of great scarcity of water, and of exceeding distress consequent thereupon, the king of the country gave direction that a well should be sunk in a certain part of the town. While the work was in progress a brahmin, near whose house the well was being sunk, and who interested himself much in the undertaking, went out one evening after the workmen had gone home, and looking down into the place which had been excavated, the crest of an image of Balaji attracted his attention. He disclosed the fact to the king, and the image was removed from the earth, and found to be composed of gold, and about an inch and a half long. This was a matter of great surprise and joy to the people of the place. The king having ascertained of the brahmins that it was a proper image and a real manifestation of Balaji, instructed them to ascertain of his golden majesty, whether it was his pleasure to become the object of their adoration. For this purpose they wrote on seven small pieces of paper certain brief sentences, by means of which they might discover the will of the god—as whether he would be worshipped; and if so, whether the people or the king was to set up his image. These sacred sentences were then placed before the image and drawn out one by one in the manner of casting lots. The sentence obtained on the subject of his being worshipped, was regarded as an expression of his will. Thus it was found to be the will of the Balaji that he should be made the object of their homage; and in like manner it was determined that the king should incur the expense of inaugurating him. The king was obedient to the divine decision, and caused the image to be set up in due form.

He also instituted regulations regarding the worship of the god to the following effect. There shall be an annual festival in honor of Balaji to commence with the last day of the Dasara. On this occasion the king shall present an offering to the god of a sum of money amounting to not less than fifty rupees, and he having received the image from the hands of the brahmins, shall place it in a palki where it shall be borne about the town in grand procession. Those who make offerings to the god shall receive in his presence fruit, food, or apparel to the value of a certain proportion of the gift, as a pledge for the bestowment of the blessings sought. After meeting the expense which may be incurred in this way, the balance of the money which shall be obtained as offerings to the god, during the eight days succeeding the last day of the Dasara, shall be distributed in alms to the brahmins. What is given in offering subsequent to these eight days, shall be appropriated to the temple services and equipage of the image. The disposition of the whole matter is to be committed to the trust of a particular caste of brahmins of Dewalgam. If there shall seem any deficiency of funds for the expense of the establishment then they are to supply it from their own resources. If there is any surplus, they are to expend it in increasing the wardrobe of the golden god.

Expense of the Worship—Its Influence—Books Distributed.

These regulations are still in force. There is a person who is said to be the rajah of Dewalgam, Nana Sahib. He usually resides at Hyderabad, and comes here at this season of the year for the purpose of performing the part which pertains to him at this festival. He is now here. He has paid his fifty rupees, and received from the presence of the god a fine turban shawl and dhotar, the usual return gifts for an offering of this amount, and has had the honor of placing his image in the palki. The brahmins continue to receive the avails of the eight days' offerings; at least so it is said, and so it probably is, unless their brethren, with whom this business is intrusted, are guilty of sacrilege. This distribution is limited to the lineal descendants of those who enjoyed this boon at the setting up of the image. Respect is had in the distribution to the different grades existing among them, and to some other honorary distinctions. In accordance with these distinctions the sums received by individuals vary from one fourth of a rupee to five, ten, fifteen, and sometimes thirty rupees. The brahmins often come for even the smallest sums from the distance of fifty and eighty miles. I am not able to ascertain with exactness what amount has been presented to the image at this festival. I have heard different sums mentioned, from which I should think that 30,000 or 40,000 rupees may have been given. I am told that five of the wealthiest soukars of Jalna gave each 500 rupees The usual sum given seems to be one rupee, for which an orange is given in return. The number of persons of all ages present this season has been estimated at 250,000. It is related that sometime after the image of Balaji was set up the brahmins who superintended the temporalities of his majesty, were making arrangements to build him a temple, when he revealed himself to them, and informed them that they would best suit his pleasure by building him a house instead of a temple, and asserted, as the reason of this preference, that he was a *wani*, that is a banyan, a retail dealer.

Hence this festival is literally a fair, and that of the most extensive kind. It is this circumstance which attracts such vast multitudes from all parts of the country. The retail merchants congregate here to find a market for their goods. There is nothing indicative of a serious regard for the honor of Balaji, which induces such multitudes of people to assemble here. They do indeed reply on being asked for what purpose they have come, "To see the god." This may indeed be the case; but then their expectation is to gain indulgence, by this professed act of devotion, to gratify the appetites and passions of their carnal natures. There are scenes acted here of the most shameful and debasing character, and no measures are taken to prevent them. I am credibly informed that at a particular time, during the festival, men and women parade the streets in a state of entire nudity, for the purpose of moving the shop-keepers to give them cloth. I saw nothing of the kind, yet I did see much which called for my pity, indignation, and shame at the degradation to which idolatry reduces its votaries. How vastly different is the influence of the gospel! It is heaven-wide. If there were no future world it would be the greatest act of benevolence to give the gospel of Jesus to these unhappy fellow beings. What a manifestation of benevolence is it, then, in view of the eternity of woe which awaits them, dying in their present debasement, and the eternity of bliss to which the gospel may advance them!

I spent two days at this place, and was employed chiefly in distributing portions of the Scriptures and tracts. Preaching for the most part was out of the question, except to such as called in a quiet manner at my tent. I took my stand in the street, directly in front of the building in which Balaji was kept, and which was constantly thronged, as well as the street itself, by the multitude, many of whom appeared to be literally mad upon their idols. The ringing of bells, the beating of tom-toms, the tinkling of cymbals, and the acclamations of the people gave me an idea of any thing but that of worshipping the holy God.

I gave books only to such as satisfied me of their ability to read, and usually one to an individual. In this manner I disposed of my supply without difficulty, and could have readily distributed thousands more. I received no sort of personal ill-usage, but on the contrary was treated with respect. It was often impossible to proceed with the distribution on account of the crowds who were rushing to obtain these leaves which are for the healing of the nations. But it must not be supposed that this anxiety was the result of any real desire to obtain a

knowledge of the contents of the books. I have no reason to think that this was the case in a single instance; at least I have no evidence of its having been. Indeed the evidence is all against the existence of such a desire. But our hope is in God, that what was seized with avidity as the means of gratifying the desire of gain—of numbering a book among their possessions—may, through the Spirit, result in their finding Jesus, whom to know is eternal life. Oh how earnestly should we and all who love this precious name, pray for the gift of the Spirit, that those who receive the books of Jesus, as they are called, may not remain ignorant of the immense treasures which they contain! Let the truth as it is in Jesus prevail over the hearts of these deluded and infatuated men, and an end will come to these festivals—these jubilees of Satan.

Eastern Africa.

LETTERS FROM MR. BURGESS, DATED SEPT. 11TH, 1839.

Probable Opening for Missionaries at Zanzibar—Population.

AT page 60 it was mentioned that the vessel in which the late reinforcement of the Mahratta mission was conveyed to Bombay, touched at the island of Zanzibar, on the eastern coast of Africa, about latitude 70 south, and adjacent to the vast unexplored region which extends quite across the equatorial portions of that continent. While at Zanzibar, aided by the kind offices of Mr. Waters, the United States consul at that place, who manifested a deep interest in their object, they enjoyed many facilities for obtaining correct information relative to the state of the continent, and the practicability of establishing a mission there. This information is communicated by Mr. Burgess in the letter given below. The late Edmund Roberts, Esq., embassador from the United States government to Siam and Muscat, states, in relation to the dominions of the sultan of Muscat, including those at Zanzibar and the vicinity, that "all religions are not merely tolerated, but protected by his highness, and there is no obstacle whatever, to prevent the Christian, the Jew, or the gentile from preaching their peculiar doctrines, or erecting temples." Whether the sultan would permit his own subjects to renounce their Mohammedanism and embrace Christianity does not seem to be fully ascertained; and even if he should not adopt measures to prevent it himself, it is not improbable that such converts would be exposed to the fanatical violence of the populace. On the subject of toleration Mr. Burgess remarks—

The probability is that a missionary would be permitted to reside in the sultan's dominions, to mingle with the people, to instruct their children, even introducing the principles of Christianity, until instances of conversion to the christian faith should occur. This would create a disturbance. Yet owing to the commercial relations of the two nations, such disturbance would probably not result in any thing very serious. But allowing a missionary should be well received now, the question arises, is the government so fixed in its manner of being administered that on the death of the present sultan, disastrous consequences would not be the result of a change of masters. The government is one of despotism—an absolute monarchy. There is no law but the will of the sovereign, although the sultan is assisted by counsellors and judges. It is impossible to say what a change of that kind would effect. Yet it appears evident to me, that it could not be as disastrous, either in kind or degree, as has been experienced in the island of Madagascar. The commercial relations between the two governments would prevent such unhappy consequences, though there is nothing specific in the treaty respecting such subjects. The fact that the Arabs are daily learning more and more of the Americans, and are becoming convinced of their superiority to themselves, would have great influence in preventing persecution, either of the missionary or of those who should embrace Christianity. A missionary managing discreetly might establish schools, and the Mussulman must be more acquainted with science and literature, that he may see the real foundation of his own religion.

There is very little if any doubt, from what the sultan has often remarked, but that a physician would be well received. Perhaps if a discreet pious man of that profession could be located in Zanzibar, it might be sufficient till the ground could be explored.

But it is the contiguity of the African continent which, perhaps, as much as any one feature, makes Zanzibar apparently a favorable place for a missionary station. It appears to me that this is the point from which to approach the eastern part of Africa. The number of free negroes in Zanzibar is estimated at about 17,000

and the number of slaves is probably about the same. These negroes, it is said, came from all the various tribes in that part of Africa. Slaves are brought over from the continent every month and sold in the Zanzibar market. Mr. Waters is anxious that a mission should be established at Zanzibar. It is his opinion that a discreet man would be tolerated and have the prospect of exerting a good influence upon the Arabs, and of doing much for Africa.

Accounts received concerning the Continental Tribes.

For information respecting the continent we must depend entirely on the natives, and it is often difficult to determine what is, and what is not the truth. Two trading expeditions from Zanzibar have lately been some hundred miles into the interior. With one the sultan sent a man for the express purpose of exploring. I had opportunities of conversation with this individual, and likewise with one belonging to the other company. The result of all my inquiries and cross questions was somewhat as follows.

One expedition which returned eighteen months ago was absent five months and eleven days. Seventy-five days were occupied in reaching the extent of their journey.

The other expedition, by a more direct route, attained nearly the same distance in forty-five days. Eight or ten miles is probably the distance travelled per day; but of this they seemed to have no definite idea. The whole distance reached by them would probably be between 300 and 500 miles. The direction was, I inferred, somewhat to the south of west. Slaves from Zanzibar accompanied them as interpreters. The people on the coast, like the natives of Zanzibar, are called Sowahilies. One day only was occupied in passing through their territory. The Zamzam territory adjoining it occupied five or six days. The next tribe is called Cootoo. Their country is three or four days' travel in extent. Then the Toombahs inhabit an extent of country of six or eight days' travel. Next in order were the Suggarahs four or five days; Wagogo fifteen; Waroris fifteen; and lastly the Manomoisies, whose country extends to a great inland lake. It is as far through the territory of the Manomoisies, as from Zanzibar to their border.

Respecting the religion of these tribes it was stated to be all the same, that is no religion at all. "They know not God. When a man die he finish, same as bullock, know nothing." From all the conversation I inferred that they have an idea of a superior Being, but none of a future existence. Some of the tribes were extremely stupid—"same as bullock."

In all the tribes bigamy was common. No sacredness was attached to the marriage relation. They retain their wives as long as pleased with them, then sell them. In some tribes one man would have from one to twenty wives. The Manomoisies sometimes have as many as eighty. Wives are bought and sold. The price of a wife in each tribe was represented as generally fixed. In one tribe it was five goats, in another from sixteen to twenty; and among the Manomoisies a hundred, and sometimes two hundred bullocks were given. The females do the work; men work till they obtain wherewith to buy a wife, then work no more, only trade and fight.

Slavery is common in all the tribes. They buy their own people. Some Manomoisies own 400 or 500 slaves. The slave does but little work, is an article of property for trade, as the bullock. The price of a slave in most cases was less than that of a wife. Among the Manomoisies, the value of the slave was equal to one or two dollars in Zanzibar. The Manomoisies are the richest and most enterprising tribe in that part of Africa. Their property is mostly in slaves, bullocks, and ivory. A majority of the men were stated to be over six feet high. As some of them were slaves in Zanzibar, I requested my informant to bring me some that I might see for myself. So anxious was he to gratify me that he came several times with some of them when I was absent. As I was about to go on board for the last time, he came again with five individuals of that tribe. They were not slaves but belonged to a party who had come to Zanzibar at the request of the sultan to make some form of a treaty for the safety and success of his subjects when on their trading expeditions. One of them was the heir apparent to the throne, that is he was the most popular man in the nation after the king. The right of succession to the throne depends not on relationship but on the strength and popularity of the aspirant. At first they appeared delighted in giving me information. I began by obtaining some of the most common words of their language, but had scarcely secured the numerals from one to twenty, before they became impatient. I amused them a short time by measuring their height, examining their ornaments, etc., but they soon left me.

They appeared to have more mind than the average of the negroes in Zanzibar. The tallest was almost six feet in height. Many of his countrymen were taller than himself, some even a whole head. The same was represented to be true of the other tribes. Yet as I saw none of such a remarkable stature in Zanzibar, the matter, I conclude, must have been overstated. Four of those I saw would average five feet ten inches. They procure intoxicating drinks by distillation, the use of which is attended by the same unhappy consequences as among more civilized people. Drinking parties are frequent. Such parties are always made on wedding occasions, and constitute the marriage ceremony. I could not learn as any other ceremony is observed. "A man makes his drink, calls together his friends, they make a great noise, act bad, then he take his wife," was their laconic description of a wedding.

Iron ore is represented as being abundant and so pure that it is used without smelting. Some of the ornaments of the individuals who came to see me were of this metal. It appeared as good as any iron I have ever seen. Some days 5,000 or 6,000 people were occupied in procuring it from a single hill. There is also an abundance of gold and silver, which are not valued because they will not make spears. No mountains were seen in the Manomoisies country. There were, however, some in that of the Toombahs and Suggarahs. The expedition passed but one river in a boat, all the streams must have been small.

Such is the substance of what was communicated to me by my Arab and Manomoisie friends. More dependence is to be placed on what was said by the Arabs, from the fact that they were given to understand by Mr. W. that it was very important to state the truth, as I should write what they said in a book. One of them exhibited great anxiety that I should understand the subject correctly and minutely.

Complexion and Languages of the Tribes—Practicability of a Mission—Climate.

A writer in the Edinburgh Review of July 1835 makes quite a mistake when he speaks of the erroneous but commonly received opinion, that the natives of the eastern coast of Africa are all negroes. "The fact is," he continues, "that the black polished skin, depressed features, and woolly head of the true negro are no where seen in thoroughbred perfection on that coast, from a little below Cape Delgado to Cape Guardafui." I merely say I never saw more perfect negro features than in Zanzibar, if we take the blacks of the United States as a standard for comparison. The slaves on that island had all a similar appearance, yet we were told they came from many different tribes in that part of the continent. The Manomoisies are probably the most interesting tribe, yet a number of Manomoisie slaves were pointed out to me in the market, and could not be distinguished by any peculiarity from those of other tribes standing by their side.

The sultan sends every cool season trading expeditions some hundreds of miles into the interior, to which I was told travellers might join themselves for protection. A party left Zanzibar on one of these expeditions just before we arrived. Had we been in season, perhaps the question would have merited consideration whether one of our number should not accompany it, as it would have been attended with next to no expense, except the loss of time.

The language spoken by all these tribes I think must be from the same parent stock, although my informants stated respecting some one or two tribes, "they have no words like the others, or like the Sowahilies." Their statement was, the Zamzams have no words like the Sowahilies. The language of the Cootoos is nearly the same as the Zamzams. The next tribe, the Toombahs, have no words which are found in the Cootoo language. The Suggarahs have very few Toombah words. The Waroris have a peculiar language more guttural than the Arabic, and containing no words common to the language of the other tribes. I intended to see some individuals from all the different tribes from which slaves were found in Zanzibar, and ascertain whether there was a resemblance in language, but could effect my purpose only with the Manomoisies. From them I obtained the numerals from one to twenty and the even tens to one hundred. These bore more resemblance to the numerals of the Sowahilly than the numerals of the English language bear to those of the French or Latin. The Sowahilly is the language of the natives of Zanzibar, and of the inhabitants of the adjacent coast of Africa. It has never been reduced to writing. The same of course is true of languages in the interior. An individual who should become familiar with Sowahilly would doubtless easily learn the languages of the adjacent tribes. For translating the

Scriptures and expressing religious ideas words might be borrowed from the Arabic. Many Arabic words are already introduced. How extensively the Sowahilly language is spoken I could not learn definitely. This language abounds in vowels like the Malay and the languages of the Pacific. With these languages I think it probably has a connection more or less remote.

If any thing is to be attempted for this part of Africa, a suitable man should be located at Zanzibar. He could collect much information on that island, and at the proper season he could join the trading expedition of the sultan, and thus shortly ascertain the practicability of missions on the coast, or in the interior. From what I could learn the tribes I have mentioned present in prospect a more promising field of labor than did the Zulus, when a mission was first proposed among them. Perhaps it might be advisable for a man to come out to devote himself entirely to the Africans on the island and neighboring continent. Two or three individuals would find a field interesting and sufficiently extensive. To reduce the language to writing, translate the Scriptures, write books for elementary education, organize and instruct schools among the free blacks on the island, would constitute a work upon which, from present appearances, they might enter and labor to their heart's content without any to molest.

Should it be found impracticable to go into the interior, or even to reside on the continent, Zanzibar itself might occupy the time of one or two men. The support of missionaries would probably be attended with comparatively little expense.

I think the climate would form no important objection. Though it has been very fatal to Frenchmen, Englishmen and Americans have there enjoyed good health. Of course greater care would be necessary than in New England. I should have no particular fear respecting the climate of Zanzibar over other tropical climates, as that of Ceylon or Singapore.

Character of the Sultan—Extent of his Dominions.

The island of Zanzibar and the adjacent African coast are under the government of the sultan of Muscat. As some portions of his dominions seem likely to furnish favorable entrance to the eastern part of the African continent, the following statements, in addition to those given on page 60, are here inserted from Mr. Roberts' account of his embassy, mentioned on page 118.

The sultan is of a mild and peaceable demeanor, and of unquestionable bravery. He is a strict lover of justice, possessing a humane disposition, and greatly beloved by his subjects. He possesses just and liberal views in regard to commerce, not only throwing no obstacles in the way to impede its advancement, but encouraging foreigners as well as his own subjects.

The sultan is a powerful prince, possessing a more efficient naval force than all the native princes combined, from the Cape of Good Hope to Japan. His resources are more than adequate to his wants: they are derived from commerce, he owning himself a great number of merchant vessels; from duties on foreign merchandize, and from tribute money and presents received from various princes, all of which produce a large sum. A small tithe also is taken on wheat and dates, but more on houses and lands.

His possessions in Africa stretch from Cape Delgado, (latitude 10° south) to Cape Guardafui, (latitude 12° north;) and from cape Aden in Arabia to Rusel Haud; and thence they extend along the northern coast of Arabia, (or the coast of Aman) to the entrance of the Persian Gulf. He claims also the sea coast and islands within the Persian Gulf, including the Bahrein islands and the pearl fishery contiguous to them, with the northern part of the gulf as low down as Scindy. It is true that only a small portion of this immense territory is garrisoned by his troops; but all is tributary to him.

His vessels trade not only with the countries named, but also with Guzzerat, Surat, Demaun, Bombay, Bay of Bengal, Ceylon, Sumatra, Java, the Mauritius, Comoro islands, Madagascar, and the Portuguese possessions in East Africa. The number of vessels employed on these voyages I was unable to ascertain with any degree of exactness; but no number named was less than two thousand. Of these a very large portion are small craft, having but few ships and brigs. The naval force of the sultan is very respectable in point of numbers, and they are daily becoming better *ship* sailors. The officers practise the lunar observations and possess excellent chronometers. His force gives him entire control over all the ports in East Africa, the Red Sea, the coast of Abyssinia, and the Persian Gulf.

Southern Africa.

LETTERS FROM DOCT. ADAMS AND MR. LINDLEY.

WRITING from Port Natal, on the 12th of October, Doct. Adams gives the following account of—

Important Changes among the Zulus—Openings for Missionaries.

We arrived here in safety on the 12th of June last, and have since been permitted to prosecute our missionary work without any serious hindrance arising from the unsettled state of the country. The measles, however, which have prevailed with considerable severity and fatality, both among the emigrants and natives, prevented our commencing the school until quite recently. We have now several of our former pupils and others, and the school is daily increasing in numbers and interest. The congregations upon the Sabbath are about as large as they were previous to our leaving.

An important revolution has recently taken place in the Zulu country. A brother of Dingaan, the only surviving one, named Umpandi, revolted about a month ago and crossed to the west side of the Tugela river, near which he resided. He has heretofore been nominally an induna of high rank, but has always lived very retired, never interfering with the affairs of the nation, and seldom going away from his place. From some late movements of Dingaan this man suspected that he had designs upon his life, and resolved to leave the country, with the few people under his authority, and place himself under the protection of the Boers. As soon, however, as his intentions were known, and he began to move, he was followed and joined by one induna after another, with their people, until he found himself at the head of half of the Zulu forces. He has recently been made king, with a great deal of ceremony, at the grave of Chaka,' near which he now resides. It is eight or ten miles west of the Tugela, and about the same distance from the sea. The people are still coming over to him, and the time is probably not very distant when he will be king of the whole nation. Dingaan, at the time of his brother's defection, was engaged in war with Sopuza, a king of considerable power living near the northwest limits of his country, by whom we hear he was beaten with severe loss. He has since sent a commando to take the cattle brought away by Umpandi, but did not succeed. From all accounts it would seem that he has now but the remnant of an army, and that his reign, which has been emphatically a reign of terror, is drawing near its close. The Lord's hand is certainly in this event, and we regard it as auspicious in its bearing upon our missionary prospects. Thus far it has not been attended with much bloodshed. Umpandi appears to be a man of a mild and pacific disposition, and very desirous of living in friendship with white men. He has sent me a request to make him a visit, and expressed a desire to have a missionary come. He has now no fear of Dingaan, and expects soon to recross the Tugela river, as the Dutch will not consent to have him live on this side of it.

The native population of this part of the country has considerably increased since my visit in March last. There are now settlements all along the coast, from this to the Umzimkulu river. It is the intention of the Boers to make ample appropriation of land for the natives, and probably most of them will remain where they now are. It seems to me very important that they should have missionaries immediately. It seems also very desirable that Umpandi should have a missionary, as he requests, as soon as possible. How much might be done by the blessing of God by exerting a good influence upon him in the commencement of his reign. The stations Ginani and Hlangezua, for aught I know of, might be resumed now, if there were men to occupy them. There are thousands of people residing upon the Tugela, from sixty to a hundred miles from the sea, under the protection of the Dutch, who are ready and would gladly receive missionaries. The door is open to the Amasuazi (Sopuza's people,) the Amahluenga, and the other numerous and populous tribes to the northward. We hope to have the pleasure of welcoming a reinforcement before the year closes. It seems important that the Committee should operate vigorously in this field, if it is to be occupied by the American Board.

Mr. Lindley, writing from Port Elizabeth, where his family had been detained by ill health, as mentioned at page 58, makes the following—

Remarks relating to the Prospects of the Mission.

Since I last wrote you two rather important changes have taken place in the affairs of Natal. Doct. Adams informs me in a letter not long since received, that about half of the Zulu nation have revolted from Dingaan. The consequence of this to Dingaan is not merely the loss of half of his strength, but the arraying of half his power against himself; and this, with the Boers to back the revolters, is equivalent to his destruction. Doct. Adams has no doubt as to the extent of this revolt, and there can be no doubt as to its final influence on the glory, and perhaps also the life of Dingaan. Although Doct. A. is silent on the subject, I will venture to say that we now have access to half of the Zulu nation. In this view we may say that our prospects are brightening. I hear that Umpandi is endeavoring to establish himself in the confidence of the Boers; and if he succeeds, the people still adhering to Dingaan must see that destruction awaits them, and will therefore soon attach themselves to the strongest party. All Umpandi's interests depend on his keeping in favor with white men, and he will rejoice, though for a perfectly selfish reason, to have missionaries among his people.

Another important event is about to take place; but what will be its influence on our proceedings, time will show. A brig sailed on the 11th instant from Table Bay to Natal, to bring away the 72d regiment of soldiers sent there a year ago by the governor of the colony. The emigrants are to be left entirely to themselves to do what they please with themselves and with others.

Emigration from the colony is still going on, and the spirit of it will probably be much strengthened, when it shall become generally known that Dingaan's power is broken, and that the British government refuse to exercise any control over the country occupied by the emigrants. But I will check my thoughts on this subject, as my present purpose is nothing more than to inform you that when this wind shall permit, I shall sail with my family for Natal, to join Doct. and Mrs. Adams, in an open field, where there is work of one kind and another for a hundred hearts and twice the number of hands. We shall have to contend with a thousand opposing influences, which were not to be met when the field was first occupied. We need wisdom and a right spirit, and help from earth and heaven. I need say nothing to convince you that a little labor expended on our field would only be lost.

Ceylon.

SUMMARY VIEW OF THE OPERATIONS OF THE MISSION PRESS.

WRITING under date of August, 1839, Mr. Minor, superintendent of the mission press at Manepy, gives the following view of the printing executed in the office during the first half of the last year.

	Pp.	*Size.*	*Copies.*	*Whole no. p.*
Oriental Tem. Advocate,	16	4to.	1,000	16,000
Report Jaffna Bible Soc.	24	8vo.	300	7,200
" Book Soc.	8	"	200	1,600
List of Church Members,	24	"	1,000	24,000
Catechism, 2 forms,	24	12mo.	3,000	72,000
Appendix to Almanac,	28	"	3,000	84,000
Friendly Epistle, (to Catholics,)	16	"	20,000	320,000
Spiritual Milk,	8	"	20,000	160,000
Scripture History, with Questions,	324	18m.	30,000	9,720,000
Deuteronomy,	230	"	10,000	2,300,000
First Book for Spelling and Reading,	60	24m.	10,000	600,000
Notices,			1,000	
Permit Blanks,			1,000	
	762		100,500	13,304,800

The amount of paper used was 836 reams. Of the pages printed 16,000 were quarto, 32,000 8vo., 636,000 12mo., 12,020,000 18mo., and 600,000 24mo. Of these 10,356,000 were printed for the Jaffna Tract Society; 2,307,200 for the Jaffna Bible Society; 601,600 for the Jaffna Book Society; 16,000 for the Jaffna Temperance Society; and 24,000 immediately for the mission.

With reference to the general operations of the press Mr. Minor remarks—

The schedule given above furnishes a view of the work done at Manepy for the six months ending June 30th, 1839. The presses have been worked to some extent in the evening, by employing two sets of pressmen. The advantage of this arrangement is, that without greatly increasing the expense, the operations of the establishment may be virtually enlarged, and nearly double the amount of work done in the printing department. If it should be deemed expedient to make this arrangement permanent, or to make a corresponding enlargement by adding to the number of our presses, we may work up (without any serious drawbacks) about 2,000 reams of paper yearly.

This will make a heavy demand upon the binding department, and will call for an addition to the number of persons now employed. I think we shall find it

necessary to increase the number to 100. This would be done without delay, if we had room to place them. Our present rooms are filled by those we now have, and by paper and printed sheets, so that no enlargement can be made till a depository is built. We have between forty and fifty thousand volumes ready for binding, and the demand for them is very great.

The conviction is constantly deepening in my mind, that the field for the operations of the christian press in this land is one of unlimited extent, and that the utmost exertion of christian liberality will be called for to sustain this and other branches of benevolent effort.

LETTER FROM MR. APTHORP, DATED AT VARANY, JULY 15TH, 1839.

Origin of the Girls' Boarding School at Varany.

The remark incidentally made below, relating to the effects of reducing the allowance to the mission, which are still felt, is especially worthy of notice at this time, when, unless there shall soon be a very considerable increase of the donations to the treasury of the Board, there must be, so far as can be foreseen, a much more disastrous retrenchment of the expenditures at the missions.

Since my last, in consequence of the removal of the restrictions on the funds of our mission, I have been enabled to resume eight of our schools. It were desirable to open two or three more, if suitable teachers could be obtained. I find, however, that the confidence of the people in our stability is slow to return, especially where it has never been fully established. The English school has not yet recovered from the loss it suffered, first, in a frequent change of teachers; and then, in its suspension. The desire for English, so strong at the stations near Jaffna, is feebler here. I trust, however, that ere long the people of Varany will learn to prize an English education.

The girls who come daily to the station to learn Tamul are increasing in knowledge; twelve of them read well, and a number more read imperfectly. Nearly all who came at the beginning of the school are still with us, although the service of some would be quite valuable at home. There are now thirty in the school, some of them from families who formerly refused to send. Only a small part of the girls in the parish can come to this school, as parents do not like to send their daughters far from home. My attempts to collect girls in the village schools have entirely failed.

As early as 1834, while at Panditeripo, I took two girls into my family, and after coming here received a few others from different places, so that on the first of January, 1839, there were ten with me, and at private expense. At that time the mission voted to establish a boarding-school of twenty girls at Varany. As the girls from this and the adjacent parishes would not go to Oodooville, it seemed very desirable to give some of them a good education on the spot.

Although the school was opened with reference to Varany, Chavagachery, and the adjacent parishes, as a sufficient number of girls could not be obtained in these places at present, it has seemed expedient to receive some from the other parishes where education is better appreciated. By having a flourishing school here, one after another will be induced to come. Meanwhile a better beginning can be made with children from a distance, than with those whose parents think they do us a favor by sending their children. They run home whenever they wish; and the parents do not like to send them back against their will, especially as a large part of their relatives are opposed to their coming.

Notices of the Pupils admitted to the School.

The notices of the pupils which follow will give the reader some incidental information respecting the domestic condition of the people in Jaffna, and the wants of the pupils which are brought into the schools, as well as respecting the perplexities which the missionaries meet with in gathering and watching over those whom they are endeavoring to train for usefulness.

I annex a notice of the first girls who came to live with us, after our coming to Varany in January, 1835. We were unable to obtain any till March 1837, when two girls, grand-daughters of one of our schoolmasters, were brought to us. Though of a good family, they were very poor, one fatherless and the other an orphan. Soon, however, one of them ran off; and after being brought back and remaining a short time, her mother took her home. She, however, returned here once or twice, but finally left us. The other soon after left us, after several times being away, to live with a relation.

Harriet Abbott came July, 1837. She is a neice of another of my schoolmasters, poor, and of an ordinary family. She has, however, remained with us and I trust will do well.

In August, 1837, two other girls, daughters of a woman with her second husband, were brought. They were very poor and not of good family. As they would run home whenever they wished, and were permitted to remain there a long time, and were of little promise, we suffered them to stay.

In August, 1837, H. Abbott's elder sister was rather urged upon us. We at first objected, on account of her age, (eleven,) but after receiving her, finding she was espoused to a heathen, and of an unpleasant disposition, we dismissed her.

S. Wisner and H. Paul came from Cutchai, a parish southeast of Varany, January, 1838. They are feeble children, of rather a respectable family, though without much property. They have been away a great deal and we thought we had lost them, which we regretted, as they are quite interesting children. The father, however, lately brought them back, on the condition of my also boarding and educating his son, in expectation of his going to Batticotta. They understood very little of divine things.

M. H. Green was received in April 1838, a very amiable, interesting child; now an orphan. Though without property, her family is pretty good, and her elder brother, who went to the printing office at Manepy, has been admitted to the church. She belongs near us, and can read well, though she knew not a letter when she came; is attentive to divine things, of tender feelings, and possibly a Christian.

Augusta Kehoe came from Point Pedro, August, 1838. She is much improved, can read a little, and is rather a pleasant child. In her father we see the natural effects of drunkenness. Though almost all of this people love their children, and are unwilling to be long without seeing them, he has never been here; and the only time she went home, he beat her, asking her why she came. She says she has no friend on earth, and wishes to be a friend of God. She has been careless, but seems a little serious.

After this several were received from Oodooville and Panditeripo. One came in March, 1839, from Atchavaly, half way to Tillipally, grand daughter of one of our assistants there, a man of some property and influence. Though ten years old, she knew not a letter, but now learns well and is a very pleasant child, and says she wants to leave Satan and come to Christ, and seems serious.

No more have been received from this neighborhood, except two daughters of Tamban, one of our catechists. The two girls we brought from Panditeripo (E. Brend, aged fifteen, and A. Coleman, fourteen,) united with the church July, 1836; maintain a good christian character, and are of much use in the school.

We have now seventeen girls. They have a house of one room, built of unburnt bricks, twenty-four by sixteen feet, with a verandah on three sides, in which they sleep, eat, etc., and a kitchen, with some small old houses, six and nine feet square, for private prayers. At present they study in one verandah, and in the girls' schools, but need a separate teacher, and will soon need another building. A female church member, Betsey P. Davies, lives with them to watch over them, attend to their sewing, etc. And another, M. Safford, aids them in cooking, etc. They learn reading, history, writing, scripture history and catechism, a little geography, natural history, and arithmetic in Tamul. They also study English, which is beginning to be considered by our young men quite an accomplishment. The feelings of the larger girls, not church members, on the subject of religion, have been tender, and one or two of them are now quite thoughtful. It is perhaps proper to remark that, in view of our want of funds, this school is still supported at my private expense.

I have nothing of special interest to communicate respecting the progress of the gospel among the people. They hear our advice kindly, but are so reckless of any religious obligation, that it is difficult to awaken serious convictions in their minds.

Tracts and Scriptures have been distributed as usual. They are also read a good deal by our school children. It is gratifying to see the increasing demand for the Almanac, and that, though the people care so little for reading in general, they prize one book so highly. The schoolmasters recite weekly in the lessons on Scripture history, with which they seem interested. One of them wishes to be admitted to the church; but I see in him little evidence of piety. We have about 175 children and thirty adults attending meeting on the Sabbath. I have paid more attention than formerly to the improvement of my native assistants, and

have been on the whole gratified with their deportment.

P. S. Since the above was written three girls have been received.

As some of the girls in Mr. Apthorp's school are supported by benefactors in this country, from whom they have received names, a list of the whole school is given below.

Eliza Brend,	Charlotte Armstrong,
Amelia Coleman,	Frances Burchard,
Harriet Abbott,	Mary E. Tamban,
Sarah Wisner,	Harriet Tamban,
Hannah Paul,	Margaret Carswell,
Mary H. Green,	Lucinia Hopkins,
Anna Rice,	Marietta Cotton Jaquith,
Jane Wilson,	Isabella B. Kittle,
Lucy Fuller,	Mary Seymour,
Augusta Kehoe,	Mary Wier.

Nestorians in Persia.

LETTER FROM DOCT. GRANT, DATED OCT. 2D, 1839.

THE tour of Doct. Grant and Mr. Homes in Mesopotamia was mentioned at page 74. Recently the following brief account of their travels and the results of their observation has been forwarded by Doct. Grant. In the volume of this work for 1839, at page 289, some historical notices of the Nestorians were given, accompanied by a map of the countries to which their missions formerly extended. The letter of Doct. Grant was written at Mosul, on the river Tigris.

Journey from Salmas to Constantinople.

It is now six months since I left Ooroomiah. What have I done in that time, which will tell for the cause of Christ? I fear very little; but I feel a consciousness that it has not been for want of an effort or disposition to serve my precious Savior, I can appeal to him, that I set out with a willingness to toil, and suffer, and even to lay down my life in his cause. I was most anxious even to enter at once into what we have long contemplated as the most difficult and perilous part of our missionary field; but, at the same time, the most important and promising part of it. It was this consideration alone which prompted my desire to enter at once into the almost inaccessible mountains, inhabited by the independent tribes of Nestorian Christians. You are aware that these mountain tribes comprise the great mass of all the Nestorians, and so conscious must you be of the importance of extending our influence over them as speedily as possible, that I need not say a word on this point, though I might add argument upon argument of convincing proof.

I set out on the first of April for Erzroom, where I had proposed to my expected associate to meet me. On arriving at Salmas, I received a letter from him apprizing me that the brethren at Constantinople had decided against his entering upon the tour, under the apprehension that my late afflictions would put it out of my power to fulfil the plans of the Board, in the formation of a permanent station. I looked upon this as another among the many indications of Providence which had come before us, in favor of my plan of entering the mountains from the Persian frontier. I wrote to our mission for advice, repeating my conviction of the importance of the measure I had before urged upon them, of entering the mountains before proceeding to Mesopotamia. The political state of the latter was urged as one consideration in favor of this course. My letter was also accompanied by the assurance of the governor of Salmas, that he would do every thing to secure the success of the enterprise, and that he did not doubt but the facilities he could furnish would enable me to go and return in safety. But still there was not a majority in the mission in favor of my entering the mountains, and I was advised to proceed to join Mr. Homes, and enter upon the proposed tour in Mesopotamia.

I accordingly proceeded with as much expedition as possible to Constantinople. An unusual quantity of snow had fallen late in the season, and my journey proved one of extreme difficulty and of no little peril. For more than two hundred miles I found the snow from two to three or four feet in depth, although it was the middle of April when I crossed this elevated portion of Armenia. On the great plain at the foot of Mount Ararat we encountered one of the most severe storms of snow I had ever experienced, and came near perishing in the mountains beyond, where the storm met us with increased fury. For more than twenty miles of this dreary road there was not a single human habitation. Our guide, about midway, became so much blinded by the snow that he could not keep the road, and I was obliged to take his place, and trust to the recollection of my former journey, four years before, and the occasional traces of the path which was here and there swept bare by the driving wind. As we began to descend the mountains on the opposite side, where the wind had not done us this important service, I was obliged to walk several

miles tracing the narrow path in the deep snow with my feet. I could only determine when I was out of the old beaten path, which lay beneath the new fallen snow, by the depth to which I sunk in the frosty element. Our horses also became almost buried in the snow the moment they stepped out of the road. While crossing the plain near the head waters of the Euphrates, where Xenophon and the ten thousand suffered so much in their memorable retreat. My Nestorian attendant and a pilgrim who had joined us became nearly blind from the continued intense glare of the snow. This and a severe storm detained us two days at Moolahsooleiman, where we were most hospitably entertained in a stable, with forty or fifty head of horned cattle, horses, donkeys, and fowls, while the sheep occupied another apartment in the same house. Our next stage was over the mountain-pass of Dahar, the most difficult between Constantinople and Persia. The recollection of what Messrs. Smith and Dwight experienced in their passage over this mountain, together with the fact that three natives had perished in the snow not long before, prepared me to expect a toilsome and difficult ride. But delay was not likely to make any improvement for many days to come; and moreover a storm of rain had set in on the plain, which would soon quite obstruct the road as the horse would sink to his middle at every step. As we began to ascend the mountain we found the rain changed to snow and accompanied by a strong wind, which soon increased to a gale. When about two thirds of the way up the mountain, the guide, who professes to be well acquainted with the road, led us into such deep snows that our hardy horses were unable to proceed, and it became evident that we had wandered from the path. After much difficulty we succeeded in finding it; but it was soon lost again, and the guide after a fruitless search, declared it impossible to proceed. To think of turning back was nearly as hopeless, as the snow had filled our tracks almost as soon as they were made, and as the wind would then be in our faces, it appeared doubtful how we should get along. Under these circumstances, I felt that our hope was alone in God, but with his assurance that he would direct the path of those who acknowledge him in all their ways, I felt that he would order all for the best, though in what manner or to what end, I could not foresee. Just then, as unexpected as if an angel had descended from heaven, four hardy mountaineers came tramping over the snow from the opposite side of the mountain. With much difficulty we prevailed upon one of them to act as our guide; and by breaking down the high drifts of snow with our feet, and leading our horses where we could not ride, we at length succeeded in passing the mountains. There had been no horse across since the heavy storm a week before, and the old path could only be found, in many places, by striking a heavy cudgel deep into the snow; and our guide was seldom mistaken of the road when he found his long staff strike on a hard foundation without sinking its length in the snow.

The next day we found ourselves in the valley of the Aras, where a warm sun and heavy continued rains, had swelled every rill to a fearful torrent, and we had as imminent danger in crossing the streams which lay in our way, as we had before experienced from mountain storms. In one of these mountain torrents my horse was carried away, but finally succeeded in reaching the shore, when I had to ride several miles with my boots full of water as cold as the melting snow. On reaching the west branch of the Euphrates, I found the bridge had fallen in the night, and we only succeeded in crossing after the villagers had waded about in the cold water up to their waist for nearly an hour. At first they pronounced the ford impracticable, but finally succeeded in getting us across, where the water came quite up on our saddles. Several other bridges were carried away, and in one instance I took a circuitous route, and crossed the stream in its separate branches, near its source.

On arriving at Constantinople I found that Mr. Homes could not then be spared from that station, and with the concurrence of the brethren, I resolved to proceed alone into Mesopotamia, it being understood that I should remain in or near Diarbekir until Mr. Homes should join me. I accordingly made what haste I could to that field. From Trebizond, I rode in less than three days to Erzroom, a distance by the winter route of at least 220 miles, and over a very mountainous road. On my road to Diarbekir, where I arrived on the 30th of May, I found great difficulty in crossing some of the lofty mountains, owing to the great quantity of snow which remained upon their summits at that late season, while immense avalanches had formed bridges of snow and ice over some of the foaming torrents which dashed through the narrow ravines.

Stay at Diarbekir and Mardin.

Diarbekir and Mardin are on the river Tigris, in latitude about 36° or 37° north, and about 40° east longitude.

At Diarbekir, I found the public mind in that state of suspense and expectation which could be compared to nothing but the calm which precedes an overwhelming storm, and soon it came with terror and devastation in its course. The signal defeat and almost entire dispersion of the Turkish army was first publicly announced in that city by hundreds of soldiers fleeing from the battle-field, who had been stripped of their apparel and all that they had by the Koords, who had taken possession of the roads. From that time the reign of violence and anarchy commenced, and robberies and murders were the order of the day. Scarcely a man dared leave the walls of the city, without a large party to accompany him. Each man robbed the man he met, and the arm of the strongest was the only law. The governor, it is true, made an attempt to preserve the peace, and had the heads of five Koords and about forty ears hung up in the bazaars, to deter others from committing violence upon the persons and property of the citizens. But these same bazaars, two days after, were the theatre of most open and daring robberies. The defeat of the army having been ascribed by the mass of the people to the European uniform and tactics or the nezam, great opposition was raised against it and against all Europeans, as the reputed cause of it. This spirit, under the influence of Moslem bigotry, and a jealousy lest, in the weak state of the country, Christianity would rise upon the ruins of Islamism, was carried to such an extent, that we not only heard ourselves cursed in the streets as infidel dogs, but, as it is said, there was a determination expressed to kill all the Europeans in the place. What this threat might have resulted in, had we remained in the city, it is impossible to say; but I now learn that some Mussulmans came to our house after we left it with evil intentions concerning us.

Having been joined by Mr. Homes, we proceeded to Mardin, on the 10th of July, accompanied by an escort of thirty horse, half of which were furnished by the governor and half were returning to Mardin. We had two objects in proceeding thus far during the disturbed state of the country—to avoid the hot and unhealthy climate of Diarbekir, where the temperature was then at 98° in the shade, and daily increasing; and to extend our inquiries among the Syrian Christians. We had been but a few days at Mardin, when our lives were openly threatened, and the governor, who declared himself without authority, advised us to remain in our house for some days, and also offered us a guard for defence. We did not think it best to manifest any particular apprehensions, and declined the guard, only keeping quiet in our intercourse with the people. After a while this spirit of hatred to us as Christians seemed to die away, and we appeared to have the confidence and friendship of most or all of the chief men of the place, among whom were the governor, the mufti, and the cady, whom we visited on friendly terms. But at length a catastrophe arrived in which we should in all probability have fallen the victims of a bigoted and infuriated populace had not that kind hand, which has carried us safely through so many dangers, interposed to save us. But you are already informed of the more important particulars of our most providential preservation, when our lives were eagerly sought by demon-like men, whose hands were then reeking in the blood of their late governor and several other chief men of the city.

Why they were so anxious to add us to the number of their hapless victims, it is difficult to say; unless that they thought they were doing God service by killing those who were likely to aid in building up Christianity among them. They had just before, (after murdering an influential native Christian in his bed,) openly avowed that it was an act of religious charity, for which God, would reward them, to put Christians to death!

Writing from Mardin, September 14th, Doct. Grant mentions the following additional particulars relative to his exposures in that city.

I was forty days in Diarbekir, and we have been here more than two months, not knowing the things that might befall us. But the Lord has mercifully watched over and preserved us, though we have been in much peril, especially the last week. On the sixth the citizens of Mardin rose and killed their late governor and five other principal men, and sought to add us to the number of the slain. But we were most providentially out of town, and took refuge in the Syrian convent, about four miles from the city. Thither a large body of men started, in pursuit of us, but the Lord wonderfully

restrained them, and they turned back. We staid there a week, and have now made our arrangements to leave here immediately.

Remarks on the Extension of the Mission to the Nestorians.

Such is a very faint sketch of the difficulties, and dangers, which have beset my path since entering upon this enterprise. We have, moreover, after long and patient inquiry, found that there are no Nestorians remaining on the western side of the Koordish mountains, all who formerly resided this side the mountains having become papists, or removed to other parts. As I have already written on this subject, I need scarcely add that, with regard to the Chaldean Catholics, I see no propriety in calling them Nestorians, though the latter might well be called Chaldeans, as this is their proper national designation. In view of all these considerations, which left so little hope of doing good, while so much peril was involved, my associate resolved to leave this field, and return to his station at Constantinople. In this he was supported by the advice of brethren at both Constantinople and Smyrna; and in our peculiar circumstances, I could not withhold my approbation; and with a full view of the trials which might lie before me in my solitary journey onward, I yielded a cordial and cheerful acquiescence to his leaving me.

I left Mardin on the evening of the 15th ult., and arrived in Mosul on the morning of the 20th. The distance is something less than two hundred miles, something more than seventy of it, across an uninhabited desert, over which we took a supply of water in leathern bottles. The journey was enlivened by fine exhibitions of pastoral life, among the Arabs, in whose black tents we found a hospitable reception, fleet herds of antelopes scouring the boundless plain, and a slight altercation with Koordish banditti, who lay in ambush to intercept our way. On the whole our journey was delightful, and I felt the exhilaration of returning strength, after the recent severe illness I had experienced at Mardin. Here I find the country more quiet than I had expected, owing to the rigorous government of the pasha, and the roads are reputed to be safe with ordinary caution, though last spring there was open rebellion in the city which resulted in the public execution of about one hundred of the citizens. There are also rumors that the king of Persia is intending to make an attack upon Bagdad, and if successful there, to proceed against this place and Amadieh. It is not yet known here either, whether the truce with Mohamed Ali, will result in a settled peace. All these things make me anxious to improve the present time to the best advantage, and I have therefore made my preparations to set out immediately on a visit to Amadieh, taking Elkoosh and other Chaldean villages in my route. The district of Amadieh lies within the mountains and has something of a Nestorian population, but I know not how large. I am not without hope that the Nestorians of that district will form an important link of connection between this place and the independent tribes beyond; and if I find the latter more accessible from this side than from the Persian frontier, I shall not hesitate to recommend the occupancy of Mosul as a missionary station, having an ultimate reference to the Nestorian Christians, while at the same time a happy influence might be exerted on this more unpromising soil. It may be, too, that Amadieh itself may be occupied ere long, but of that I cannot speak confidently till I visit the Nestorians there. If Amadieh were to be soon occupied, the missionaries who may be sent there should spend a year or more here in preparation for their work; and should the Turkish government appear too inefficient at Amadieh to render it prudent for a mission family to reside there, the Nestorians of that district might still be brought under the influence of a station here, as there is little doubt but itinerary tours might be occasionally made in that region from Mosul. But facts can alone be obtained on the ground, to satisfy us on those points. I regret not having yet heard from you in answer to my communication of last February, asking your sanction to my making a visit to the independent mountain tribes. I am anxious to do all in my power to open the way into that interesting region, while I feel very reluctant to enter upon such an important and arduous enterprise, without the approbation of the Prudential Committee, still there may be such a favorable door open from Amadieh, which is only twelve hours distant from the nearest tribe, that I shall feel called upon by a voice which I dare not disobey, to enter at once upon that field. If not, I shall defer the attempt till spring, or till I have permission from the Committee. I shall endeavor to use all due prudence and caution in my proposed journey to Ama-

dieh, and seek direction from on high upon the question of penetrating further into that mountainous and difficult region. You will have seen that my experience during the past half year evinces that danger is not always to be avoided by that prudence which refuses to occupy a post of great importance because it is a difficult and hazardous one. Such are not the measures which have secured the renowned victories of earthly monarchs, nor will they do any better when used by the soldiers of the King of kings. I feel most deeply the importance of preserving life, as a means of carrying forward the great work for which Christ died; and with all the attachments I have to life and the claims of my dear motherless children, I should be the last to throw away life in any daring adventure; but I as fully believe that we should stand ready to go any where, not counting our lives dear, for the cause of our precious Savior; that we should hear the injunction of the great Apostle of missions to endure hardness as a good soldier of Jesus Christ, to live and die for him.

October 3. I expect to leave here tomorrow, visit some of the Chaldean villages in this vicinity, spend the Sabbath at Elkoosh, and proceed thence via Akra to Amadieh. I have the approbation and protection of the pasha of this place, and as he has the supreme authority at Amadieh I hope to visit there in safety, and trust the results of my visit may be for the glory of God in the promotion of Christ's cause. My future prospects of usefulness in the missionary work appears to be intimately connected with the enterprise in which I am now engaged, and particularly with the mountain Nestorians.

In an earlier letter written at Diarbekir, June 24th, Doct. Grant states that there are not more than a hundred families of Chaldeans in that city, not a larger number at Mardin, or at any place before reaching Mosul. Of the Chaldean bishop of Diarbekir he remarks—

The present patriarch of the Chaldeans spent fourteen years at Rome, and is a bigotted supporter of the pope. He is the same with the bishop who visited Ooroomiah, an account of whose proselyting efforts among the Nestorians was given by Mr. Perkins, and published in the Missionary Herald. From him I fear evangelical efforts will meet with little toleration.

The Jacobite Syrians are most numerous in this part of Mesopotamia. From the fact that the ancient Syrian language is used in common by them and the Nestorians, we hoped that there might be so much similarity between the two sects, that a station among the former would come within the spirit of your instructions. But none of the Jacobites of this city, Mardin, or Mosul, speak the language of the Nestorians, Arabic being their common medium of communication; and they appear to be as much attached to image worship, auricular confession, and other corrupt practices, which form a broad line of distinction between the Nestorians and other oriental churches, as the Armenians, or the Roman Catholics. Their general ignorance of the ancient Syrian is also such as to nearly destroy this only seeming bond of union between them and the Nestorians, besides the fact of its being written by them in a different character. Of six priests and forty deacons in this city, only five or six understand their ancient language. There is a considerable Syrian population east of Mardin, among the mountains, who speak a dialect of modern Syrian, though very different from the language of the Nestorians; but they are difficult of access, and could best be reached from Mardin. Upon the whole the Jacobite Syrians are probably the most promising class.

EXTRACT FROM A LETTER OF MR. PERKINS, DATED AT TABREEZ, AUG. 16TH, 1839.

AFTER mentioning that the Lord had been visiting his family with affliction, in the removal of his youngest son, who died the 23d of July; and that himself and Mrs. Perkins had come to Tabreez for relaxation and change of scene, Mr. Perkins proceeds to remark concerning the interests of the mission at Ooroomiah and Tabreez. The disturbances alluded to were occasioned by a quarrel which occurred some time previous between an Armenian and a Mohammedan, in which multitudes of the citizens soon became interested.

Our village schools are together during the whole season and are flourishing. The general interests of our mission are prospered as usual.

The emeer nezam, governor of Adjerbijan, returned to this city from a summer excursion, a few days since, and his arrival seemed at once to quell the refractory movements of the mob, respecting which Mr. Merrick wrote you by the last courier. These riots, you are aware, had no relation to Europeans.

Soon after the emeer's arrival he sent to Mr. M. and myself, inviting us to visit him, which we have done. He received and treated us with parental kindness. He inquired with particular interest about our work and welfare, expressed himself as exceedingly displeased with Nagir Ali Khan for the annoyance which he had offered us, in our commencement of a summer retreat at Gavalan, and directed his secretary to report the affair to the prince of this province, who is expected soon to arrive here from Teheran. This affair had reached the emeer sometime before, through the Russian consul general, and he had put matters in train to have justice done.

Erzeroom.

LETTER FROM MR. JACKSON, DATED SEPT. 18TH, 1839.

In the number of this work for February, page 54, it was mentioned that Mr. Jackson was making arrangements to remove from Trebizond to Erzeroom. Some account of the place, its population, and importance, was also given. Having removed and located his family, Mr. Jackson now writes—

Commencement of a New Station.

The commencement of a new station in this city, which we have for some time contemplated, has at length been effected. I informed you in a former letter, that through the kindness of the English consul here, a house was obtained for us, after my return from the visit which I made here last spring. After waiting for the heat of summer to abate, I left Trebizond, with my family, the second instant, and arrived here the eleventh. The journey was rather a serious undertaking for Mrs. Jackson and our two children, as they had suffered considerably from illness during the summer; but through the great mercy of our Heavenly Father, we accomplished our journey much more easily than we had feared. With the exception of one day, we had fair weather, and the road is never better than at this season. Our route was more than thirty miles shorter than the one usually taken in winter. It passed over two mountains of considerable height, on one of which, and near our road, we saw masses of snow, that, for aught I know, have been lying there a century. With the exception of one rainy night, we lodged in a tent, with our muleteers and attendants sleeping around us in the open air—a practice to which they are quite accustomed in summer. In one place where we spent a night—a place far from any inhabitants, except some shepherd Kurds, whose black tents we could see here and there among the hills—we had some fears of Kurdish depredations,—not from the shepherds just mentioned, but those who wander about the wilderness to plunder the unprotected or the unwary. We had our men, horses, and baggage brought close around our tent, and watch was kept during the night. But the night passed silent and safe. After passing our second mountain, we came upon the plain of Erzeroom, and crossed the Blackwater river, the northern branch of the Euphrates. After toiling one day more in the heat and dust, we reached our own house, in this city.

We were very cordially welcomed by Mr. B., the English consul, and other English gentlemen residing here. We find the house that has been procured for us, as good as most houses in the city, yet wanting considerable repairs to make it at all comfortable; especially as half of it remains unfinished.

It is our earnest prayer that our entering in among this people may not be in vain, but that it may prove an event for which hundreds, nay thousands, may have reason to rejoice and praise God in eternity. We do not indeed feel adequate to work, of ourselves, results worthy of any especial remembrance in future generations, much less in heaven; but we can do all things through Christ strengthening us. Worms, as we are, Christ can, if he sees fit, use us in overthrowing these mountains of superstition and sin, that are quite as lofty and quite as firm as are any of that vast pile of mountains that almost cover this land. Feeble as is the light that shines in our own souls, he can make us a light whose beams shall reach far and penetrate deep. But nothing but the almighty power of God can do this; for I never before felt more than I now do that I am in a land of darkness. Yes we are truly in the midst of a spiritual midnight darkness—so thick as to be felt, extending fearfully far on every side of us and enveloping an immense portion of our fellow men. We surely need your prayers and those of our christian friends at home, that, after all the sacrifice and toil incident to our coming here, we may not prove but as a barren fig-tree in the midst of this desert land; but that we may see here, or if not here, in eternity, many souls savingly benefited by our labors. We need the prayers

of God's people, and we also need helpers. It is with all our hearts that we beg you to send us associates without delay. We need them for counsel and advice: we need them both to help us in whatever missionary work the Lord may give us to do, and also to strengthen our hearts in the christian life and awaken stronger religious affections in our hearts. We need them in times of sickness and trials.

Under date of October 8th, Mr. Jackson writes—

Since our arrival, the Lord has visited us with severe affliction in the removal of our youngest child by death. The principal cause of his illness appeared to be teething. I knew not that he was injured by the journey, though the change from the warm climate of Trebizond to the cold nights and mornings that we have had here, helped, I doubt not, to prepare the way for disease. Though attended by two good English physicians, his passage to the grave was unchecked, and on the tenth day of his illness, September 26th, we saw him breathe his last. As to any missionary brethren, we were alone; and yet we were not alone, for Christ seemed very evidently near us. We were assisted in feeling in an uncommon degree the truth and reality of eternal things. We believed our dear child was going to heaven, where he would be far better taken care of, better educated, and happier, than in this world. And thus he was escaping from sin, sorrow, trials, pain and death. The Lord also raised us up kind friends in those English gentlemen who are now residing here. Doct. R., of the Persian embassy, has been to us like a dear brother in Christ. Others also have been kind and ready to aid us as much as was in their power. And just at the time of the funeral of our dear child, our missionary brethren, Mr. and Mrs. Jones, arrived, on their way to Ooroomiah, and they have remained with us ever since, waiting for some one to come on from Ooroomiah to accompany them the rest of their journey.

Syria and the Holy Land.

LETTER FROM MR. SHERMAN, DATED JERUSALEM, NOV. 1ST, 1839.

Mr. Sherman accompanied the reinforcement of the mission to Syria, which embarked in July last.

Mrs. S. and myself arrived here on the 24th ult., in company with Mr. Riggs from Smyrna. We spent three weeks in Beyroot; found our brethren and sisters in comfortable health, and the affairs of the mission prosperous. Mr. and Mrs. Hebard had not left the mountain at the time we took leave of Beyroot.

As for ourselves, we find great occasion for gratitude, in that our life and health have been so graciously preserved, and that we have been shielded from all accidents in our long journey. We find also Mr. Lanneau well, with the exception of the complaint in his eyes, which, although less severe than it has been, still forbids his reading or writing much. Last Sabbath we attended Arabic service, conducted by Mr. Lanneau. The congregation, though small, was very attentive, and on this account interesting. A place for a chapel is being fitted up in the house adjacent to that of Mr. L., which will afford opportunity for females as well as males to attend on public worship. It is hoped that then the congregation will be considerably increased.

We feel thankful that we have been directed to this field. Were there no other considerations to render it interesting, its connection with the life and history of our Savior will ever render it a hallowed and delightful spot to the missionary, and to the Christian. To labor where Christ himself once labored; to mark the grounds where he performed his miracles; where he wept and prayed and bled, will fill with zeal and courage the true missionary, amid the greatest outward discouragements. How can he faint while his Savior is continually presented to his view? But there are other facts which give interest to this, as a field of labor. I have been surprised, to observe the different classes so little affected by the prejudices of sect in their intimacy with members of the mission. They show a fondness for visiting the mission families, and, I am told, are always ready for conversation on religious topics. May our daily prayer be that God would enlighten their minds by the truth, and arouse their consciences to feel their guilt and to constrain them to repent. I am happy to state that it is in the enjoyment of more than usual health that we commence our studies. Our voyage seems to have proved of essential benefit to Mrs. S., and we have arrived at a season of the year when the air is cool and invigorating. With these circumstances in our favor, and with the helps we may gain in the prosecution of

our work, we shall strive to make proficiency in the first and principal business before us—the acquisition of the language. When this is done, our whole desire and prayer shall be, that we may win souls to Christ.

I may mention the safe arrival of Mr. and Mrs. Beadle at Beyroot. They reached there on the day we left. Mr. Riggs accompanied them from Smyrna, and is now on a visit of a few days to this quarter for his health.

Proceedings of other Societies.

FOREIGN.

ACCOUNT OF THE NETHERLANDS MISSIONARY SOCIETY.

THE following historical notice is extracted from an article in the Calcutta Christian Observer, written by the Rev. A. F. Lacroix, formerly a missionary of that society, and now connected with the London Missionary Society.

Origin and Constitution of the Society.

The Netherlands Missionary Society was established in December, 1797, at Rotterdam, through the instrumentality of Dr. Vander Kemp. Some traits in the history of this extraordinary man are so remarkable, that, although probably known to many of you, I cannot resist the temptation briefly to allude to them.

Dr. Vander Kemp was the son of a very respectable and learned minister of the Dutch Reformed Church and Professor at the University of Leyden. He embraced the medical profession, and in course of time became so eminent in it, that he was appointed inspector general of all the military hospitals in Holland, one of the most honorable and lucrative employments connected with the medical line. His research, learning and proficiency in other sciences, were likewise of no common order, but alas! as regards religion, he was a confirmed sceptic, and even wrote a book expressive of his doubts as to the existence of any revealed religion, which is thought to be one of the most acute and plausible ever published on the subject. It is remarkable and worth noticing, as it gives a favorable insight into one feature of his character, that he published it in Latin. From all I have heard respecting him of his most intimate friends in Holland, he appears to have been an honest, straight-forward man; and therefore aware, how an unthinking multitude is apt to take for valid every objection made against religion, he resolved not to put his book into their hands, but wrote it in a tongue which none would be able to read and understand except such, who at the same time from their superior education he presumed, would be competent also to weigh its merits and to form a correct judgment of the question. How unlike Voltaire and other infidels, who found a diabolical pleasure by satire, ridicule and other despicable means in unsettling the minds of the people on the most important of all concerns, the minds even of such who they well knew were incompetent to give the matter due consideration. Dr. Vander Kemp continued in this state till he was past fifty years of age; not, however, it seems without having been occasionally the subject of the secret workings of the Holy Spirit. About this time, being on a pleasure party on the Maas near Dortrecht with his wife and daughter, a sudden squall arose which upset the boat. His wife and daughter immediately sunk and were seen no more; but he, though unable to swim, was kept above water and floated down the stream nearly two miles, when he was picked up by some fishermen.

The loss of his wife and daughter, to whom he was greatly attached, together with his own almost miraculous deliverance, greatly softened his heart and prepared it for more real and lasting impressions from above. The following Sabbath he went to church, and there, while under the sound of the gospel, the Lord met him. Like Paul (to whom he bears a strong resemblance in many particulars) he felt a sudden change in his heart, a new light dawned upon him, he perceived the truth of the christian religion, and felt especially his soul melted down by the consideration of the incomprehensible love of the Redeemer so strikingly shewn to him the chief of sinners. He returned home a new man, and from this time he breathed with anxious desire to glorify that Savior to whom he felt himself so deeply indebted. He thought, however, that Europe did not afford him a sufficient scope for a proper accomplishment of his wishes, and having heard of the recent formation of the London Missionary Society, he went to London, offered himself to the directors, was accepted, and appointed to commence a new mission to the savage tribes of South Africa, in connection with another Dutchman, Mr. Kicherer, and two Englishmen, Mr. Edwards and Mr. Edmonds, the latter of whom many of you knew.

Previous to embarking for his destination, Dr. Vander Kemp visited his native country to settle his affairs. There he translated into Dutch and published an address of the directors of the London Missionary Society to the religious people of Holland, which led eventually to the establishment of the "Netherland Missionary Society."

The founders of the society having been principally ministers and inhabitants of Rotterdam, the chief seat of the Netherland Missionary Society has remained until this day at Rotterdam, whilst that of the Netherland Bible Society is at Amsterdam.

The members of the society, who now amount to several thousands, among whom may be reckoned about three hundred clergymen, belong principally to the Established Church, which is Presbyterian in its form of government and Calvinistic in its doctrine. And it is worth noticing that those ministers (and alas! there are such in the Dutch church,) who have imbibed Neologian sentiments, take scarcely any interest in it nor in any thing connected with missionary work, thereby confirming the often-

made observation, that the orthodox, evangelical faith is that which alone produces true and disinterested love to God and zeal for his glory, and prompts men to exert themselves actively and perseveringly in promoting the spiritual and eternal welfare of their fellow-creatures.

The connection of the Netherlands Missionary Society with the Established Church of the realm is not so complete as that of the Scotch Mission with the General Assembly of the Church of Scotland—the General Synod of the Dutch Church having no control over the missionaries nor over the funds collected for missionary undertakings. All the missionaries, however, sent out by the society are examined and ordained at the Hague by a committee of ministers appointed for that purpose by the General Synod from among its members. Moreover the parish churches are every where freely granted for missionary meetings and other missionary purposes.

The society is supported by regular monthly and annual subscriptions, and by donations and legacies; but no list of subscribers is ever published. The annual income, I should think, is about 80,000 guilders, or 70,000 rupees; no great sum certainly considering what is collected for similar operations in Great Britain. The much lower tone of religious feeling among many in Holland and the great number of Roman Catholics no doubt are two of the causes. The principal supporters of the society, (as I believe is the case in England also,) belong to the poorer and middle classes; few of the great and wealthy being found willing to assist the good cause.

A body of directors, both lay and clerical, is annually chosen from among the subscribers. These manage the affairs of the society, and a better set of christian men in the full sense of the term, it has seldom been my lot to meet any where.

Wherever there are clergymen members of the society, the monthly prayer-meeting on the first Monday of the month is publicly and regularly held in the parish churches. In some places it is extremely well attended. I have seen on such occasions 1,000 and even 2,000 persons present in the large towns such as Amsterdam and Rotterdam. The directors publish monthly a report of the most interesting missionary events which have come to their knowledge during the month, and which is always read at the meeting, the officiating minister interspersing it with suitable remarks. And I assure you, at these meetings, their own missions are far from being alone adverted to; but all evangelical societies and especially those of Britain and their efforts, share largely in their interest and in their prayers.

The annual general meeting takes place in July, and is held in the Cathedral Church of Rotterdam, which can accommodate from between three to four thousand people, and is generally filled on the occasion. Pious laymen and clergymen from almost every part of Holland attend. A report of the proceedings of the year is read and a missionary sermon preached; but speeches are never made. This fact, coupled with the non-publication of lists of subscribers, will show that no external means of excitement, however innocent they may be, are used to create an interest on behalf of the missionary cause. Indeed the Dutch are very much averse to any thing like external excitement in connection with a matter of this nature, convinced that that only which is done or given from principle can enjoy the blessing of the Lord.

The society, like kindred institutions, has its foreign secretary who corresponds with the missionaries on official topics. It has been found, however, that through multiplicity of occupations and other causes, that officer is generally prevented from addressing them as frequently as is desirable, especially on more private and confidential matters, and in giving them that advice and those directions and consolations which in their difficult situations they so greatly stand in need of. To obviate this inconvenience, every one of the leading directors chooses one of the missionaries he may like best, and becomes his particular and regular correspondent, and also his advocate and that of his station at the Board. This arrangement (which I am not aware has hitherto been made by any other society,) has proved very useful to the Netherlands Missionary Society and most advantageous both to the directors and the missionaries.

The society has a college of its own at Rotterdam for the instruction, theological and scientific, of the candidates for the missionary work. Of these, the smallest proportion generally are Dutch, whilst the greater number are Germans and Swiss.

At first the funds of the society were too small to admit of its sending missionaries to foreign lands, and that it might not be idle, various plans were formed and carried into execution for doing good at home, especially by the publication and distribution of religious books, the establishment of Sunday schools, visiting prisons and hospitals, and assisting some congregations to sustain ministers. In such courses of labor the society went on till the year 1800, when they began to hope they might enter on the field toward which their eye was originally turned.

In a short time their funds increased rapidly. Numbers of young men also offered their services as missionaries, several of whom after having gone through a proper course of instruction, were ready to occupy any field that might be pointed out to them in the heathen world.

The political circumstances of the country, the subjugation of Holland by France with the consequent loss of its colonies, rendered it impracticable for the directors to send these young men abroad themselves; they therefore entered into a friendly agreement with the London Missionary Society, which engaged to send them forth under its auspices, and selected first South Africa as the most suitable sphere for them, owing chiefly to their being acquainted with the Dutch, which language is generally understood and spoken by the Hottentots and other tribes of the African promontory. For many years afterwards, nearly all the missionaries whom the London Missionary Society sent to that part of the world, were young men they had obtained from Holland.

In 1804 the London Missionary Society sent Messrs. Vos, Erhardt and Palm, three missionaries transferred to them by the Netherland Missionary Society, to the island of Ceylon, encouraged by the accounts they had received of the vast numbers of natives who professed them-

selves Christians, but who were now in a great measure destitute of religious instruction. The first-named of these missionaries was greatly thwarted in his efforts among the natives by the English government, instigated it is said by the Dutch consistory of the island whom he had offended by his faithfulness and zeal. In consequence, he was soon compelled to leave the country. Messrs. Palm and Erhardt continued at Ceylon untill their death, which happened several years ago, and were successfully employed in the superintendence of schools and the pastoral care of two churches to which they had been appointed by government. It does not seem that they were able to accomplish much among the heathen.

About the year 1812, the directors of the Netherlands Missionary Society, anxious to exert themselves for the benefit of the former Dutch settlements in the East, transferred again for that purpose three missionaries to the London Missionary Society; for Holland being as yet under French rule, and Java and the Eastern islands being occupied by the British, it was not practicable for the Netherlands Society then to undertake that mission directly.

These three missionaries were superior men and thoroughly qualified for their work. They were the Rev. Messrs. Kam, Supper and Bruckner. These brethren were at the outset of their career exposed to considerable difficulties and dangers; for the French government having strictly prohibited their leaving the country for England, they were compelled to assume the attire of travelling mechanics, and in this disguise, succeeded, after having had many narrow escapes from the French gendarmes, to reach Christiana in Norway, from whence they embarked for London.

This place they left for Java in the commencement of 1813. On their arrival at Batavia they separated, Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Mr. Kam to the Molucca islands. Mr. Supper died not long after his arrival, and Mr. Bruckner (who is still living and actively employed in the translation of the Scriptures and other missionary duties,) joined the Baptist Missionary Society.

Mr. Kam fixed his residence at Amboyna, and met there what his heart so greatly longed for—a most extensive field of labors. You are probably aware that there are in the Eastern Archipelago thousands of Malay native converts who embraced Christianity during the dominion and by the exertions of the old Dutch East India Company, whose directors, unlike some other christian governments, thought it a duty incumbent upon them to do something towards the enlightening and evangelizing of the heathen nations they had conquered, and by the produce of whose labor and toil they acquired their wealth. In propagating Christianity in those parts, there is nothing which the Dutch aimed more at, (and let it be mentioned to their praise,) than to furnish the inhabitants with the Holy Scriptures. As early as 1733, the whole Bible in Malay and several parts of the sacred writings in other dialects of the East, were translated and published by order and at the expense of the Dutch government and widely disseminated throughout the islands.

It is true, and it is with sorrow I acknowledge it, that the best means to promote the conversion of the natives, were not *always* used, nor the best motives *always* held out, neither was sufficient caution *always* exercised in receiving candidates into the church. With all this, however, it is pleasing (at least it is so to me,) to observe that the principle was recognized that christian rulers are bound to promote the spiritual welfare of their heathen subjects. That this, of course, should be done, not by coercion nor any thing of the kind, but by purely scriptural means, I need not to dwell upon.

In 1814, Holland having resumed its independence and received back its colonies, the directors of the Netherland Missionary Society deemed it time to pursue operations for the future, directly and without the intervention of other societies. They placed their Missionary Seminary upon a more regular footing, and in 1819 sent out five young men trained in it to join Mr. Kam, who meanwhile had been appointed by the Netherland Missionary Society one of its foreign directors.

These young men after having obtained some knowledge of the native language at Amboyna, were placed in various islands, as Celebes, Ceram, Ternate, Banda and Timor, and since have been from time to time reinforced by fresh arrivals of laborers from Holland, the Netherlands Society viewing at present that part of the world as its principal sphere of action. Time forbids me to enter into particulars respecting this important field, else I could mention some most interesting facts connected with the labors of our Dutch brethren.

In July, 1833, the zealous missionary Kam died, at the age of sixty-three years, from over exertion occasioned by an extensive missionary tour he had made. He was a most active and devoted servant of the Lord. I have already alluded to his labors, and will therefore only add, that until his death, he continued twice or thrice in the year, in a small brig of his own, which he managed himself with the assistance of a few native lascars, to travel in that burning clime for several months together from island to island exposed to storms and dangers of various kinds. On such occasions, he often added to his duties of a preacher of the gospel, those of a peace-maker among the native tribes, and was the means of preventing much bloodshed. As Schwartz had been on the continent of India by the British government, so was he frequently employed by the Netherlands government in allaying disturbances and quelling rising rebellions among their Malay subjects, in which endeavors he seldom failed. His judicious views of things, good temper, perfect integrity, and the holiness of his life, rendered him greatly respected by the chiefs of the Eastern Islands, and made the humble missionary a far more successful instrument in maintaining peace among them, than large bodies of troops could ever have been.

I am happy to be able to say that several of the present Dutch missionaries are treading in the footsteps of their excellent predecessor, and are employed much in the same way as he was. They labor with various success, some meeting with great discouragements and others having more pleasing prospects. The total number of European missionaries in those islands is at present twenty. The native schoolmasters and catechists amount to about 150 and 200. The number of native Christians under instruction cannot be short of 20,000, and the children attending the various schools between 4 and 5,000. At the island of Timor, the work seems to have been most prosperous. The church and congregation there, under the care of the late missionary Lebrun alone, amounted some years back, to 3,000 persons, and his schools contained 1,200 children.

I must not omit mentioning that the Netherlands Society, about fourteen years ago, made an attempt to contribute to the evangelization of the Chinese, and sent out the celebrated Mr. Gutzlaff for that express purpose. There are at present two Dutch missionaries at Rhio near Singapore, laboring among the Chinese who reside in great numbers in those parts.

Through the policy of the present Netherlands government, no Dutch missionaries are permitted to settle permanently among the heathen and Mohammedans of the island of Java. One only is pastor of a native christian village called Depok near Batavia.

In the year 1822, the Netherland Society sent a missionary (the Rev. Mr. Vix,) to the Dutch colony of Surinam, in Guiana, who has labored there ever since (not without fruit,) among the negro slave population. His church amounts to about 700 members. The society has another missionary in the West Indies, stationed at the island of Curaqao, who is employed much like Mr. Vix.

The last sphere of labors undertaken by the Netherlands Society which remains to be noticed is that of continental India. In 1820, the late Dr. Vos, of this city, being on a visit to Holland, called the attention of the directors to the destitute state of the Hindoos in a spiritual point of view, upon which they resolved on commencing two missions in these parts, one at Chinsurah in Bengal, and the other at Pulicat on the Coast of Coromandel, both of which places belonged then to the Dutch government. I was appointed to the former, and the Rev. Mr. Kindlinger, a most pious and devoted man, who up to his twenty-fourth year had been a bigoted Roman Catholic, to the latter. Dr. Vos and G. Herklots, Esq., of Chinsurah, had, previous to our departure from Holland, been elected foreign directors of the society.

Mr. Kindlinger on his arrival at the station, had great difficulties to contend with on account of the exceedingly degraded state of the native Christians, great numbers of whom he met at Pulicat and the vicinity. These had embraced Christianity through the instrumentality of the old German missionaries who had preceded Schwartz and had been more than a quarter of a century without teachers and without instruction. By patient endeavors, however, he succeeded in course of time in collecting a numerous and regular congregation, established several schools, and spent much of his time in preaching to the heathen. In 1823, he was joined by two other laborers from Holland, the Rev. Messrs. Irion and Winckler, the former of whom remained with him at Pulicat, and the latter was stationed at Sadras, a small Dutch settlement near the seven pagodas between Madras and Pondicherry.

In 1825, the Dutch settlements on the continent of India having been ceded to the British government in exchange for its possessions on the island of Sumatra, the directors of the Netherlands Society informed their missionaries that circumstances would not permit them to continue their missions in those settlements, and left them free either to proceed to the Eastern Archipelago to join their brethren there,—or, if they preferred, to connect themselves with any one of the English societies laboring in India. All four, having already at the expense of much time and labor, attained a knowledge of the native languages and the native customs and habits, felt unwilling to relinquish so great an advantage, and therefore deemed it their duty to accept of the latter proposal; in consequence of which Messrs. Kindlinger and Winckler joined the Church Missionary Society. Mr. Irion joined the Society for Propagating the Gospel in Foreign Parts; and I connected myself with the London Missionary Society, which made an end to the Dutch mission in these parts.

PARIS EVANGELICAL MISSIONARY SOCIETY.

At the annual meeting of the society in April, 1839, the following statement was made concerning the progress of the mission in South Africa, during the year.

At the seven stations under the care of the society, forty-eight converted adults and forty-six children have received baptism; eighty natives, having given evidence of conversion, have been received as candidates, and one hundred and eighty-nine others, seriously disposed, have placed themselves under the watchful care of the missionaries, and are receiving appropriate religious instruction with reference to being baptised at a future day: making in all 263 persons upon whom christian truth has exerted, or is exerting a more or less powerful influence. During the preceding year only fifty-three persons were either baptized or received as candidates; and during the six years which had elapsed since the founding of the oldest station only eighty-two persons embraced the gospel. The increase of the number of the natives who have become Christians is therefore worthy of notice.

The missionaries have translated the gospel by Mark and John into the Sessouto language, with portions of the Old Testament, making two volumes, of which they have printed 4,000 copies each. They have also revised and enlarged their three former publications and printed 2,000 copies of each.

Public worship has been maintained at all the stations, and 400 or 500 hearers usually attend at the mission chapels. Two new chapels have been erected, and another enlarged.

The native population about the stations has been steadily on the increase, and at some of them has doubled within a few years.

The result of these labors and successes abroad, has been to enlarge, reanimate, and encourage the churches of France. Pastors and their flocks unite to promote a cause so evidently blessed of the Lord. In the course of the past year twenty-eight churches have become connected with the society as auxiliaries; and now the whole number of churches in France which co-operate, with a good degree of activity, in the work of missions, is 172. In these churches or out of them there are more than 103 associations which support the parent society at Paris.

The contributions to the treasury of the society have risen to the sum of 69,753 francs; that is 11,377 francs above those of the preceding year. As there was in the treasury at the beginning of the year a balance of 41,364 francs, the whole disposable funds for the year have amounted to 111,117 francs. The disbursements for the year have been 60,788 francs, leaving a balance still in the treasury of 50,329 francs.

Miscellanies.

COMMERCIAL IMPORTANCE OF THE WESTERN COAST OF AFRICA.

The work on the slave trade by T. F. Buxton, member of parliament, published in London some time since, contains highly interesting statements concerning the facilities which the large navigable rivers, the productions of the soil, and the numerous and populous villages near the coast and in the interior furnish for conducting an honorable commerce with the natives. There seems to be nothing wanting to render the western coast of Africa, and indeed the interior parts of the whole continent south of the great desert, the abode of social prosperity and happiness, but the suppression of the trade in slaves, and the introduction of Christianity and the arts of civilized life.

The number and situation of the navigable rivers on the western coast of Africa have often been the subject of remark by those who have visited them, and particularly as affording the noblest means for extending the commerce of this country to the millions who dwell on their banks, or occupy the cities and towns in the interior. Along the coast, commencing at the southern point of the Bight of Biafra, and embracing the coast of Calabar, the Slave Coast, the Gold Coast, the Ivory Coast, the Grain Coast, the Pepper Coast, the coast of Sierra Leone, and thence northward to the Senegal, there cannot be less than 90 or 100 rivers, many of them navigable, and two of them rivalling in their volume of water and extent the splendid rivers of North America. It is reported that a French steam vessel plies more than 700 miles up the Senegal, and that the Faleme, which flows into it eight leagues below Galam, is navigable in the rainy season for vessels of 60 tons burden. The Faleme runs through the golden land of Bambouk, whence the French traders obtain considerable quantities of that precious metal. The Gambia is a noble river. It is about 11 miles wide at its mouth, and about 4 opposite Bathurst. How far it extends into the interior is unknown; it is said, however, that it has been ascended for some hundred miles. It is also asserted, that from the upper part of this river the Senegal can be reached in three, and the Niger in four days. The Niger offers an uninterrupted passage to our steam boats for 560 miles inland; and there is every probability that, with the exception perhaps of one or two portages, water carriage might be gained to a length of 2,500 miles further; and also that the Techadda, which falls into the Niger, would open up a ready communication with all the nations inhabiting the unknown countries between the Niger and the Nile. It would be impossible to enumerate the powerful kingdoms in central Africa, which can be reached by the Niger and its tributary streams; but they are represented by various travellers as easy of access, abounding with the elements of commerce, populous, and rich in grain, fruits cattle, and minerals.

In addition to the mighty rivers above referred to, it has been ascertained that, from Rio Lagos to the river Elrei, no fewer than 20 streams enter the ocean, several of surprising magnitude, and navigable for ships (McQueen); and that all the streams which fall into the sea from Rio Formosa to Old Calabar, inclusive, are connected together by intermediate streams, at no great distance from the sea, and so may be said to be the mouths of the Niger. (Leonam, p. 20.)

Its industrial resources is another feature, demanding serious attention. By these I mean not merely its extreme fertility, and capabilities for the most extended cultivation and commerce, but the activity and enterprise of its people. On the coast there is a belt of slave-trading chiefs, who, at present, find it more profitable to supply the slave-markets than to conduct a legitimate commerce. Little business can be done when there are any slavers at their stations; indeed, the fair traders are always compelled to wait until the human cargoes are completed. These chiefs not only obstruct the fair trader on the coast, but as much as possible prevent his access to the interior. Insecurity, demoralization, and degradation are the results; but as you recede from the coast, and ascend the rivers, comparative civilization exists, industry becomes apparent, and no inconsiderable skill in many useful arts is conspicuous. All travellers have observed the superior cultivation, and comparatively dense population of the inland regions. Laird, in ascending the Niger, writes, "Both banks of the river are thickly studded with towns and villages; I could count seven from where we lay aground; and between Eboe and the confluence of the rivers there cannot be less than 40, one generally occurring every two or three miles. The principal towns are Attah and Addakudda; and averaging the inhabitants at 1,000, will, I think, very nearly give the population of the banks. The general character of the people is much superior to that of the swampy country between them and the coast. They are shrewd, intelligent, and quick in their perception, milder in their disposition, and more peaceable in their habits." Oldfield says (vol. i, p. 163), that, from the great number of towns they passed, he is inclined to suppose that the population must be very dense indeed. And (vol. ii, p. 17), "no sooner does the traveller approach one town, than he discovers three or four, and sometimes five others." Park speaks (vol. ii, p. 30) of the "hills cultivated to the very summit, and the surplus grain employed in purchasing luxuries from native traders." Laing speaks (p. 156) with delight of "the extensive meadows, clothed in verdure, and the fields from which the springing rice and ground-nuts were sending forth their green shoots, not inferior in beauty and health to the corn-fields of England, interspersed here and there with a patch of ground studded with palm-trees." Tucky reports (p. 342) a similar improvement in the face of the country at some distance up the Congo, where he found towns and villages following each other in rapid succession. Ashmun, writing from Liberia, says, "An excursion of some of our people into the country, to the distance of about 140 miles, has led to the discovery of the populousness and comparative civilization of this district of Africa, never till within a few months even conjectured by myself. We are situate within 50 leagues of a country, in which a highly improved agriculture prevails; where the horse is a common do-

mestic animal, where extensive tracts of land are cleared and enclosed, where every article absolutely necessary to comfortable life is produced by the skill and industry of the inhabitants; where the Arabic is used as a written language in the ordinary commerce of life; where regular and abundant markets and fairs are kept, and where a degree of intelligence and practical refinement distinguishes the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea."

The wants of the people of Africa must not, any more than their industry and enterprise, be judged by what is observable on the coast. The Moors, who have preceded us in the interior, have imparted more knowledge than we may suppose of commercial transactions. Captain Clapperton told Mr. Hamilton that he could have negotiated a bill on the treasury of London at Socatoo. The Moors have introduced the use of the Arabic in mercantile affairs; and that language is nearly as useful in Africa as the French language is in Europe. In 1812, Mr. Willis, formerly British Consul for Senegambia; stated his belief that in the warehouses of Timbuctoo were accumulated the manufactures of India and Europe, and that the immense population of the banks of the Niger are thence supplied. A Moorish merchant reported to Mr. Jackson, that between Mushgrelia and Houssa, there were more boats employed on the river than between Rosetta and Cairo; that the fields of that country enclosed and irrigated by canals and water-wheels—a demonstrative proof of the activity, industry, and civilization of the people.

"Thirty years' experience," says an African merchant (Mr. Johnson), "of the natives, derived from living amongst them for the whole of that period, leaves a strong impression on my mind that, with due encouragement, they would readily be led to the cultivation of the soil, which I think in most places capable of growing anything." Mr. Laird, in a letter to me, observes, "As to the character of the inhabitants, I can only state that, if there is one characteristic that distinguishes an African from other civilized people, it is his love of, and eagerness for, traffic: men, women, and children trade in all directions. They have regular market-places where they bring the produce of their fields, their manufactures, their ivory, and everything they can sell. At the Iccory-market I have seen upwards of 100 large canoes, each holding from 10 to 40 men, all trading peaceably together. I was informed by the natives that it was considered neutral ground, and that towns at war with one another attended the same market amicably." The industrious inhabitants of the Grain Coast supply Sierra Leone and Liberia with the greatest portion of their food.

Nearly the same account may be given of the exuberant fertility of the eastern as of the western coast, and of the lucrative character of the commerce which might be there carried on were it not for the destructive slave trade. I have been informed, by the captain of a merchant vessel who was long on the eastern coast, that before the slave trade absorbed the whole attention of the people, two merchant ships used to be annually despatched from Lisbon, which for the most paltry outfit brought home return cargoes of from 40,000*l.* to 60,000*l.*

Other testimonies might be added to shew that the African is not wanting in those qualities which accompany civilization, and that he only requires right direction to be given to his industry and intelligence to qualify him for intercourse with the more refined European.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

MAHRATTAS.—Writing from his station on the Mahabuleshwur Hills, 7th September, 1839, Mr. Graves says—

The rains have been this season unusually severe, *one hundred and eleven inches* having fallen during the month of July. We thought it our duty to remain here once more, and I do not know that the rains have injured us. Mrs. Graves has had about twenty pupils, and has been as much occupied in caring for and instructing them as in the dry season. The ladies and gentlemen who frequent this station have been much interested and exceedingly liberal in supporting it. Besides other donations acknowledged, there was built by them, the last dry season, a school-house in our yard, of substantial materials, at an expense of a thousand rupees.

Early in the current rains I received two persons into our little church. One was a young man, a Romanist, employed in our family, who had for some months manifested a serious attention to divine things, a full conviction of the errors of popery, and a desire to unite with us. According to my previous conviction and practice, I baptized him. This was also agreeable to his own wish. He seems, so far as we can judge, steadfastly trusting in Christ, enduring cheerfully and manfully, as yet, many reproaches and threats even of assassination for his profession. The other person admitted to the church, was the wife of a Mahratta man whom I had previously received, and whose children had been baptized. She is ignorant, but, I trust, sincere. Our little church, therefore, now consists of eight native members. On the two last monthly concerts for prayer they met at our house, and all the male members took each his turn in social prayer, that the kingdom of our Redeemer might come in all the earth. Their prayers were indeed faltering and externally very imperfectly expressed; but I hope they were accepted. To Mrs. Graves and myself it was a novel, most interesting, and an animating scene. May the Spirit of the Lord teach those, who were formerly accustomed only to idolatrous worship, to pray heartily for Zion. It is a most glorious change.

Day before yesterday the English residency at Satara, with the authority of government, dethroned the raja for treasonable conduct, and proclaimed his brother his successor. We would be thankful that it was done without assistance. British arms are fast preparing the way for missions throughout the whole course of the Indus to the extremes of Afghanistan, as well as to Arabia and other countries. We rejoice not in blood, but in christian protection. What a pity that missionaries cannot be found to enter into so many wide openings and testify to the truth and value of Christianity.

MADRAS.—From a statement respecting the native free schools under the care of Messrs. Winslow and Scudder, at Madras, the following particulars are gathered.

The school masters are most of them heathen, but they regularly teach the lessons given from christian books; and a good degree of faithfulness is secured by regulating their pay according to the number and progress of the pupils. Religious instruction is also given by the superintendents, who visit and examine the children frequently, and by the missionary, either in the schools or at the mission station. The children are assembled together, once a month, for examination, and many of them every week for particular instruction, as well as each Sabbath morning in the manner of Bible classes, or of a Sunday school. A public examination of the schools was held at Royapooram on the 31st December, when several ladies and gentlemen attended. The children, about 300 in number, were examined in reading and spelling from their own elementary books, in a native dictionary, two catechisms, Scripture history, and slightly, in arithmetic and geography. In their various lessons they also questioned each other with much readiness and intelligence.

The children are taken from schools where they would be imbued with heathenism, or other superstitions scarcely less hurtful, and brought under christian instruction at that age when impressions are most likely to be deep and permanent. To prevent evil is to do good, and there can be no doubt that the instructions in the schools are at least a clog upon the wheels of vice.

But this is not all; positive good is done. Much of the seed sown may no doubt appear to be lost, and sometimes it may seem worse than lost, because the weeds in a cultivated soil will perhaps be more rank than in one wholly neglected. But there are pleasing instances of its springing up after many days. No mortal man can fully appreciate the value of one important spiritual truth, lodged in the heart and conscience of an immortal being in the early stages of his existence, which may shape his character for eternity. It is a grain of mustard seed which afterwards becomes a tree.

The actual state of those parts of India where christian schools have been established, and conducted for any length of time in an efficient manner, is an abundant testimony of their importance. In them a generation is rising up in some measure prepared to understand and receive the gospel; and their children will be in a still more favorable position. A great though gradual change may be anticipated. There are instances here and there of hopeful conversion; but the good effected is not to be measured by these so much as by the preparatory work which is accomplished—the raising up of a reading population, giving the rising generation the power and the habit of reading the printed character, and placing them thus under the influence of the press—loosing their attachment to caste—teaching them to think, by making their lessons intelligible, or in other words giving them the materials of thought, and the power of distinguishing between right and wrong—bringing them to an acquaintance with missionaries, and other Christians, as their friends—collecting them statedly under the preaching of the gospel, so that the truth may bear upon their understandings and consciences,—these are benefits not to be considered small by any who know what difficulties are to be overcome in improving the condition of this people, or who believe that the main hope of the churches is upon the young.

For the support of their schools 1955 rupees, or more than $900, were contributed by gentlemen residing in Madras and the vicinity.

On the 20th of December, 1839, Mr. Winslow writes from Madras that the mission press was fully employed with Tamul, Teloogoo, Hindoostanee, and English printing, which it was performing for the mission, and the Madras Bible and Tract Societies. Mr. Hunt, the printer for this station, had arrived at Madura, and was soon expected at Madras.

Mr. Hoisington, principal of the mission seminary at Batticotta, with his wife, was at Madras, the health of both having required a change of air. Mr. H. had been up to Calcutta. Both were expecting soon to return to Ceylon, with improved health. While at Madras they had been afflicted by the death of their youngest child, which occurred November 5th.

Mr. Minor, printer to the Ceylon mission, had been obliged by ill health to take a voyage for his restoration. When last heard from he was at Penang, on the coast of Malacca, with health improved.

Mr. and Mrs. Cope, of the station at Sevagunga, near Madura, were on a visit to the mission in Ceylon, with the hope of gaining firmer health, and their hopes seemed likely to be realized.

The other mission families in that quarter were favored with their usual health.

WESTERN AFRICA.—Rev. J. L. Wilson, writing from Cape Palmas, 11th October, 1839, says—

I am very happy to inform you of the safe arrival of Doct. and Mrs. Wilson. They arrived here last Friday, the 4th instant. after a tedious passage of ten weeks, but in good health. Their arrival is a source of great comfort to us; and I prayerfully trust that their lives will be spared long to labor in this benighted land. I am happy to inform you also that we are all in the enjoyment of good health. Mrs. Wilson's health, during the last three months, has been better, I think I may say, than it has ever been for the same length of time since she has been in Africa, so that the necessity of her return to the United States, for the present, at least, does not now exist. For these various tokens of the divine favor we feel very grateful.

Nothing of very special importance has occurred in this vicinity of late. Last Sabbath was our communion, and we received into membership with our church two natives, who give credible and satisfactory evidence of a change of heart. Our schools are doing very well. We are about half done printing the first part of the Grebo Dictionary.

Choctaws.—In November last Mr. Hotchkin wrote from Good Water, in the western part of the Choctaw country, as follows—

At a protracted meeting, held the first Sabbath in August, ten or eleven came forward and desired the prayers of God's people. Since that time five of that number have made a profession of their faith in Christ. Three of these are youth, and have been members of our family and school for the past year. I am happy to say that their walk thus far has been in accordance with the gospel of Christ. At a meeting, held the first Sabbath in October, several more were moved, as we hope, by the Spirit to ask an interest in our prayers. And we hope to see them soon come out from the world and be separate from sin and sinners. Since August there have been ten persons added to our church in this district, some by letter and some on examination. These things have created some new joy on earth, and I hope and trust in heaven also. Oh that the Lord would send down his Spirit in copious effusions.

HOME PROCEEDINGS.

EMBARKATION OF MISSIONARIES.

Southern Africa.—Rev. Alden Grout, who returned from the mission to the Zulus of Southern Africa in May, 1838, embarked again at Boston, with Mrs. Grout, for Cape Town, on board the brig Levant, captain Holmes, March 7th. From Cape Town he will proceed as soon as practicable to Port Natal, to join Mr. Lindley and Doct. Adams in that vicinity. The more accessible and promising condition of the Zulus and the remnants of other native tribes in that quarter seemed to present an urgent demand for additional laborers.

Nestorians in Persia.—On the 9th of March the Rev. Austin H. Wright, M. D., embarked at Boston for Smyrna, on board the barque Catharine, captain Gardiner. From Smyrna he will proceed, by way of Constantinople, Trebizond, and Erzeroom, to Ooroomiah, to supply the place of Doct. Grant, whose impaired health compels him to remove to another station.

EXTRACTS FROM CORRESPONDENCE.

Writing from Montreal, Lower Canada, on the 15th of February, the Rev. Caleb Strong, pastor of the American Presbyterian Church there, says—

The Rev. Mr. Cannon, agent for the Board, has recently made his annual visit, and has been successful in reviving a very warm interest in foreign missions among the members of the American Presbyterian Church and congregation. At our last monthly concert for prayer, Mr. Cannon being present, and having made a stirring appeal, resolutions were introduced expressing our deep anxiety lest the Board should be embarrassed through defect of funds, and our determination to make an effort to prevent such an unhappy result. Subsequently it was deemed important that we should pledge to the Board the sum of $1000 during the current year, that we might, in addition to making sure the payment in our own case, exert, if possible, an influence on our christian brethren in the United States to pursue a similar course, and thus secure to the Board the requisite funds. At a recent meeting we entered into this pledge.

I take great pleasure, therefore, in informing you that you may rely upon receiving $1000 from us before the 1st of January, 1841, in aid of the funds of the Board, in conformity to the last of the following resolutions.

"Whereas many devoted servants of Christ have left their friends and country, under the auspices of the American Board of Commissioners for Foreign Missions, to carry the gospel to the benighted nations of the earth, and much time and money have been expended in carrying them to their distant stations, and great success has crowned their efforts, and it is the duty of the christian community to sustain them with such support as will, under God, enable them to prosecute their labors to the best advantage; and whereas the Board is in special need of increased funds,

Resolved, That we do hereby most affectionately and earnestly entreat our christian brethren in the United States, that at least three hundred churches among them will raise one thousand dollars each, during the present year, in aid of the funds of the Board.

Resolved, That we, in humble dependence on divine aid, hereby pledge ourselves to pay into the treasury of the Board the sum of one thousand dollars, during the year 1840; and if possible, before the first of August next."

It will seem to show the interest of our people in the Board, if I mention that, although their means are not large, they had paid during the last four months, for various ecclesiastical and benevolent purposes, exclusive of current expenses, more than $4000; two thousand of which sum were raised immediately previous to Mr. Cannon's visit.

It should be added that on the first Sabbath in February a collection was taken in the church in behalf of the Board, which, including the monthly concert collections, amounted to about $280. This is not included in the $1000 pledged in the resolution. The number of resident members of the church is about 150.

The Rev. A. D. Pollock, Secretary of the Foreign Missionary Society of Richmond and Vicinity, on the 5th of February writes—

Two thousand two hundred and ninety-one dollars is our contribution, and we lay it at the feet of the world's Redeemer, as our offering; meaning by it that we do desire that his name may be hallowed, his kingdom come, and his will be done on earth as it is in heaven. We had no agent. The people gave voluntarily in the strictest sense. Many of them sent their contributions a long way, at considerable inconvenience.

We sympathize in every joy and every sorrow of the American Board and its missions. We tremble in view of the pecuniary crisis through which this great enterprise is passing, and await the intelligence of a few more months with deep anxiety. The silver and the gold are the Lord's,

whose are the nations. The hearts of men are in his hands. May he not leave us to conclude and show to the world that it costs too much to support missions, and we cannot afford it. In such a case we might feel as Moses did on one occasion, and Joshua on another,—"What will the heathen say!"

The teacher of a school in the state of Georgia, not possessed of property to the amount of a thousand dollars, with quite a limited income, an invalid himself, with a family of small children and other relatives, depending on him, having contributed $20 to the treasury of the Board last year, and $10 for each of the three preceding years, and forwarding $50 for the current year, thus expresses his interest in the missionary work and his feelings of obligation to make special effort to aid it in the present emergency—

Such are his circumstances, and such the claims of his widowed mother and orphan sisters on him, that he has often felt that, if any of the professed followers of Christ could be excused for turning a deaf ear to the Macedonian cry of the heathen world, he was that individual. But he can frame no excuse that can satisfy his own conscience; and limited as are his resources, and great as are the demands—he will not say of charity, but of justice, upon those means—yet, at a time like the present, he dares not withhold his aid, trifling as it may be.

How awful is the present crisis! What Christian's heart does not sink within him, when he contrasts the present interesting state of the heathen world with the death-like apathy of the American churches, and the consequent embarrassment of the Board? It must not, it cannot be, when so much wealth is diffused among those churches which are pledged to support the cause of foreign missions, that there should be another curtailment like that of 1837. There are connected with these churches, if we include all the Congregational and half the Presbyterian churches, not less than three hundred thousand professors of religion. Let each of these contribute the trifling sum of twelve and a half cents a month, and the receipts from this source alone would amount annually to $450,000. Is not every professed follower of Christ under the most solemn obligations to contribute his mite for the conversion of the heathen world? And can any one contribute less than twelve and a half cents a month? Let this be done faithfully and conscientiously, and then we should see the streams of christian benevolence bursting out in every part of our land; and these rills flowing together would soon produce a mighty stream, which would continue to flow on and on, with a broader and ever deepening channel, and with a stronger and more rapid current, till it waters the whole earth, and makes our fallen world as the garden of the Lord.

Donations,

RECEIVED IN FEBRUARY.

☞NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 261 75
Addison co. Vt. Aux. So. G. H. Fisk, Tr.
Addison, Two indiv. 2; asso. 50c. 2 50
Bridport, Cong. chh. and so. 69 21
Canton, N. Y., G. Ray, 3 31
Cornwall, Gent. 52,58; la. 17,60; mon. con. 17,24; 87 42
Lincoln, Miss M. P. Rugg, 10 00
Middlebury, Gent. for *Martin N. Foot*, Ceylon, 106,35; la. for *Eliza Merrill*, Ceylon, 80; mon. con. 39,53; Phil. so. Mid. coll. 3,64; 229 52
New Haven, Gent. 29,86; la. 31; 60 86
Weybridge, Two friends, 2 00
464 82
Ded. loss on bills, 2 60—462 22
Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Falmouth, Mon. con. 33
Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. fem. so. for pro. chris. among the Jews, for sup. of Rev. W. G. Schauffler, 700; for schs. in Bombay, 100; ded. prev. ackn. 83;) 3,763 12
Brookfield Asso. Ms. A. Newell, Tr. 200 00
Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.
Hardwick, Gent. and la. 87 50
Kirby, Rev. LUTHER WOOD, which and prev. dona. constitute him an Hon. Mem.) 25; cong. chh. 4,76; 29 76—117 26
Cheshire co. N. H. Aux. So. S.-A. Gerould, Tr.
Keene, A. Kingsbury, 10 00
Walpole, La. sew. so. for sch. in Ceylon, 25 00—35 00
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Cumberland, Mon. con. 14 00
Falmouth, 1st chh. mon. con. 18,25; R. Merrill, 12; 2d chh. mon. con. 15,08; 45 33
Gorham, Mon. con. 41 66
Lovell, Chh. 4 00
North Yarmouth, 1st par. mon. con. 97,94; 2d par. contrib. 9,23; 107 17
Otisfield, Indiv. 7 50
Portland, 2d par. mon. con. 47,68; do. in High-st. chh. 54,14; sab. sch. in do. 34,30; 136 12
Pownal, Cong. so. 12 42—368 20
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Gloucester, Cong. so. 1; Sandy Bay, Mr. Gale's so. mon. con. to constitute THOMAS GILES an Hon. Mem. 100; 101 00

North Beverly, 1st evan. cong. 5 35
Salem, S. so. mon. con. 24; Crombie-st. mon. con. 10,19; a friend, 2; 36 19
Wenham, Coll. in cong. so. 34,89; mon. con. 8,36; 43 25—185 79

Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.
Fairfield, 1st cong. chh. a bal. 10 52

Franklin co. Vt. Aux. So. C. F. Safford, Tr.
Enosburg, Gent. 46; la. 19; 65 00

Geneva and vic. N. Y. By C. A. Cook, Agent,
Junius, Presb. chh. 13 00
Prattsburgh, Mon. con. 24,67; coll. 27,83; Mrs. Clary, 1; chil. of mater. asso. 1,50; 55 00
Romulus, Presb. chh. 56 00
Sinclairville, By W. J. Wilcox, 2 32—126 32

Grafton co. N. H. Aux. So. W. Green, Tr.
Haverhill, S. par. cong. chh. and so. 36; sab. sch. for *Joseph Gibbs* and *Abel K. Merrill*, Ceylon, 17; 53 00
Orford, 1st cong. chh. mon. con. 50 00—103 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Durham, Mrs. Polly Baldwin, dec'd, 5 00
Windham Centre, Osbornville, Mon. con. 10; young people's benev. so. 8; 18 00—23 00

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Millbury, 2d cong. chh. 100 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon West, Gent. and la. to constitute Rev. JOHN BARTLETT an Hon. Mem. 53 25
Burlington, A. E. Bull, 25
East Hartford, Mon. con. 7,25; gent. 4,50; 11 75
East Windsor, N. so. coll. 11,26; Theolog. Ins. 45,20; 56 46
Enfield, Mon. con. 6,90; E. Parsons, 20; 26 90
Hartford, S. so. gent. and la. (of which fr. A. W. Butler, to constitute Mrs. ALBERT W. BUTLER an Hon. Mem. 100;) 271; mon. con. 21,64; 1st so. gent. 265; la. 9,64; W. so. gent. 2,67; mon. con. 2,76; N. so. gent. 2; 574 71
Hartland West, Gent. 3; la. 29,36; 32 36
Manchester, La. 87 20
Suffield, 1st so. gent. 32 50
875 38
Ded. dis. on unc. notes, 64—874 74

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Berlin, Kensington so. la. 35 41
Glastenbury, A friend, 100; mater. asso. 5,83; mon. con. 86,28; 192 11
Middletown, Middlefield so. Miss Eunice Stow, dec'd, 200 00—427 52

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amherst, La. 34 38
Bedford, Gent. 46 69
Francestown, Mr. Davenport's so. 59 77
Greenfield, 1st evan. cong. chh. mon. con. 5 00
Hancock, Mon. con. 60; gent. 8,75; la. 25,42; D. Kimball, 20; J. Hill, 10; 124 17
Hollis, Rev. J. Emerson, 20 00
Lyndboro', La. 33 87
Milford, Gent. and la. 68,74; mon. con. 17,10; 85 84
Mont Vernon, La. 35 50
Nashua, 1st cong. so. 95 00
Pelham, Mon. con. 46,36; gent. 27,59; la. 30,04; a gold piece, 1,85; 105 84
Temple, Gent. 40; la. 25; mon. con. 13; 78 00—724 06

Kennebec Confer. of chhs. Me. B. Nason, Tr.
Hallowell, S. cong. chh. and so. (of which fr. R. K. Page to constitute Miss SARAH H. PAGE an Hon. Mem. 100; fr. Mrs. S. Bond, to constitute S. K. GILMAN an Hon. Mem. 100; mon. con. 38;) 453 00

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Alna, Mon. con. in cong. so. 31; la. 10,75; 41 75

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Cornwall, N. so. av. of unc. money, 38 00
Litchfield, 1st so. a friend, 5 00
New Hartford, N. so. coll. 58; ded. unc. money, 32; 26 00
Plymouth, 1st so. sab. sch. for sup. of Dr. Parker, China, 22 25
Sherman, Coll. 18,75; young la. so. 40; 58 75
Torrington, A lady, av. of jew. 50—150 59

Lowell and vic. Ms. Aux. So. W. Davidson, Tr.
Dracut, W. par. 15 17
Lowell, John-st. chh. mon. con. 52 52—67 69

Michigan Aux. So. E. Bingham, Tr.
Detroit, Indiv. 9 09

Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Holliston, Mon. con. 13; indiv. 62; 75 00
Leominster, Juv. so. 10 00—85 00

Middlesex South, Conf. of Chhs. Ms. O. Hoyt, Tr.
Concord, A friend, 20 00
Framingham, 51 67
Lincoln, La. 12 66
Natick, 1st par. coll. in evan. chh. and so. to constitute Rev. SAMUEL HUNT an Hon. Mem. 50; mon. con. 36,50; 86 50
Saxonville, 35 00
Sherburne, 26 69
Southboro', 27 45
Wayland, Coll. in evan. chh. 25 00—284 97

Middlesex asso. Ct. Aux. So. S. M. Pratt, Tr.
Lyme, N. Matson, 10 00

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
New Haven, N. chh. sab. sch. miss. asso. for Oregon miss. 52,27; a few mem. of do. 30; Centre chh. and cong. 32; Church-st. chh. bible classes for miss. schs. 28; mon. con. in do. 15,14; do. in 1st and united so. 17,80; do. in Yale coll. 9,14; do. in 3d chh. 3,94; a mem. of theolog. sem. 5; Rev. E. E. Salisbury, for Nestorian miss. 150; Brewsterville sab. sch. 5,53; J. Brewster, 8,50; 357 32
Plainville, Mon. con. 7 10
364 42
Ded. dis. on unc. notes, 1 60—362 82

New Haven co. East. Ct. Aux. So. S. Frisbie, Tr.
East Haven, La. benev. so. 20 00
Guilford, W. Hart, to constitute Mrs. CATHERINE HART an Hon. Mem. 100 00
Madison, Mon. con. 16 00—136 90

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. a friend, to constitute JEREMIAH WILBUR an Hon. Mem. 100; Miss C. B. Patton, for *Tace W. Patton*, Greece, 20; av. of ring, for miss. to Syria, 3,50;) 1,177 74

New London and vic. Ct. Aux. So. C. Chew, Tr.
New London, R. Coit, 100; unknown, 3; 103 00

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dorchester, A friend, 3 00
Medfield, Evan. chh. and so. mon. con. 15,04; contrib. 13,82; 28 86
Roxbury, Eliot chh. and so. Gent. 423,50; la. 267,40; mon. con. 11,26; sab. sch. 4,63; 706 79—738 65

Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Belchertown, 1st cong. so. 24; sab. sch. 15,15; a friend, 3; Brainerd chh. mon. con. 5; 47 15
Hadley, Gen. benev. so. 238; ded. loss on unc. note, 1,50; mon. con. 36,88; a few ladies, 11; 284 38
Hampshire Chris. Depos. Profits of Herald agency, 1839, viz.

Ashfield, 3,50; Buckland, 3; Charlemont, 5; Chesterfield, 1,50; Conway, 50c. Easthampton, 50c. Goshen, 1,50; Granby, 5; Hadley, 12; Hatfield, 6; Hawley, 2; Ireland, W. so. 50c. Middlefield, 21c. Northampton, 14,50; Southampton, 2; South Deerfield, 3; South Hadley, 2,50; Westhampton, 3,50; Whately, 4; Williamsburg, 2,50; Worthington, 2; ded. am't paid for freight, 8,51; 66 70

Northampton, Heirs of Jonas Clark, 2 00

Plainfield, Mon. con. 10 00

South Hadley, S. so. Mon. con. to constitute Rev. WILLIAM W. THAYER an Hon. Mem. 50 00—460 23

Oneida co. N. Y. Aux. So. A. Thomas, Tr.

Boonville, Mon. con. 13 00

Georgetown, Coll. 4 27

Holland Patent, Coll. 12,18; mon. con. 9,69; 21 87

Paris Hill, Cong. chh. mon. con. 5 49

Redfield, A. Johnson, a pensioner, 15 00

Trenton, Presb. so. mon. con. 7,40; special effort, 16; C. Preston, 10; 33 40

Waterville, Mon. con. 17 74—110 77

Orange co. Vt. Aux. So. H. Hale, Tr.

Newbury, Cong. chh. and so. mon. con. 75 00

Orleans co. Vt. Aux. So. J. Kimball, Tr.

Barton, J. H. Kimball, 5 50

Derby, By Rev. Mr. Wheelock, 25 00—30 50

Palestine Miss. So. Ms. E. Alden, Tr.

Braintree and Weymouth, Union relig. so. gent. and la. 68,29; neighborhood mon. con. and coll. 45,21; 113 50

North Bridgewater, S. par. fem. benev. so. 11 00—124 50

Rockingham, N. H. Confer. of Chhs. J. Boardman, Tr.

Hampton Falls and Seabrook, Cong. chh. and so. 16 20

Portsmouth, La. miss. so. 38 87—55 07

Rutland co. Vt. Aux. So. J. D. Butler, Tr.

Benson, Gent. 27 86

Brandon, Cong. chh. and so. 34,50; mon. con. 49,68; B. G. 5; J. L. 1; 90 18

Chittenden, Cong. chh. 8; mon. con. 3; 11 00

Orwell, Cong. chh. and so. 71 85

Rutland, Cong. chh. mon. con. 13; gent. 17,75; WILLIAM PAGE, which constitutes him an Hon. Mem. 100; 130 75—331 04

Strafford co. N. H. Aux. So. E. J. Lane, Tr.

Gilmanton, Av. of tracts, by Mr. Bird, 2 13

Meredith Village, Cong. chh. mon. con. 15 00—17 13

Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.

Acworth, Sub. 48,50; mon. con. 14,50; 63 00

Lempster, 2d cong. chh. 8 60

W. Plainfield, Cong. chh. 10 00—81 60

Taunton and vic. Ms. Aux. So. H. Reed, Tr.

Pawtucket, Mon. con. 30; la. 60; Miss M.'s sch. 4; 94 00

Tolland co. Ct. Aux. So. J. R. Flynt, Tr.

Gilead, Gent. and la. 45 37

Washington co. Vt. Aux. So. I. W. Howes, Tr.

Barre, Chh. and cong. 16,50; Miss N. T. 1,75; 18 25

Berlin, Cong. chh. and so. 12,56; mon. con. 15; 27 56

Moretown and Duxbury, Chh. 2 00

Waterbury, Cong. chh. and so. 50 00—97 81

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.

Brattleboro' West, Mr. Kidder's so. gent. 70,24; la. 30,93; mon. con. 40,12; 141 29

Jamaica, Chh. 4 72—146 01

Windham co. North, Ct. Aux. So. J. Williams, Tr.

North Woodstock, Village Corners, Gent. 111,06; la. (of which to constitute Rev. ELI SMITH of Syria, an Hon. Mem. 50;) 68,24; 179 30

South Woodstock, Mon. con. 22,50; gent. 15; 37 50

West Woodstock, A friend, 10 00—226 80

Windsor co. Vt. Aux. So. B. Swan, Tr.

Norwich, A friend, 10 00

Pomfret, J. Miller, 2 50

Sharon, Mon. con. 28; la. 19; 47 00

Weathersfield, 1st cong. chh. and so. 34 00—93 50

Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.

Worcester, 1st par. sab. sch. class, for Sandw. Isl. miss. 3 50

Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.

Ashburnham, Rev. G. Goodyear, 4 00

Royalston, 26 indiv. 32 40—36 40

Total from the above sources, $13,531 30

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 100; do. (of which to constitute Rev. GEORGE DE FELICE of Montauban, France, an Hon. Mem. 50;) 60,27; 160 27

Albany, N. Y., 4th presb. chh. 50; a friend, for a child in Ceylon, 20; 70 00

Amenia, N. Y. Smithfield so. presb. chh. 30 70

Andover, Ms. Theolog. sem. cong. contrib. and sub. 184; W. par. la. miss. so. 21; Scotland dis. young people's miss. so. 8,62; 213 62

Athens, Pa. Fem. miss. so. to ed. a child in Mr. Muzzy's fam. S. India, 20 00

Auburn, N. Y. Rev. Dr. Richards, 10 00

Augusta, Ga. A few friends, 215; less dis. 3,52; 211 48

Bangor, N. Y. Rev. B. Burnap, 3 00

Bating House, N. Y. Cong. chh. 4 95

Bedford, Ms. Mon. con. 9 75

Bennington, Vt. 1st cong. chh. mon. con. 18,76; 2d cong. chh. do. 4,75; 23 51

Bethlehem, N. Y. Presb. chh. mon. con. 11 90

Bloomfield, N. J. Presb. chh. 9 00

Bradleyville, S. C. Indiv. for the Wilson and James sch. Cape Palmas, 30; less. dis. 2; 28 00

Brighton, Ms. An indiv. 25 00

Bucksport, Me. Mon. con. 35 00

Canaan Centre, N. Y. 1st presb. chh. mon. con. 15,50; do. fem. sew. so. 5; S. W. 50c. 21 00

Cazenovia, N. Y. Presb. chh. 200 00

Charles co. Md. Mrs. A. Day, 8 50

Charleston, S. C. Rev. Dr. Palmer, 5 00

Charlton, N. Y. Mon. con. 20; a friend, 10; do. 10; contrib. 4,50; 44 50

Chatham Village, N. J. Presb. cong. 40,25; Cheapside dis. mon. con. 6; 46 25

Clinton, Ga. G. Kellogg, to constitute Rev. RICHARD HOOKER of Mount Zion, an Hon. Mem. 50 00

Connecticut Farms, N. J. Presb. chh. 100; mon. con. 43,12; 143 12

Covington, Ten. Mrs. A. Wood, 1 00

Elizabethtown, N. J. 2d presb. chh. to constitute KEEN PRUDDEN and Rev. H. N. WILSON, of Southampton, Hon. Mem. 413,46; a friend, 10; 423 46

Ellsworth, Me. Mon. con. 62; av. of jew. 75c. 62 75

Fly and Oaks Creek, N. Y. Benev. so 72; A. North, for the Albert North sch. Ceylon, 30; 102 00

Fort Plain, N. Y., T. B. Jarvis, 25 00

Franklin, Pa. Mon. con. 23 50

Freedom Plains, N. Y. Presb. chh. 12 60

Garey's Ferry, Fla. Mon. con. 10 00

Glens Falls, N. Y., T. Hamlin, 10; Mrs. E. H. Scovill, 5; a friend, 5; Mr. A. 1; 21 00

Gloucester co. Va. A. L. Davies, 10 00

Grass Lake, Mich. Presb. chh. 10 00

Hanover co. Md. Miss A. M. Converse, 10 00

Hanover co. Va. Mrs. E. M. A. for Dr. Scudder, Madras, 1 00

Houlton, Me. Cong. so. mon. con. 20 00

Hudson, N. Y. 1st presb. chh. 100 00

Huntsville, Ala. Presb. benev. so. 73,25; sab. sch. 25,50; 98 75

Kingsboro', N. Y. Cong. chh. J. Smith, 20 00

Lewis, N. Y. 1st cong. chh. 11 00
Lexington, Va. Mrs. M's sab. sch. class, for schs. in Sparta, Greece, 10 00
Madison, N. Y. A. Gray, dec'd, 17 00
Malden, Ms. Trin. cong. so. 43 33
Manchester, Vt. Cong. chh. and so. 86,25; mon. con. in Burr sem. 15; 101 25
Manhasset, N. Y., H. M. A. 1 00
Mansfield, Ms. Ortho. cong. so. 5 69
Marietta, O. Miss S. Jaquith, (of which for *Maritta C. Jaquith*, Ceylon, 10;) 20 00
Marlborough, N. Y. Presb. chh. 32,67; mon. con. 13,04; 45 71
Mercer, Me. A friend, 1 00
Moffitt's Store, N. Y., P. Roberts, 5 00
Montreal, L. C. Amer. presb. so. coll. 169; mon. con. 108; 277 00
Morristown, N. J. Mrs. C. B. Arden, 50 00
Murfeesburg, Pa. Miss S. Emmett, 5 00
Newark, N. J. 1st presb. chh. W. Tuttle, 25; J. N. Tuttle, 20; M. W. Day, 5; bal. of coll. 25; 2d presb. chh. benev. so. 100; 3d do. la. 93,11; 268 11
New Paltz Landing, N. Y. Presb. chh. 16 01
Newville, Pa. Miss Ruth Irvine, which constitutes her an Hon. Mem. 100 00
Northern Liberties, Pa. Juv. miss. so. of Spring garden, sab. sch. of 1st presb. chh. 36 00
Otsego Presbytery, N. Y. By Rev. A. E. Campbell, Tr. Columbus, Chh. 70; Cooperstown, Mon. con. 56; la. so. 40,50; East Richfield, Chh. 32; New Berlin, Chh. 5; New Lisbon, H. Pattengell, 10; Otego, Chh. 12,50; Worcester, Chh. 29,25; Ded. dis. 1,22; 254 03
Oxford, Pa. Miss M. Booth, 10 00
Pencader, Del. Chh. (which and prev. dona. constitute Rev. James McIntire an Hon. Mem.) 30 00
Petersburg, Va. Misses B. for Mr. Leyburn, Greece, 1 00
Philadelphia, Pa. Ceylon inf. sch. 10th presb. chh. 100; male sab. sch. of 1st do. for *Samuel Hemphill* and *Jedidiah Adams*, Ceylon, and *Robert Cross* and *Francis Allison*, Cape Palmas, 65; mon. con. 5th do. 57,75; T. Fleming, 200; A. White, 100; T. Harris, 10; Miss T. Wheeler, 5; G. Rood, 20; E. B. 10; Miss M. M. 4; A. M. S. 2; 573 75
Princeton, N. Y. Presb. chh. sab. sch. for *Ephraim T. Maclean*, Ceylon, 20 00
Reading, Ms. S. par. La. asso. 14 00
Rochester, N. Y., A lady, 5 00
Savannah, Ga. Male and fem. for. miss. so. in Indep. presb. chh. (of which fr. J. Stoddard, to constitute Albert H. Stoddard and Mary H. Stoddard Hon. Mem. 200; fr. Mrs. H. Lamar, for *Ann Casanove*, Cape Palmas, 15; Mrs. Berrien, for *Eliza Hunter*, do. 15; fem. pray. meeting for *Moses Cleland* and *Jane Bayard*, do. 30; Mrs. Cleland, for *Martha Cleland*, do. 15;) 869,34; ded. loss on remittance, 43,34; R. H. A. a little boy, his christmas gifts, 17; E. C. A. a little girl, 5; 848 00
Schenectady, N. Y. Presb. chh. 238 00
Shepherdstown, Va. do. 21 50
South Bend, Ind. Cash, 3 62
South Orange, N. J. Presb. chh. 27 00
Suckasunny, N. J. Presb. cong. mon. con. 20 00
Troy, N. Y. Mrs. M. C. Edwards and Miss A. J. Champion, to constitute Miss Abigail J. Champion an Hon. Mem. (of which for *George Champion*, Ceylon, 20;) 100; Mrs. R. K. Champion, 10; 110 00
Vermont, A friend, 20 00
Washington, D. C. 4th presb. chh. mon. con. 45; juv. for. miss. so. 36,08; 81 08
Westfield, N. J. 1st presb. chh. mon. con. 26 00
West Prospect, Me. Mon. con. 40 00
West Troy, N. Y., G. Grant, 50; Mrs. A. T. Twing, for Mrs. S. Tracy, Siam, 4,62; 54 62
Whitehall, N. Y. 1st presb. chh. young la. so. 50 00
Wilmington, Del. Hanover-st. chh. sab. sch. for *Willard Hall* and *Mary Harbison*, Dindigul, 42 94
Woodbridge, N. J. By Rev. W. B. Barton, 25 00
York, Me. 1st chh. mon. con. 5 00
Unknown, 12c. a fam. sch. for chil. in Africa, 1; 1 12

$19,401 67

LEGACIES.

Cheshire, Ct. Isaac B. Morse, by Joseph Hough, Ex'r, 33 33
Hartford, Ct. Leonard Bacon, by Seth Terry, Ex'r, 424 25
Lebanon, Ct. George C. Metcalf, by Timothy E. Metcalf, Ex'r, 100 00
Middletown, Ct. Miss Eunice Stow, by William Lyman, Trustee, (see dona. fr. Hartford co. South aux. so.)
Millbury, Ms. Rev. Osgood Herrick, by Henry Mills, Ad'r, 200 00
New York City, Mrs. Harlan Page, by Rev. W. A. Hallock, 100 00
Westmoreland, N. Y. Betsy Crane, by Amasa Pratt, Ex'r, 240 00

$1,097 58

Amount of donations and legacies acknowledged in the preceding lists, $20,499 25. *Total from August 1st, to February 29th*, $118,256 73.

DONATIONS IN CLOTHING, &c.

☞Note.—Boxes frequently reach the Missionary House without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Andover, Ms. Biblical Repos. 10 sets, fr. Gould and Newman, 288 00
Antrim, N. H., A box, fr. la. for Mr. Spaulding, Ceylon.
Belchertown, Ms. A box, fr. la. sew. so. 1st cong. chh. 40; Mothers Mag. etc. 1,60; care of Mr. Parker, Sandw. Isl. 41 60
Binghamton, N. Y., A chest, fr. la. of presb. chh. and so. for Mr. Ballantine, Mahratta miss.
Boston, Ms. Printing Ink, fr. N. Willis, 7 75
Byron, N. Y., A barrel, fr. fem. miss. so. for Mr. Robinson, Bankok, 5 00
Charlemont, Ms. A box, fr. la. sew. so.
Derby, Ct. A box, for Mr. Allen, Bombay.
Fairhaven, Vt. Printing paper, fr. Mrs. C. B. S. 50; A. Safford, 15; D. C. Sproat, 10; 75 00
Hancock Factory Vil. N. H., A box, fr. la. sew. cir. 34 26
Hawley, Ms. A box, fr. T. Longley, E. Longley, and others; and S. Cooley of South Deerfield, care of Mr. Riggs, Lac qui Parle, 75 06
Lebanon, Ct. Goshen so. A box, fr. fem. benev. so. 33 77
New Hope, Choc. na. Corn, 152 bushels, fr. I. Folsom, for Choc. miss. 81 00
New York City, A box, fr. Mrs. C. Hunt, for Mr. Pohlman, Borneo; (via) a box, for Mr. Goodell, Constantinople.
Springfield, Ms. 90 bibles, 62 testaments, and 25 Child's Daily Food, fr. G. and C. Merriam; one and a half reams paper, fr. D. Ames.
Unknown, 7 aprons, fr. chil. in fam. sch. for chil. in Africa.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. MAY, 1840. No. 5.

American Board of Commissioners for Foreign Missions.

Madura.

QUARTERLY REPORT OF MR. POOR AT MADURA.

WRITING on the 30th June, 1839, Mr. Poor gives the following account of the labors at his station during the quarter ending on that day.

Schools and Monitors—Debate concerning the Truth of Christianity.

It was the object of my last quarterly communication, to give you a distinct view of my present field of labor, and of my daily and weekly routine of duty. On a review of the last three months, with reference to another quarterly, little more is necessary than to say that I have been permitted, without interruption even for a singly week, to pursue the course previously mentioned, both in regard to schools, the preaching of the gospel, and the distribution of books. In each of these departments of labor I have witnessed an encouraging degree of progress, though nothing of novelty, or of any special interest. Exertion has been made to bring female children under instruction, both at the mission-house, and at the schools in the city; but with limited success. Besides two small schools, exclusively for females of low caste, I have fifteen girls of good caste, and eleven dancing girls, under instruction in the boys school. The fact that dancing girls are obliged to learn to read, as an essential qualification in their appointed services, as connected with a course of prostitution, operates as a powerful obstacle to the progress of female education. It is a common objection on the part of parents, that if their female children attend school, they will become prostitutes.

The class of monitors, now consisting of thirty, have continued their studies daily at the station, from ten to one o'clock, in connection with serving as teachers in the schools morning and evening. Though we cannot secure the advantages of a boarding-school, by means of pupils thus situated, it is for our encouragement that we secure certain other advantages of no small importance. By means of the monitors we have means of daily access, not only to the schoolmasters and school children, but to some extent to the community at large. By the new lessons they learn, and by the inquiries they are directed to make among the people, the monitors become persons of some note, and are the means of awakening inquiries on many subjects, that are within the reach of common observation, but which seem never to have been observed. For instance, search was made, but in vain, by the monitors to ascertain if any one could inform them on what days the sun will rise exactly in the east, and when it will reach the limit of its northern or southern declination; also the difference in the length of the day at different seasons of the year. The names of the planets and constellations are continually in the mouths of the people, in connection with astrology; but it seems not to have been thought of, that these objects could be observed and identified by persons of the present age. These subjects, as addressed to the senses, have been brought under consideration more particularly the past quarter, and with evident good effect. It was the remark of a spectator, while viewing the wonders of a pocket compass, which was exhibited at one of the schools by the superintendent, "If we had such an instrument we should worship it as a god."

The semi-monthly meeting of schoolmasters and monitors, forming a congregation of fifty-five or sixty persons, continues to be one of great interest. They have nearly completed the reading of the New Testament in course. At the last meeting but one, I put the question in a pointed and formal manner, to each individual, requiring an answer; which of the two very different and opposite systems do you believe to be true, Hindooism or Christianity? The question was put first to the most influential among them, and who have been longest under instruction. After some hesitation, and evidently fearing the censures of those around them, they gave their opinion in favor of Christianity. Others, almost as a matter of course, gave a similar reply. As soon as the question had passed round, the oldest man present, seventy-six years of age, who was formerly a gooroo, remarked with some feeling, that this profession of the schoolmasters was merely from the lip. Another, who sat near him, and who, I have reason to believe, is convinced of the truth of Christianity, asked with some resentment, "Who made you a judge of our hearts?" At this time there was considerable excitement in the meeting, and as every one seemed disposed to debate the matter with the person who sat near him, there was evidently a feeling of regret that they had committed themselves to each other.

At the last meeting the subject was resumed, and closed with the proposal of the following theme for a prize essay, viz. What are the obstacles to a cordial and universal reception of the gospel in this city?

Preaching and Tract and Book Distribution—Excursion among the Villages.

Preaching on the Sabbath and through the week has been continued as before. By the diffusion of light and knowledge, several important points have been gained, which enables the missionary to deliver his message, more pointedly and intelligibly than heretofore. Missionary operations are as a useful species of charity, and may be prosecuted without detriment to the community. The missionary is regarded as a friend to the people, and his instructions to the children as being of salutary tendency. It is considered that Christianity is a very good religion, and that many of the idolatrous ceremonies and customs of the people are vain. Also that the christian religion is destined to prevail throughout the country. But the people are indeed far from truth and righteousness, and it seems scarcely to have entered their minds, as a thing possible, that any now living should become Christians. And missionaries who have intercourse with them are made continually to feel that nought but a power divine, even that same power which is necessary to raise the dead, can move the heart of a heathen.

The former part of the last quarter was particularly favorable to a wide distribution of tracts and portions of the Scriptures. It was the season for the annual festival at Madura. On this occasion probably 200,000 persons were present from abroad. Just at this time, in the month of April, which is the commencement of the Tamul new year, we received large supplies of the new Almanac, (a scientific and religious miscellany of sixty pages,) for gratuitous distribution. The demand for this publication increased almost in proportion to the number distributed. The eager desire to obtain a copy of the Almanac brought multitudes to the mission-houses, and into contact with our catechists and tract distributors. These were furnished with books of various kinds, which they gladly received. Each of the two native assistants, who are statedly employed as readers, distributed upwards of two thousand tracts and portions of the Scriptures during the month. Schoolmasters and monitors were all desirous of acting the part of distributors, that they might supply at least their friends from abroad. They were valuable assistants in the distribution of tracts of a popular nature.

At the time of the festival, the government accountants from three *talooks*, or counties, containing 581 villages, assembled at Madura for the transaction of their annual official business. At the request, and by the assistance of the head writer in the cutcherry, who is an Indo-Britain, I had the pleasure of furnishing these accountants, to the number of 338, with a copy each of the new Almanac. By our intercourse with the people on this occasion we have increasing evidence from year to year, that many of the books previously given are read to some good purpose.

On the 21st of May I made an excursion to Dindigal, by way of Solavandan, and was absent four days. On the first day I stopped at three villages, where I had a favorable opportunity for addressing the people and distributing books. At Solavandan, a populous village, twelve miles northwest of Madura, I spent four

or five hours. I was visited by many companies of the people, who listened in a civil manner to the word spoken, and readily received such books as I had to distribute. Solavandan has frequently been visited by different members of the mission, and is considered an eligible place for a mission station. I spent a pleasant and busy day at Dindigal with each of the brethren, Dwight and Lawrence, and had a favorable opportunity for noticing their respective fields of labor and marking their progress. They are far in advance of the station at Madura in the important particular of having a boarding-school at each branch of the station, one for boys, and the other for girls. Their prospects are encouraging.

June 27th, 1839. I have occasion this day to sing the mercies of *fifty years*, and to take a solemn review, especially of the last twenty-five years, this being the period that has elapsed since I was licensed to preach the gospel of the grace of God. But it is a reference to the future, to the remnant of my days on earth, and to the boundless prospect beyond, that gives special interest to the circumstance of my having arrived at this period of life. My present state of health allows me to hope that I shall be permitted to fill up the days of our years, "which are three score years and ten." But I would hold myself in readiness for an earlier summons.

QUARTERLY REPORT OF MR. COPE AT SEVAGUNGA.

Indications of increasing Knowledge and Inquiry among the People.

UNDER date of July 4th, 1840, Mr. Cope writes—

At the date of my last communication, the labors of the station had to some extent been reduced to order. Much, however, remained to be done. In respect to the schools, there had long prevailed the practice of exchanging scholars, or rather of the scholars going where they pleased, from school to school. A., for instance, would attend one week at school No. 1, the next week he would be found at school No. 2. In consequence of this state of things, all supervision was set at defiance and the masters had banded together to resist any order of reform. I am taking measures to break up the practice, and trust I shall have no more trouble on this score. Our schools are daily getting into favor with the people, notwithstanding the unpalatable truths that are required to be taught. One of the masters was recently beset in the street by an influential citizen, and asked how he could become the instrument to introduce a new religion. The master immediately produced our catechism, which is a plain statement of the gospel, and desired the man to read it. He did so, and said, "It contains the truth; you are doing well."

The catechising of the children four days in the week is still maintained, and the Sabbath exercises are attended by the masters, monitors, and pupils. I would I could report a congregation of adult hearers. A few occasional listeners is all that the city can furnish. Yet there is evidence that the publication of the truth is exciting inquiry among the people. I was recently accosted by a man who had read some of our tracts and who professed to be inquiring after the true way of life. He wore the yellow robe, the dress of the pundaram class. This class renounce all business, spend much time in meditation, and in repeating prayers, are often on pilgrimages, and always at the feasts of the gods. On inquiry, I found that, though young, he had "served god," as he expressed it, many years. I asked, What god do you serve? Pundaram replied, "The god who made the heavens and all things, the creator and destroyer of men;" evidently referring to Siva, the destroyer.

Missionary. God who made all things, according to whose will death is appointed to the righteous and the wicked, is holy just and good. But all men are sinners, having broken his holy laws. Can you tell me how sin can be pardoned?

P. "If we worship God with one mind, he will pardon sin."

M. Would a righteous judge pardon an old thief on these grounds?

P. "If the thief plead ignorance of the law, the judge may excuse him."

M. And what little child does not know that it is wrong to take the property of another? We are all verily guilty before God, but God has sent his Son into the world to die for sinners. We may have pardon through him.

P. "How can God have a son?"

M. Not after the manner of men. Jesus is God, one with him, and became a man to obey the law and make atonement for sinners.

P. "How can God, who, you say, is omnipresent, be confined to the space of four feet?"

M. We assert no such doctrine. If you ask how can God be united to man, I ask how can your mind be united to your body?

P. "Oh, Siva became a man and wrought salvation for us."

M. How? Was it by adultery, lying, stealing, etc.?

P. "Do you ridicule our religion?"

M. No; if you will not introduce Siva's name, or propose for a savior one who is a liar, thief, and adulterer. Jesus was without sin. By him only is there pardon and eternal life.

P. "I shall be glad to converse with you again upon this subject."

Calls for books and tracts are still frequent. Bound volumes, especially, are much in demand. The interest with which these are often received and read is full of promise. The following conversation, which may serve as an illustration, was had with an old man whom I met accidentally in the street.

Where do you live? *Old Man.* "In Velum Kourlum." Of what religion are the people of your village? "They are Christians (Roman Catholics.)" Have you a teacher? "The padre from Sarekerne comes twice in a year to teach in the village." Have you the Scriptures? "Yes, there is a gospel by Mark, which you gave to me some time ago." Do you read it? "Yes; and every Sabbath a few persons assemble at my house, to whom I read and explain, as I am able." I exhorted him to continue to do so, and gave him a copy of Genesis and one of the Acts, which were thankfully received. Many of these volumes are doubtless speaking to the consciences of the people.

On the other hand, it is painful to observe on the part of those who "by this craft have their wealth," an increased effort to keep up the forms of idolatry. Near the mission premises is a new temple, the second that has been commenced since my arrival at this place. The overseer of the work is reputed a great sage, called by that people swamy (god.) Passing by lately, I had an opportunity of inquiring into the design of the edifice. The great man himself was present. Addressing him, I asked, To whom are you building this temple? He replied, "To a very holy man, who died lately; he was buried here, and according to his desire, this work is performed." I am sorry to hear it, said I, I doubt not that in fifty years he will be worshipped as a god. "Fifty years!" said he, "why he is worshipped already." And do you worship a mere man? "No, not I: this temple is for the ignorant people who do not know any better." At whose expense is the work done? "Collections are made from the people; the rajah approves of it." And do you take money from poor ignorant people and entice them to worship a mere creature, a sinner like you and me? You will have a great deal to answer for, to that God who has said, "Thou shalt worship me only." When a mother wishes to give bitter medicine to her child, she will put sugar into it to make it palateable. "Is the worshipping of a dead man's bones, like sugar in medicine then?" What profit is there in such worship? "Those that have wisdom," he replied, with evident embarrassment, "will never come to worship here." I then called out to the crowd that had collected around, Hear ye all what this man says, "If you have any wisdom, you will never come to worship here." He returned, "Children of the same parent should not charge each other with their faults thus." I replied by reminding him that God was our father; that being his children, it was certainly right that we should unitedly honor him. I then made my salaam and departed.

QUARTERLY REPORT OF THE STATION AT TIRUMUNGALUM, BY MR. TRACY.

Opening of Schools and increasing Favor of the People.

ON the 30th of June, 1839, Mr. Tracy, giving an account of the labors at his station for the quarter ending on that day, writes—

Since my last quarterly report I have become more and more satisfied of the importance of having a station at this place. The whole *talook* or district contains, according to official statements, 105,000 inhabitants; of whom about four or five in a hundred are Mohammedans. Tirumungalum is the principal town and the centre of influence, toward which the whole population is continually drawn, thus affording us the daily opportunity of sending Scriptures and tracts to every corner of the district, and of explaining to many, more fully than we otherwise could, that gospel which is able to make them wise unto salvation.

All our operations are yet in a forming state, and must be so for some time to come; but some progress has been made towards a more settled state of things, and we have reason to believe that the mission is growing in favor with the people. Several places, to which, a short

time since, we could not get access, have applied for schools; and since they have been established the good feeling has been much increased. The crowds which surround us, whenever we visit and examine the schools, is often so great as to interfere with our proceedings. Very seldom has any disposition to cavil been manifested, and often the most unqualified and apparently honest approbation of our instructions has been given. That such is, in many instances, the real feeling of the heart for the moment, I cannot doubt, for the gospel must approve itself to the consciences of men; but that the feeling is any thing more than a transient one, it would certainly be unsafe to say. One thing alone is needed, and that is the quickening influences of the Holy Spirit, to cause this valley of dry bones to rise up a great army, instinct with life, and pouring forth the praises of God. Oh that Christians at home could feel, as we are compelled to feel, that preaching, and schools, and Bibles, and tracts, and all the various machinery of missions among the heathen, are utterly inefficacious, without the life-giving operations of the Holy Spirit. Then, instead of placing too much confidence in the instrumentality employed, as we fear some do, they would be more instant in prayer, that the seed sown upon the parched ground might be watered from on high; and that God himself would give abundant increase.

In Tirumungalum we have not been able to establish schools until within the past month or two. We have now two good ones, with the prospect of a third in a few weeks. Besides these, there are two or three private schools, which we hope ultimately to bring under our influence.

The inhabitants of a large and wealthy village about five miles distant, on the road to Madura, have refused to have us establish a school among them, saying they were rich enough to pay a teacher for their children. They wished, however, that our books might be introduced into their school, and the teacher came here to request some, which we gave him with much pleasure.

One school has been broken up, in consequence of the fear of the people that we intend carrying their children away for some dreadful purpose, they knew not what. And in another instance, the same fear, excited by some evil disposed person, occasioned for a time considerable fluctuation in the number of scholars. The last time I visited this school, while examining one of the classes, the teacher took his stand before a young man above twenty years of age, in order to conceal him, and requested me not to ask him any questions, or number him with the other scholars. On inquiring the reason of this singular request, he said that the friends of the young man were so much alarmed, lest we should steal and carry him away to our own country, that he was obliged to take this method of quieting their fears. Most of those present seemed amused at the alarm manifested, but some said time alone will shew what you mean to do with these children. Applications for new schools are frequently made, but we have already as many as the funds of the mission will allow, and we are compelled to refuse every new request, however urgent it may be.

EXTRACTS FROM THE JOURNAL OF MR. TRACY AT TIRUMUNGALUM.

Congregation at the Station—Applications for Schools.

April 21st, 1839. Sabbath. To-day, although the weather has been stormy, there were about eighty persons present at meeting, including native persons connected with the family. I was speaking to them of the judgment; and when about half through, a young zemindar, quite intoxicated, came stalking into the room. He refused to sit down, and was led quietly into another room, where he remained listening till the meeting was closed. Not many mighty men, not many wise are called, but the gospel is preached to the poor. Even so, Father, for so it seemed good in thy sight.

May 1. As application had been made for a school at Ammahpetty, seven or eight miles towards the mountains, Mr. Muzzy and myself thought best to visit the village and ascertain the expediency of establishing one. We set out about four in the morning, and after passing several villages, immediately on or near the road, reached Ammahpetty just at sun-rise. The people soon collected in a large crowd, with some of the principal men who had applied for the school. They immediately led the way to the school-house, which was vacant, but capable of containing forty or fifty scholars. Adjoining this village are four others, altogether containing five or seven hundred houses. The people seemed much delighted when we promised them a school.

After giving books to such as could read, we proceeded, and about nine, A. M., reached Kullarpetty, or Thief Town, as the name may be translated. The village, which is small, is situated at the foot of an isolated hill, whose cragged sides would afford shelter to an army of robbers. At a distance the hill presents the appearance of an immense elephant in a reclining position, and from this circumstance is called Elephant Mountain. We remained at a short distance from the village, where two or three venerable Tamarind trees afforded us a shelter from the sun. A broad stone, used as a seat for travellers, made a very convenient table; and here, surrounded by the villagers, we made our morning repast. The people soon discovered who we were, and made earnest request for a school in their village. To our question, Why do you desire a school? they replied, that they all belonged to the robber caste, were poor, ignorant, and wicked, and therefore they needed a school, that they might learn how to become better men. We were obliged to tell them it was out of our power to comply with their request, however much pleasure it would give us to do so.

What the moral character of this people is may be inferred from the fact that each man in the village is obliged to come twice every night and give account of himself to the police peon. This is required to prevent robbery, as the people were in the habit of going off to villages eight, ten, or fifteen miles distant, robbing them, and returning before sunrise the next morning. This habit was, however, by no means confined to the village of which I am speaking; but, on the contrary, has been very common, if it is not at present, and the same requirement of appearing twice every night before the police has been in force even in Tirumungalum until within a year past.

Leaving Kullarpetty, we directed our bearers to take us to Pootoon, which, from what we had heard, we expected to find a considerable village on the opposite side of the mountain, and the impression was strengthened by the inquiry of the bearers if they should carry us to the Pootoon school? After proceeding four or five miles we were set down in a small grove, by the side of some forty or fifty stone gods, but with scarce a vestige of any other inhabitant near us. It was now near eleven, A. M., the heat was intense, and we asked with some impatience why we were put down here, instead of going to Pootoon, as we had directed. They replied very coolly, that we were in Pootoon, and if we wished to see the school, there it was, pointing to a clump of trees some rods distant, which we had not noticed before. On going there we found six or eight boys and two or three girls, who, as soon as they saw us, began to repeat their lessons with almost deafening boisterousness. Fifty or sixty rods distant was a small temple and a brahmin's house.

The head man soon presented himself, with offers of assistance in procuring supplies, etc. From him we learned that Pootoon, instead of being a single village, was a collection of eighteen villages, surrounding in a circle the place where we then were; and that this spot, on account of its central position, had been chosen as the site of the temple and school. Besides these eighteen villages, twenty-two others were under his superintendence, and the inhabitants of the whole forty belonged to the robber caste, and were by practice, as well as by birth, thieves. He spent several hours with us, urging us to establish a school, making use of the arguments already mentioned, namely the poverty and wickedness of the people. A number of persons from the surrounding villages came and spent a long time in reading or hearing our books, or in conversation respecting them.

Instead of visiting several other villages, as we had intended, we were detained here till near sunset, when we started for home, which, after some delays, we reached about midnight, a good deal fatigued, but much pleased with our excursion.

Conversation with Intelligent Visiters.

25. Two young men came for books, one of them a respectable goldsmith. I gave to him two tracts, the 'Blind Way,' and the 'True Way,' telling him that, though he knew the way in which he walked to be a blind way, his knowledge would be of little service, unless he also knew what was the true way, which is the way of salvation through Jesus Christ. He said, "If your way is the true one, then all our forefathers, who have worshipped idols, are lost. This it is difficult to believe." For an answer he was referred to the words of our Savior, "By their fruits ye shall know them." If they lived and died in sin, how can they dwell in the presence of a holy God? As you have bodily eyes to discern a right road from a wrong one, so is your mind given you to discern the

true way to heaven. For the right use of your mind you must give account to God. Therefore if your parents have done wrong in forsaking the true God, you should not follow in their evil ways. He went away saying, "It is true, we must search into these things for ourselves."

June 2. The young man mentioned above, came again to-day for more books. He had evidently read with attention those given last week, as he repeated much that was in them. Among other things he referred to some stories quoted from the Hindoo sacred books, and said the shasters could not be true, for the stories they related were evidently impossible and absurd.

13. This afternoon a man belonging to the village, but whom I have not seen before, came in to ask for a copy of the 'Blind Way.' He had read one belonging to some other person, and had disputed with the brahmins about Hindooism till they were unable to answer him, and he was convinced that the whole system was false. He said he fully believed that Christianity would prevail in the country, and he was not alone in the persuasion, for many of the people would become Christians, were they not afraid of the brahmins, who have much power in their hands.

On account of the self-denial it requires, the gospel is hard to be received, but the Spirit of God is able to remove every obstacle to the progress of the truth, and we know it will triumph.

JOURNAL OF MR. WARD AT MADURA.

Meeting with Teachers—Questions of Cavillers—Deception.

April 13*th*, 1839. The teachers from the nine native free schools under my direction met in my study, who, with monitors and friends, more than filled the room. It was an interesting audience. I read Matthew twenty-fifth, and a tract on the day of judgment. It being the Tamul new year, I took occasion to review the past, as to its mercies and sins, and to inquire what they thought to do in future. Good attention was given, and some seemed to feel the importance of attending to the subjects brought to their notice. Oh that the Spirit would descend and give efficacy to the truths declared!

16. In accordance with a plan long contemplated, I commenced a visitation of the villages in the immediate vicinity of Madura. I began with that of Kowilputty (Temple Village,) so called because of its being the site of a large Mohammedan mosque. The village is small, containing but about an hundred houses. I went to the centre of the place, where was a small bazaar, and where were assembled in a little time a considerable part of the inhabitants. I read to them a parable, to which they listened with much quietness, as also to the remarks upon God's will and their duty. "Where is God?" "Where is heaven?" "Where is hell?" were among the questions asked. But these are not new. They strike upon the ear of the missionary wherever he goes. How strong to keep away the subject of personal duty, is this inquisitive spirit that dwells, nay reigns, in the natural mind! "Where was God and what was he doing before he made the world?" "Who was God's father?" are questions which have been put to me, and that too, at times, with a boldness of manner and expression which showed that they occupied no trifling place in the mind of the querist. So it is—any thing but a knowledge of God's will and a determination to do it. When such questions are proposed, what shall the missionary do? is a question which cannot but agitate the mind of every ambassador who would be faithful to his Lord. Two points are plain. First, that the attention of the questioner, and especially of the by-standers, must be turned away from these debated and unimportant points, to those of obvious and indubitable weight; and, second, that to effect this, circumstances must direct. It is on such occasions that the missionary needs that wisdom which cometh from above.

25. An instance of deception occurred this morning worthy of notice, especially as it illustrates a sin which prevails to a lamentable extent among this people. Among the beggars who receive food at stated periods from us, are a mother and her blind son. She leads him to the door and receives what alms are bestowed. To-day she was in her usual place, but manifesting grief most deep and poignant. To the inquiry, What is the cause of your sadness? "My son is dead—my son is dead!" she exclaimed. When did he die and where is his body? we asked. "He died last night, and his body is in my house," she answered. Mrs. W. coming to the door, the woman threw herself at her feet in an apparent agony of suffering, repeating the same expressions. But what do you want? I inquired. "A little money," said she, "to pay for his burial." Thus, with all conceivable sincerity, she con-

tinued her grief, till with a small sum she was dismissed. In the course of an hour or two, a schoolmaster came to my study with the sum given to the woman in his hand, saying that, wishing to see the body of the young man, he went to the woman's house; and lo! upon entering the hut, the man himself sat there, eating his usual meal.—Deceit the apostle places among the sins of the gentiles of his age. But it is not less truly characteristic of the heathen of the present day. Surely we have daily reason to say with the prophet, "This is a nation that obeyeth not the Lord their God. Truth is perished and is cut off from their mouth." This land waits for the reign of the God of truth and uprightness.

The Festival of drawing the Idol Cars.

The period for the festival of festivals, the drawing the cars, has again returned. The celebration is to occur tomorrow morning. Rode out with Mrs. Ward, Mr. C., and Doct. S., to see the congregated multitudes. We happened upon an hour of interest. By order of government, the head man of each village had brought to the city his quota of men, and now all were assembled, besides thousands of witnesses, in order to be marshalled for the morning parade. To ensure the drawing of the car, this was necessary. Each company of villagers is seated in order on the ground, the head man having a roll upon which the name of each was written.

26. At two, walked out with Mr. Cherry and Doct. S. to witness the drawing of the cars. Both were under way. The second, (that to which Meenatche, the patron goddess of the city was seated,) had not reached the gate, when we passed through. As it approached towards us, and the idol's form was made visible by the light of the many blazing torches, passionate exclamations escaped the lips of the multitude. With the hands placed palm to palm and raised high above the head, "Swamy!" (god) "Swamy!"—in adoration, are heard from all around us. My attention was especially turned to one man, whose deep toned voice and sincere manner evinced strong attachment to and faith in this idol.

Having seen this car pass, we hastened forward through a by-street, and soon were ahead of the first, that in which Sukalingum, the husband of Meenatche, was seated. This vehicle is large and heavy, and moved with great difficulty. Attached to it are two of the largest sized cables, each extending not less than two hundred yards; beside which are two smaller ropes, of two thirds that distance. The number employed in drawing the car we computed, after careful calculation, to be not less than 2,500. Here we witnessed the carrying out of the arrangements which we saw making the night previous. The ropes were divided into sections, each portion being occupied or manned by the men of each of the villages in the collectorate. The head man of each stands with a large rod, with which he spurs the men to their task. Besides these, there is a large number of government *peons*, (pronounced *punes*,) or constables, each with a whip which they use, with but short intervals, and without mercy, upon those who are more dilatory than seems necessary. If a part of the rope is not as thickly manned as seems desirable, the peon looks around upon the multitude of persons, selects one who he thinks should be at this post, and compels him by main force, at times calling in assistance, to lend his time and strength. Thus we stood witnessing the procession and gaining an acquaintance with the internal arrangements and impulse of the whole affair. The car moved very slowly; at times stopping and being, after repeated vain attempts, again started. Being in a situation which forbade going forward or retreating, we remained on the ground about an hour and a half. At length we succeeded in making our way from the crowd and returned home, having witnessed a scene painful but instructive.

What we witnessed taught us—first, That the bestowment of time and strength upon this annual festival is, to but a trifling extent, voluntary. It is extorted. Compulsion secures this general attendance at the feast, and this strength required to draw the cars. But, by whom are the people compelled? by the brahmins? No, the brahmins might effect something, especially in the villages; but the influence and power of the brahmins are too low to congregate such an assembly, and lead them to such efforts. By whom? By their own consciences? Some might be thus impelled. But facts show that when another motive is left unused, the life and energy of the multitude at once fail. But what is that motive? The whip! By whom applied? By the officers of an enlightened christian country. No eye could witness the scenes of this morning, without feeling deeply convinced that England was participating most largely in the guilt of

continuing the prevalence of idolatry in this land. But this unrighteous connection must not—cannot long continue. Soon, it must be very soon, heathenism must stand or fall for itself. That is all that Christians desire. Place it, dissevered from state patronage, where Christianity is, and then let the world witness the result.

Native Dancing—Remarks on Self-Torture.

27. At an early hour of the day walked out with Mr. C. to make observation. The first object that arrested our attention was a group of persons sitting in a circle, leaving an open area in the centre, where were a company of young men singing and dancing. The manner of both is wholly dissimilar from that prevalent in America. The music was very limited in its compass of notes, but these shrill, lively, and sung in very correct time. The mode of dancing was singular. Five young men were sitting in a row on the ground. Other five, part of the time with hands clasped, again moving up and down their handkerchief, would, with a half-tripping step, move forward at the sound of the music to those on the ground, bow, and retreat; repeating the same, with but slight change, during the continuance of the amusement. It was interesting from its singularity and far removed from the fashionable dancing of a city ball-room. This mode of relieving tedium and passing time is very common in India. Many are practised to it, as are the experienced dancers of more enlightened portions of the human family.

Having passed on a short distance farther, we saw an individual who was striving to awaken interest, and above all, gain a livelihood by self-inflicted punishment. He hung dangling in the air at the distance of twenty or thirty feet from the ground, kept from falling by a rope tied to one branch of a large banyan tree, which was fastened to a band passing around his neck, and thence along the length of his body to his feet, from which it was again bound to another branch of the same tree. Lying on this, he was swinging, and by the aid of his hands and one foot keeping himself from falling to the ground. He was also singing, and thus attracting attention and soliciting charities, which those who were disposed to bestow placed in a large dish, which stood on the ground before him. The rope upon which he was lying was so adjusted as to have the appearance of being tied about his neck and feet, thus giving the impression of great suffering. Closer inspection corrected the mistake. Thus is it, as far as my observation has extended, with most of the self-tortures at present prevalent in India. In the first place the religious principle is in very weak operation. "To feed their mouths," said an intelligent native to whom I mentioned this case, "they do these things." That the time has been when many have suffered, and that most severely, solely through regard to their deities, there can be no doubt. But I am strongly inclined to the belief that Hindooism, as a religion, is fast losing the strong hold it once had upon the hearts and consciences of the people. The daily services we witness are more in conformity with long established custom, and are a means of maintaining domestic relationship, and obtaining a livelihood, than from any attachment to their religious system. One of the most painful services prevalent in this quarter is that of measuring the body's length round a holy mountain about four miles westward from Madura. Lying on thorns or coals is another. But close investigation discovers as much difference between these and the tortures of a faithful Christian, as between the two religions in obedience to which each is submitted to. I would pity the people who are thus led to destruction by a regard to the world's opinions and the wants of this perishing body. But I cannot but rejoice in many gratifying signs of the times connected with them. I feel it to be my duty to praise the Lord and take courage. This nation need the truth in every form, and on all subjects. The communication of one ray of truth to an immortal mind is a privilege for which no heart can be too grateful.

Conversation with those who call for Books and Tracts.

Afternoon. I had been in my study from the dining-room but a few moments, when a loud call of "Swamy! Swamy!" led me to open the door, where stood five men wishing books. I asked them in and questioned them as to giving me the name they applied to their god. "Oh it is our custom. This is a high word," was their reply. The term may signify no more than the English "My Lord," but it is painful to be addressed in the same language as that Being who refuses giving to man his name.

The five men just mentioned entered and sat down, to whom I began to read; and this was the beginning of a service which, almost without interruption, continued till six o'clock. I was quite interested in two who came in with great eagerness, and said that they had a question to ask. I had given a small catechism (Watts for children translated) to one of them in the morning. The question was this—The third question in the catechism is, Where is God? Answer, Everywhere. The first clause of the Lord's prayer is, Our father who art in heaven. "Where is heaven? where is heaven?" they eagerly asked. One old man seemed deeply prejudiced in favor of his system. It was interesting and gratifying to see the others, who were more inclined to favor Christianity, meet and answer his question. Do you not know what is said by—(mentioning one of the wise men of India,) in some of his stanzas, which are in the—(referring to tract No. 1, of the Jaffna Tract Society, entitled a 'Wise Light,' exposing Hindostan by quoting from Hindoo writers.) He then sung the lines. The objector said nothing. "But your god and ours are one," said another. I pointed out the respects in which it was true that one Being created, preserves, and rules all; but showed that the gods they worship cannot be the God of the Bible. Thus the afternoon passed, with at no time less than five, and at times fifteen, seated by me, reading and asking questions relative to Christianity. This day will stand in my calendar marked as having been accompanied by many blessed opportunities to acquire and to communicate knowledge.

May 2. English school. Never spent a more pleasant and gratifying hour. The attention of the lads had been, in a way unknown to me, specially directed to christian subjects. Many questions as to the attributes of God, the divinity and mediatorship of Christ, the character of the Holy Spirit, the mode in which sin entered the world, how and why it continues, the manner in which pardon of sin, and a fitness for heaven can be obtained, were asked. These questions and the replies the lads returned to our inquiries, to which we requested any one who could to reply, were truly interesting. I could not but exclaim, May the Lord sanctify this knowledge, that it may not remain as a subject of mere speculative information in the mind, but may affect the heart. Neither could I refrain from wishing that the patrons of this blessed cause could be present to hear these questions and replies. My heart was cheered; and I began to hope that this infant institution might yet become a blessing to this city. The Lord grant it.

Afternoon received a call from a moodeliar, a high native officer, residing in Coimbatoor, the village in which Mr. Woodward died. He exhibited considerable acquaintance with Christianity. He urged two points, first, the unity between the Hindoo religion and Christianity, observable from the fact that each has a trinity. The question was asked him relative to the offices which the three persons of the Hindoo trinity sustained; when his attention was directed to the third person, and a comparison drawn between Siva the destroyer, and the Holy Spirit the sanctifier. He saw the difference, and leaving that ground, inquired concerning the Roman Catholics. They worship idols and are they not Christians? He was startled when he heard a denial of their being Christians. I endeavored to turn away his attention from the opinions of one sect or another, and urged the examination of the word of God itself. Before he left I put into his hand a copy of the excellent and popular tract, 'The Hindoo Trinity,' and portions of the Scriptures, and obtained a promise that they should be read.

Having finished the extracts which he furnishes from his journal, Mr. Ward subjoins the following remarks—

I have made three excursions to distant villages for the purpose of distributing the Scriptures and tracts and preaching to the people. These tours have been interesting and profitable. But my present communication is too extended to admit a detailed notice of them. The calls at my room for christian books and conversation are numerous. Among other works distributed the Tamul Calendar holds a prominent place. A year since I distributed of these one to each of the native accountants assembled in the city. This year my colleague took that part of the distribution.

I will close my present communication with the remark, that I am becoming daily increasingly attached to the service in which I am enlisted. My hopes are sanguine, as my prayers are constant, that many years may yet be mine, in which I may serve my Heavenly Master.

QUARTERLY REPORT OF MR. MUZZY, AT TIRUMUNGALUM.

WRITING 2d of July, 1839, Mr. Muzzy, after noticing the progress made in preparing for the residence of the mission families at Tirumungalum, proceeds to give a brief view of his more appropriate missionary labors.

Intercourse with Visitors—Frequent and urgent Applications for Schools—Preaching.

The companies which have called at our house are, as respects numbers, much the same as last quarter; instead, however, of meeting all strange faces, and being obliged to encounter their fears and their misgivings, we find many who have seen us before, and appear pleased to see us again. In very many instances they come to introduce friends and obtain additional supplies of books for themselves. As we become more acquainted, we find them more friendly and easy to be approached. They are, however, as respects comprehension of any thing good, exceedingly dull and stupid. Sometimes they come to argue with us. A short time since a man from forty or fifty miles distance came and staid for a long time, evidently for no other purpose than to show the padres his wonderful skill at argumentation. He began by asking the reason of teaching in our books that some actions are right and others wrong. "This is not good," he says; "how do you know that one thing is right and another wrong? That is not so; nothing is wrong: every thing in the universe is perfectly right." When asked if the robbers should break open his house, and carry off his property, and murder his friends, he would think that to be right? after some prevarication, he said it would; for he could do the same, and thus obtain his property again. He appeared to possess a kind of metaphysical, or rather mystical knowledge far beyond what is generally seen among the heathen; but then he did not know at all how to use it. The number in the district who profess this belief, or rather unbelief, for the whole is the most perfect skepticism, is quite considerable. This man is considered a *yaney* (wise man) among them. And if stoicism, or apparent indifference, will give one that title, he undoubtedly merits it. The best course with such men, I have found to be to say but little, and just take some plain illustration and appeal to common sense, and leave the matter with them.

Schools.—For some time after our arrival at Tirumungalum the people of the village and country stood quite aloof from our schools, but since a fair beginning has been made, the demand for them has been increasing; and we are often and warmly urged to establish them in almost all directions far and near. Fifty or a hundred might be established within a moderate distance, with fair prospects of good; but we have long since commenced all that our funds will support. It is really trying to see with what perseverance they come with their pleas, even many times after they have been denied; especially when we consider that, notwithstanding they may not know it, and that their motives may all be selfish, it is indeed the bread of life that is withholden from them; without which, when they have dragged out an existence amid the miseries of heathenism a little longer, their souls will but begin to experience that dreadful famine which knows neither relaxation nor end.

A day or two since, just as I had sent away a deputation of head men and respectable citizens from a large village, not more than a mile and a half distant, an elderly man, from the same village, of quite respectable appearance, although a cripple, came hobbling all the way here to urge still farther the request. He said he had six children and they were without a school, and how could they ever learn these things? There were also many others in the same situation; if we would be pleased to have a school there, it would be a great charity and many would be much rejoiced.

I am sure if our brethren in America, whose privilege it is to afford to these souls the only remedy that will rescue them from the second death, could have seen this man and many others, as they turn away in disappointment when we are obliged to refuse their requests, they would know much better how to sympathize with us in this most painful part of our duty.

We meet our schoolmasters for prayer and reading the Scriptures and tracts, once in two weeks, which is often quite an interesting season. Questions frequently arise in which the teachers manifest considerable interest, and by their conversation show that light is gradually increasing.

Applications for an English school on our compound are very frequent and urgent and we hope soon to commence one.

Preaching.—The numbers that attend divine service this quarter is somewhat

larger than it was last, and the attention is tolerably good. Oh for the Spirit to breathe upon these dry bones that they may live.

To give a clearer view of the character of the people around Tirumungalum, and the labors of that branch of the mission, Mr. Muzzy gives the following extracts from his journal.

April 23*d*, 1839. Went a few mornings since to the girls' school on the compound and found no children there. On inquiry, it appeared that this was a very unlucky day with Tamulians, especially for travelling to the north, and the school was north of the whole village. This is taught in their astrology.

This afternoon visited Orapunoor, a large village about three miles distant, to see a school we had been solicited to take; found six boys in a corner of a mud fence, screened from the burning sun and the rain simply by a few thin braided cocoanut leaves. The people assembled in multitudes. According to their request I seated myself upon a large rock in the centre of an open space in the village, and all about was soon crowded with listeners. Hundreds were present, and most of the number probably heard the gospel for the first time. They listened attentively for a long time and appeared very friendly, and unanimously desired that we would take the school. "Now you have come and seen us," said they, "you know our poverty and need of assistance, and many children will attend, if you should take the school. These things that you speak of are good, but we have no knowledge, and how can we know or understand them? If you have a school here, our children can learn these things and tell them to us." Much to the same import they were often saying.

Sabbath Labors—Doctrine of Fate.

May 12. Sabbath. To-day has been, on the whole, rather a good day. The meetings, both morning and afternoon, were comparatively large, and the attention given to what was said was tolerably good. After the afternoon service companies both of men and women began to call, as is their custom on Sabbath evenings.

Mrs. Muzzy's meeting, which was quite large, had but just closed, when a company more numerous than those who had been present at the meeting came, and another meeting was the consequence, which, with her meeting with the girls of the school, and again with the families in our employ, engaged her from the close of the morning service, with a little relaxation, till dark. The women have often many questions to ask, and appear pleased and interested in the subjects brought before them. Every thing, however, must be exceedingly plain, or their dull apprehensions will not receive it.

Of men three or four companies came, besides individuals. The first was composed of young men who had often been at the house, and other respectable men of the village. The young men began upon their doctrine of fate. Every thing they do or say is *vethe*, that is, *written in their head.* A little resort to the ridiculous by the helpers seemed to have a salutary effect. Nearly all present appeared, for the time at least, to see the absurdity and folly of this long venerated doctrine. After a part of the tract, entitled 'Good Opportunity,' had been read, the men asked where Christ or his followers were? "It is now," say they, "the fourth age of the world, and never till the missionaries came here did we hear of this religion; where has it been all this time? who, and how many, and where are its followers? And if it was intended for us, why have we not known it before? Have all our ancestors who died without it gone to hell?" After answering these questions and telling them that most of the people in America, in Europe, and in parts of Asia were professedly Christians, "What!" he asked with astonishment, "and suffer us to go to hell for so many ages without even coming to tell us about it! What kind of religion is that!" I must confess that I felt the force of this question not a little; it often comes before my mind, Why was it so? And without comment I would respectfully refer the question to my brethren and sisters in America. Indeed, would not the question of these intelligent and apparently serious heathen be exceedingly important for all who hope for salvation through our Lord Jesus Christ to ask themselves? If conscience does not testify to our faithfulness to the heathen and those about us, what kind of religion is ours? Oh that we might all, with one consent, arise, and in the strength of the Lord, and trusting entirely to him for direction and success, wipe off the reproach which has so long disgraced his holy cause.

The answer to the men was very plain. If they had known these things now for some time, and had rejected them, why should they have known them before,

when, by their stronger attachment to their idolatry, there was less reason to expect their acceptance than there is now?

When I expressed the expectation that all these kingdoms would become the kingdom of our Lord Jesus Christ, and adduced, as encouragements to that belief, the progress which truth is making in Palamcotta, Ceylon, and Tanjore, and the remarkable movements in its favor near Calcutta, they appeared solemn, as if impressed with what they had heard.

During this conversation a brahmin came, and walking backwards and forwards through the verandah, with much importance, demanded a book. The one he requested was laid on the table, and he told to come and take it as the others were doing. But this he scorned to do, saying it would pollute him to come into our house. After looking rather wishfully at the book for some time, his pride prevailed, and he went off without it, to the no small merriment of all present, who exclaimed, "These are the characters who teach the people to worship them as gods."

Tour for Distributing Books and Tracts.

29. Set out this afternoon on a tour to the villages in the western part of this, and the adjoining *talook* (county,) where, although we have been desirous of going for a long time, we have never yet been. The company consisted of a native helper, cooley, a boy to provide food, and a bandy man, who drove the bandy or cart in which I rode. Arrived at Thief Town, a village of some forty or fifty houses, close under a high mountain, at about eight o'clock in the evening. This and nearly all the villages in this part of the country are inhabited by those who are thieves, both by caste and practice, and the custom of torch-light robbery, as it is called, where a gang of men go to some distant village by night and plunder it, and return before morning, was formerly very prevalent.

This people, although very degraded and exceedingly ignorant, were friendly and desirous of a school, for which they had made many applications before. They appeared quite surprized that they were paid for the milk, fire-wood, etc., which they brought us. It is a custom with some, either directly or by their servants, to obtain what they wish from the natives without paying them.

Had a long and interesting talk with the people who assembled. After asking them a number of very plain questions, and receiving for answer that they did not know, they said. "Sir we know nothing at all—no more than an ox—no one has come to teach us, and how can we know?" Although there were only two or three that could read, yet they were anxious for many books that they might learn these things.

30. Set out this morning and came on to a cluster of villages eight or ten miles from where we started. The people crowded about us in a very short time, so that I was obliged to request the head man that stood by to keep them at a distance till a little refreshment could be prepared, when I assured them I should be able and glad to see them. After a short time I began to converse with them, but found not one able to read, although they were quite anxious to obtain books. Tried to direct them to the only name given among men by which they could be saved. They listened with apparent interest. In the rest-house I occupied was a band of straggling play-actors, who soon withdrew; but in a short time returned, having dressed themselves most fantastically, and a little girl who was to dance was almost covered with ornaments. The women had on rich clothes, and one of the men wore a mask. They were about to perform their fooleries, when I forbade it, thinking it wrong to patronize such practices. In some cases these jugglers are very expert, being pronounced by good judges the best in the world.

From this place we soon arrived at a large village, the residence of a zimindar, who is proprietor of the land for some distance around. As the village stands a little way from the road, leaving the cart to go forward, I went with my helper and a few books to see the place and talk with the people. This, when bows and arrows were the principal artillery, might have been a place of considerable strength. It is surrounded on three sides by high, and in some places bold mountains, and on the other by a wall six or eight feet thick, and twenty or thirty feet high, and defended by strong gates and towers. This was once the head quarters for robbers in all this region; it is now in ruins. In the midst of the village is a fort built of solid stone, which contains the palace of the zimindar and houses for his domestics. We saw but few people, and they were either afraid or unable to read. The brother of the zimindar came to us, and professed to be friendly, but could not read. So we were obliged to depart from this large and interesting town, af-

ter directing them in a few words to the Lamb of God who taketh away the sin of the world, without leaving a single tract. I have scarcely ever met with an instance like this.

Passing on, we found many large villages, from which persons had been to our house for books. Wherever we stopped they crowded to see us and obtain a new book. The road from the village we just left lies through a pass in the mountains for a distance of ten miles, the entrance of which was through a gate in a wall of stone, which extended from one mountain to the other, a distance of about a mile. A part of the way the road was almost impassable, but by getting out and lifting at the wheels of the cart, we were able to proceed.

At three o'clock in the afternoon we came to Sindapetty, a village of some importance, about eighteen miles from where we started in the morning. The rest-house here was in so dirty a condition, that it was any thing but a place for rest, being inhabited by sheep and goats and other animals. After enduring these accommodations for a short time, I was directed to another rather better shed, when the head-man and a brahmin came to order me away, saying the building was a *cutchery*, or custom-house. But they made no preparation for me at the other place, as is the duty of every head-man, and continued to behave uncivilly, until some one told them that I had taken down their names, when they immediately changed their conduct; the rest-house was soon cleansed; fire-wood, earthen pots for cooking, milk, etc., were forthcoming. Government have appointed a person in each village to provide these things for travellers, and the head-man's duty is to see that he does it. Many people came for books, so that it was with difficulty that I could keep enough for other villages. Had considerable conversation with the people and a school of fifteen or twenty scholars which they showed me.

31. Set out this morning and came a distance of ten miles. The country was wild and the villages few. The whole distance from Tirumungalum is about thirty-five or forty miles, the same as from Dindegul. After a long jaunt through this great town in which we now are, we could find only a small dirty rest-house, where I was obliged to spend the day. The people soon crowded about us in such numbers that we were obliged to apply to the peon of the rest-house to keep them far enough off to permit us to take food. They continued, with some little intermissions, to come and go till late at night. One who visited us was the son of the *taseldar*, the principal magistrate of a talook. He appeared quite friendly, and urgently begged for an education, as he called it. He spoke English tolerably well, conversed about a number of our books, and appeared pleased to receive a new supply. He was exceedingly vain, and talked much of what he knew, and before he left, wished me to give him my name, so that he could remember me, and write for books. When it was written, "Now," he says, "write my name." So I wrote nearly two lines across a common sheet. "Now," he says, "write under that, 'knows Tamul, understands how to talk English, is acquainted with Teloogoo, Mahratta, Hindostanee, and can write well.'" Another person of the crowd was an old pensioned sepoy. He appeared glad to see us, seated himself near, and appeared to listen attentively to all that was read or spoken. When the crowd had partly dispersed, we found that he was considered somewhat deranged; and upon inquiry we perceived that this opinion arose from his reading and conversing so constantly about some books which he had. According to my request, he showed me a pocket full of papers, each one of which contained a tract or portion of Scripture, very carefully folded up and in a good state of preservation. These he said he had received from me one year and a half since, just the time that I was last here. He appeared very desirous to improve, and to learn the true way, and answered discreetly to those who objected. I gave him as good counsel as I was able, and more tracts; and he left apparently rejoicing at what he had seen and heard. A little boy who was with him recited fluently a large portion of the catechism taught in our schools. Thus, in this large but obscure place, nearly forty miles from any mission-station, the leaven which was hid is evidently at work. May this be the beginning of good to this people.

At dark a very large cobra capella came near our encampment. The people all fled in terror, crying, "A temple snake! a temple snake!" But not having so much veneration for him as these his worshippers, I seized a stick from one of them, and after something of a battle, I succeeded in killing him. It measured nearly six feet in length, and six or eight inches in circumference. These snakes are exceedingly venomous, and so much

an object of dread to the people that they are worshipped as gods.

Respecting this town, Periercoolum, you have already heard. I may say, however, that having a better opportunity for observation, than at either of my previous visits, I was much more impressed with its size and importance. I find by the government census that it contains nearly nine thousand inhabitants, and is the second town in the whole Madura district. There are also many flourishing towns in the vicinity.

Pulney Mountains—Seru Malie.

Having heard much of the Pulney mountains, the foot of which is only five native miles from Periercoolum, I resolved, for the purpose of ascertaining their fitness to be a place of resort for invalids, and to learn the condition of the people that inhabit them, to pay them a visit. Accordingly,

June 1. Set out this morning at half past two o'clock, and proceeding a part of the way by a road, and part of the way through the rice fields without any, we arrived at the foot of the mountains about daylight, having been turned quite over into the ditch but once. The coolies were often frightened by the screams of jackals and owls, which they affirmed to be tigers. After a little refreshment, during which a wild peacock made its appearance, I left the cart and helper, and with coolies and the boy I set forward on foot. The path for six miles was not very steep, but wound among rocks and trees and hills, and most of the way in a deep ravine. It was covered with jungle so dense as to keep out almost entirely the sun's rays. The remaining four miles to the top of the mountain lay up a very steep ascent, so much so, that the path, which was worn a foot or two into the mountain, could go in one direction only a few feet. This road, although it appears incredible, is much travelled by bullocks carrying burthens from the mountain to the plain and from the plain to the mountain. A drove of these animals I met in the ascent, and spoke with the drivers while they were feeding on the long grass that grows abundantly every where on the sides of the mountain. The men, although friendly, were so very ignorant and degraded, that the news of salvation, what little they could understand of it, instead of seriousness, excited inexpressible laughter.

As we came up, we saw in the deep and dark ravines, far from the abodes of other human beings, the dwellings of the wild men of the mountain. They were either caves or spots sheltered by some vast overhanging rock, entirely destitute of any works of art. Two of these beings made their appearance, one of whom, armed with a rude spear, fled immediately at our approach. The other appeared rather more bold, and permitted us to approach so near as to have a tolerable view of him. He was entirely naked, except a strip of cloth two or three inches wide and one or two feet long. His stature was about the middling size, color very black, and his hair, to appearance, had never been shaven or combed, but projected in locks from all sides of his head. His features were exceedingly wild and his person filthy. His voice was very loud, and seemed more like the howling of a beast, than like the articulate sounds of a human being. He appeared to understand some things that were told him.

At half past ten o'clock in the morning we reached the top of the first ridge of mountains. Here, instead of the tall trees and thick jungle through which we had come, except in the glens, scarcely a tree or rock was to be seen. The surface, though hilly, was smooth and covered in every direction as far as the eye could reach, with a high sweet-scented grass. In the valleys were streams of pure, sweet, cold water, shaded by trees bearing a beautiful large red flower. Many old acquaintances in the form of raspberries, wild roses, some of which grew to the height of fifteen or twenty feet, large thistles, brakes, and some other plants, were every where to be met with. The air was cool and invigorating, and the scenery grand and beautiful beyond any thing I had for a long time, if ever, seen. The height of these mountains, according to government survey, is upward of eight thousand feet. Frost, it is said, is seen here in the coldest months. That they would afford a most salutary resort for the invalid cannot, I think, be doubted. The access, however, is as yet very difficult. The villages, though rather numerous, are not very large or compact.

3. After spending the Sabbath in this quiet and truly pleasant retreat, we proceeded early this morning to descend by a route different from that by which we ascended. A number of bison, which we saw on a small hill near the road, helped to remove the impression that the beautiful green spread out every where was in any degree produced by the hand of man. As we proceeded, about mid-

way down the mountain, we saw the most beautiful water-fall I ever beheld. The stream is not large, being only fifteen or twenty yards across at the top, but the water falls almost perpendicularly to the depth of one thousand feet, as estimated by the government engineer. At the distance of ten or fifteen miles it has the appearance of a long white ribbon hung out on the side of the mountain. Pursuing a path of much more gradual descent than the one by which we ascended, we came at six o'clock in the afternoon to Dooadaudapetty, where my conveyance had been waiting for me, a distance of eighteen or twenty miles from where we started in the morning.

4. Came to Dindigul, a distance of thirty miles, and found all well. After spending a day there with Messrs. Dwight and Lawrence very pleasantly, and, I trust, not unprofitably, I set out on the morning of the sixth, with Mr. Lawrence, to visit Seru Malie, (Small Mountain,) an eminence about three or four thousand feet in height, only five native miles from Dindigul. On the mountain we found air and water considerably cooler than upon the plain. The soil was as rich as any I have seen in this part of the world, producing trees of every description found in the country, with plaintains in abundance. Here were the jack-fruit, orange, lime, mango, tamarind, and what is called a species of the bread-fruit tree, and many other fruit trees, growing wild and in great luxuriance.

Upon this mountain are a number of villages within moderate distances of each other; and there is also quite a flourishing school.

I descended through large fields of plaintains to Amaniakinoor, eighteen miles from Dindigul, and thence went to Solevunthan, and thence home on the morning of the seventh, having been absent nine days, travelled a distance of one hundred and forty miles, and distributed many tracts and portions of Scripture, many more of which might have been distributed, could I have carried them. Tracts were read and instruction given orally to many large companies of people, most of whom never heard of the gospel before and may never again. The result will be known at the great day. May God make his word, which has been sown in weakness, the wisdom and power of God unto salvation to many precious souls.

QUARTERLY REPORT OF MR. LAWRENCE AT DINDIGUL.

THE quarter year embraced in this report terminated with June 30th, 1839.

Summary View of his Labors—Visits to Schools.

Some of my time has been spent, as I would hope, to good purpose, in making myself acquainted with a part of the publications of the three tract societies of Madras, Jaffna, and Nagercoil, and with portions of Scripture; also in superintending and visiting schools, making known the word of God in our bungalows and by the way-side, in reading Mr. Rhenius' excellent system of theology with my native assistant, Joseph Bodinus, (formerly of Tinnevelly, now a member of our mission church, and in many respects a valuable man,) in a few attempts at tract distribution abroad, and at home in the months of May and June in disposing of the Almanac to large companies who came to my door. This period, when the renewal of the revenue settlements and payment of taxes bring so many influential individuals into town, the arrangement between Mr. Dwight and myself is, to alternate in the distribution. As Mr. Dwight was distributor last year, the occasion this year has furnished me a good opportunity for observing the apparent progress in knowledge which has been made by this community; and I must say there is reason for encouragement to all who wait for the salvation of India. I do not know whether I am warranted in saying that a spirit of inquiry is abroad among this people; yet there seems to be a stronger motive, than that of curiosity, at work. May not this be the fear that their system is radically defective, and that ours, with its awful threatenings against idolatry, is true?

Mr. Lawrence has forwarded portions of his journal, from which the following extracts are taken.

January 1st, 1839. Went to Weaver-street school and to several weavers. This portion of the population, formerly the most bigoted and unwilling to be approached, are now among the most ready to come and hear.

In the afternoon the sheristedar called to make his new-year's visit. He is in many respects far superior to the generality of the Tamul people. He says,

the worship of God is his first work, the service of government the second. He is now engaged in building two choultries, one in Dindigul, and one on the road to Pylney. Of course a large amount of merit is accumulating for him, while not a few contrive to secure a livelihood by his beneficence. It was through his pressing invitations, together with those of his secretary, that our attention was first directed to Dindigul as a mission station.

3. Rode to Vay Kumpoor; heard the boys recite from the decalogue and distributed a few tracts.

5. Went to Nagalnaikenpurtty; had a fine audience in the school-room. A yogee was present, who listened with interest to my remarks, as I made known to him the Way, the Truth, and the Life. In the evening killed a cobra capella, or hooded snake, in my study. He was lodged between the door and side post, or wall of the door, which I had closed but a little before. This is the third or fourth that has invaded our homes in India, and it is not a little interesting to us to compare our deliverances from their venomous fangs, with the promises in the ninety-first Psalm. I once had occasion for a small piece of board lying on the verandah, and as I lifted it, one of these deadly serpents ran out from under it and turned about to attack me.

Sabbath. This morning, before the large audience of all the schools and teachers, I found, as I entered, a boy of perhaps twelve years, chained to a block, which he was compelled to hold up in his hand. The chain passing round the left leg like a fetter, and reaching up to his shoulder, had been fastened upon him by his father for drinking, stealing, and gambling. It afforded an impressive occasion for exhorting the children to beware of sin, to flee from it, and embrace Jesus, who only can save from eternal chains.

30. Meeting of the teachers. Read Luke fifteenth, and the tract entitled Francis Newport. It was a solemn time.

Feb. 3. Asbury preached a good sermon from the text, "Go thy way for this time."

15. School teachers meeting. Luke sixteenth, extracts from 'Hours of Spiritual Refreshment,' the translation of a somewhat quaint but excellent German work, and part of the 'Day of Trial,' were read.

20. Returned from Silkuvurpurtty, where I was permitted to meet Mr. Ward, from Madura. The long ride in the severe heat disabled us both, so that we were not permitted to accomplish all we hoped to do. The natives were very kind. The Roman Catholic chapel keeper and native doctor watched to do us good. The latter brought sal ammoniac and lime and made a pungent smelling salt, which afforded a little relief; but nothing seemed to allay the tendency to vomit for ten or twelve hours. Having been misdirected, I lost my way and wandered over the fields, so that I was kept longer in the burning sun than I had expected to be. The umbrella was but a poor protection; and when I took the flannel cloak from beneath me, the saddle was so hot I could not endure it, and had to replace the cloak. It was great mercy that spared me. The Lord can turn this failure in our object to his own glory. May those kind people who ministered unto us in no wise lose their reward.

24. Preached before the boarding-school from Luke 10: 42. I trust it was a profitable time. In the evening men from the mountains west, came, conversed, and took books.

27. An interesting call from a Pylney man. He had learned something of Jesus, and had composed a song in favor of the christian religion, which he sung.

March 2. A long and personal conversation with the carpenter and blacksmith who aided in building my house. The former says, "I have left idolatry, why need I be baptised."

Notice of Sabbath Services—Precipice and other Scenery.

3. Sabbath. A busy and, I fain would hope, profitable day. Four exercises, three abroad and one with my laborers. In the evening walked to Mooturasapurtty. Met a well dressed man and began conversation; and as soon as a company had assembled I commenced reading the parable of the marriage feast. They gave good attention, admitted the excellency of the doctrines, but after all referred to their shasters as a reason why they could not comply with the word of exhortation. The influence of the puranas and shasters over their corrupt hearts is not small.

10. Asbury, our native preacher, delivered a sermon upon the history of Jonah. In the afternoon, while reviewing the subject with my domestics and school girls, the head-man of the mountains south came with his attendants, bringing

his present of plantains. They sat and heard for half an hour, and when, at a convenient moment in the lesson, I turned to him and recommended Jesus, he replied, looking me significantly in the face, "You believe do you? *You* believe!"—while the expression of his countenance, filled up the sentence, with the deliberate choice of death, "Let that satisfy you, I can take care of myself."

20. Nagalnaikenpurtty. School deficient. Some men in the yard were casting lots for the monthly use of a circulating fund. Gave them the tract, 'Loss of the Soul,' and after reading some had a very interesting talk with a citizen. He quoted from a song as a reason for not becoming pure and holy at once.

"Lord thou see'st my body is a granary of wrath, my heart a nest of lies," etc.

He frankly admitted ceremonies were useless, but contended for gradual approaches to virtue, by cultivating habits of rectitude.

22. Went to the Roman Catholic school, and heard the boys in the Scripture Catechism. I have several times met a number of men here listening to the teacher as he read from the Old Testament. I prayed with and for them. Surely here may be some of the lambs we are called to feed.

27. Rode out to two hamlets west of Dindigul fortress. Passed a caravan going to Pylney. Came to the villages and addressed the people in two companies. The first, a band of three or four Romanists going to their daily labor. Heard them, as I left, saying to each other, "True, true, what he says is right." The other, a company of heathen, pleaded ignorance, and refused books. One afterwards took a tract and read. The "shadow of the great rock," in which I rode for some distance returning, was very refreshing. I saw on high a large swarm of bees hanging under one of the projecting cliffs. They were beyond the reach of man, and consequently their luscious stores had swelled to an enormous size; I think it could not have been less than five feet long, where it was attached to the rock, and four feet clear hanging in the air. This sight of "honey in the flinty rock," the perpendicular, and more than perpendicular rock above threatening to fall, the fortifications on the opposite and more gentle acclivity, with the flowers and verdure around, were most grateful after this interview with my dying neighbors. May the Lord lead them to the Rock that is higher than I.

April 18. Our quarterly meeting at Tirumungalum went off well. My impressions of the place, on approaching it from Madura, were very pleasant. To see two neat white-walled, flat-roofed dwelling-houses, in the neighborhood of one of the large mud-colored and mud-built towers of India, suggested to me the prophecy, "the wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose." At this meeting the mission received our ten girls as the commencement of a female boarding-school, and authorized me to commence building a school-room.

May 1. During the past month I have had many calls for the Almanac, and, of course, many favorable opportunities of presenting tracts and portions of Scripture, accompanied with exhortations to influential men.

Papal Opposition—Inquirer after Jesus.

2. Yesterday the French Roman Catholic priest collected the people residing near our Roman Catholic school bungalows, and began to denounce our operations. "Do you send your children to the schools of these missionaries?" Some said yes; others dissembled. "Why do you lie? tell what you have been learning there!" Upon which one of the lads was brought forward and bidden to repeat some of the catechisms, "What is that?" asked the priest. "It is the 'Spiritual Light.'" "No, no; it is the worldly light! These missionaries have selected portions of our Scriptures, and corrupted other parts, and so they teach. It is for this that they are cast out of the church!" One of the schoolmasters replied by hinting that the priest's care of the flock produced no fruits, such as tracts, books Scriptures, and schools; and this roused him to denunciation. "Oh you are a rank finished heathen," etc., after which he went off. Our schools suffered for a few days only.

4. The young head-man from Punjampurtty gave a very interesting account of an interview with the Romish priests who have also visited his town. He had so many questions to ask from the Scriptures, that it very much troubled them. Nothing seemed to harass them more than to find that some of their former people know more of the Bible than they themselves do.

9. The schoolmaster of Punjampurtty gave his report of another interview with the priests, who called him to their feet and asked him many questions. "Your

missionaries are married, are they?" "Yes; it is not forbidden to marry, but it is forbidden to commit adultery." This reply damped their zeal for a moment, as their practices are not concealed from the people, before whom the conversation occurred. This old man, who is now suffering severely in his right arm and shoulder, from a beating which the Mohammedans gave him six months ago, for his faithfulness in preaching and reading the truth to them, has been an influential temple-keeper and catechist among the catholics, and since his connection with us has done much in acquiring and diffusing a knowledge of the truth as it is in Jesus. Although he does not give those clear evidences of a renewed heart, which we could desire, yet there is much that leads us to hope in his case.

16. A man from the east, who took the 'Spiritual Lamp,' a year or two since, introduced himself by referring to it and making some quotations from it. He then asked for a book which tells of Jesus, how he was born, how he lay in the sepulchre, and how he rose again. I gave him a tract in which these events are alluded to; but this did not satisfy him. I then read to him and another individual, from the gospel, the history of the resurrection in all its interesting particulars. I was much interested and thought that he was. When our Savior dispelled the sorrows of Mary by his familiar address, it seemed as if his countenance lighted up with more than usual ardor, as if he too was sharing in the joy of a risen Savior. He could hardly be put off with any thing less than the whole Bible. He also begged so earnestly for the 'Abstract of Scripture History,' that I could not refuse. His promises were very fair and apparently more sincere than I have often met with. He said he would come again when he had read these books, tell what he had learned, and take others. In the afternoon gave thirteen or fourteen portions of Scripture, and read the tract 'Doctrine of the Soul,' to a company of ten or fifteen men. They listened attentively and showed that they understood. Surely it is a matter of joyful thanksgiving, that life and immortality are brought to life in this dark waste of moral death.

26. Sabbath. After the exercises at noon, I had a solemn time with several who remained, some of whom wish to be connected with the church. This meeting of inquiry we have kept up for many Sabbaths, and it has afforded us much occasion to know our own ignorance, and also our responsibility, in having charge of souls ruined by the fall, but feeling after God, as we would humbly hope, if haply they may find him.

27. Companies of village head-men have been thronging my doors all day. Their inquiries on various topics, and their remarks upon various tracts and books, show that a knowledge of Christianity is covering the land.

28. Nearly two hundred people have come to-day. One large company sat and heard portions of Scripture and remarks for about the space of two hours. In the evening the Hindoostanee moonshee, to whom I had formerly given Henry Martyn's translation of the New Testament, came and introduced a relative. We very soon began to speak of the things that pertain to Christ. "Every man thinks his own religion the true one, and so it is for him. Your trust in Christ is well enough for you; but our belief in Mohammed is better for us. Formerly this country was subject to native princes, zemindars and the like; now it is under the company, and will never be restored to its old proprietors. So formerly Christ came and was leader, but Mohammed came afterwards and is greater. He, therefore, is our Head." I turned to the second Psalm, (as they acknowledge the writings of David,) and read to them the promise of universal dominion made to Jesus—"I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." To this they nodded assent, took a copy of the psalms, and left me. They are of a family of high repute.

June 29. Returned from a visit to the mountains with Mr. Hoisington, by which we have both felt our strength and spirits refreshed. It was not only a pleasant, but, I trust, profitable excursion. At the bazaar in Yamickkalapuram, had a fine audience of simple-minded, untutored natives, scarce one of whom could read the printed character; to whom we were permitted to make known the way of life through a crucified Redeemer. They sat down in circles on the ground, in the shade of an aged tamarind grove, and listened with truly encouraging attention. May the Lord water this seed with the dews and rains of the Spirit.

Batavia.

OBITUARY NOTICE OF MRS. THOMSON, WIFE OF REV. F. B. THOMSON.

As mentioned on page 107, Messrs. Thomson and Pohlman, destined to the mission on the island of Borneo, are detained at Batavia, by a regulation of the Dutch government, requiring them to reside a year in that city, before engaging in missionary work in any other part of the Dutch East India possessions. During this detention at Batavia, it has pleased the Lord to remove Mrs. Thomson by death. The following particulars respecting her happy release from the labors and sufferings of life have been furnished by Mr. Thomson, under date of 20th November, 1839. Her decease occurred on the 17th of November.

Speaking of the severe affliction with which he had been visited, and the gracious support and consolation which he had experienced under it, Mr. T. says—

When I think of the subject of this dispensation I am filled with comfort, not to say exceeding joyful, in all my tribulation. The desire of mine eyes has been taken away with a stroke. This is a severe stroke. I feel it to be so. I have been weighed down in the prospect of it; I have been overwhelmed in its realization, and I am almost ready to sink in the review. Yet I know that if rightly considered, it ought not to have this effect. There is one aspect, at least, and that the very one in which Christians should contemplate all events and circumstances, in which silent submission, if not devout acquiescence, is imposed under the darkest dispensations of Heaven. It is the Lord! therefore he says, Be still and know that I am God. And then what is the corresponding conduct of the saint? I was dumb with silence, I opened not my mouth, because thou didst it. Behold I am vile! what shall I answer thee? I will lay my hand upon my mouth. But around the removal of Mrs. Thomson there is a halo of celestial light. I know where she is gone. Her last Sabbath dawned in immortal glory. She is now home. She has entered in triumph the gates of the celestial city. She has taken her seat among the blest. From sickness and sorrow, from pain and death she is forever free. And when I reflect for a moment upon the glories of the upper sanctuary; when I think of the ransomed throng surrounding the everlasting throne, clad in white robes and holding in their hands the palms of victory; when I listen with entranced delight to the music of their golden harps; and especially when I recognize amongst the heavenly choir the face of her whom above all others I could wish to see there, I am constrained to feel that what I now tell you is not a tale of wo; but, on the contrary, that if fully realized, it might almost be esteemed too good to be true.

Mr. Thomson mentions some circumstances respecting the commencement and early stages of Mrs. T.'s disease, and then proceeds—

No serious apprehensions of danger were entertained until the evening of the twelfth instant. Then Doct. Seligar, the kind and skilful physician who faithfully attended and administered to her throughout this fatal illness, expressed his alarm. Mrs. T. anxiously asked his opinion; and being told that he considered her in a very critical state, she humbly and meekly expressed her confidence in God through our Lord Jesus Christ. The same evening the unfavorable symptoms so increased, that I began to fear a very sudden, as well as fatal issue. As I was alone with her, and our conversation naturally turned upon this subject, I told her I hoped her situation and prospects did not alarm her. "Why," said she, "you know I have lived very differently from what I ought. I have been worldly and have done so little for the glory of God. But I hope he will have mercy upon me for the sake of Christ." Well, I replied, this is the only ground of hope even for those who have done the most and the best. When we have done all that is our duty to do, we must say we are unprofitable servants. But it is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. You must look unto Jesus.

After this interview she appeared still more calm and composed, and seemed sweetly to resign herself into the hands of the Savior. The next day her symptoms were more decidedly fatal, of which she was frankly informed. Her mouth was then opened and her tongue loosed, so that she spake her mind plainly and charmed and delighted all who saw her with her sweet composure, her calm trust in God, and her heavenly conversation. She said she was approaching a fearful struggle, but knew she should be sustained, for the eternal God was her refuge, and underneath were the everlasting arms; and then quoted that beautiful passage in Isaiah, When thou pass-

est through the waters I will be with thee, etc. To me she said, "I know your lot is much harder than mine. But be not overcome. God will be with you and you shall be sustained. I answered, The trial indeed will be severe. But I have confidence in God that it will be ever as you have said. After which she added, "It may not be long, you may soon follow me." I then told her I had one question to ask, which I wished her to answer just according to her present feelings. You have, said I, left your home and country, your kindred and friends, and all you hold most dear on earth. "Yes," she interrupted me, "I have left them all, I trust, for Christ's sake and the gospel's"—and you have come away here thousands of miles, and now you are about to die, perhaps as a consequence of your coming, we cannot tell, though we know of nothing in your disease which is peculiar to the climate, yet it may be in some way connected with it. I want you to tell me if you are sorry for what you have done? "Oh no," she replied, "I am not at all sorry. Tell my dear parents and friends I do not regret it in the least. I am only sorry that I have done so little."

She continued very much in the same frame until Saturday night, for one little season encouraged to hope she might yet be restored; but all the while patiently awaiting the will of her Heavenly Father, and only anxious that, if she lived, she might live unto the Lord, and if she died, she might die unto the Lord, so that, whether living or dying, she might be the Lord's. She had indeed her moments of doubt and perhaps of misgiving. Her prevailing habit at this time, however, evidently was communion with the things above, as frequently appeared in the remarks she made on passing incidents. Her dear sister, Boone, who daily attended her during the most trying periods of her sickness, when she came on Thursday morning brought to her bed-side a bunch of roses, a part of which she handed to her and offered the rest to the doctor. "What beautiful flowers," said she; "they remind me of my native country." But as they were standing upon her bed, she presently glanced at them again, and with sweet complacency remarked, "These are lovely flowers, but how much lovelier they will bloom in paradise!"

On Saturday her symptoms were so much better that strong hopes were indulged that she was actually beginning to amend. But in the evening again such a decided change took place, that it became very evident she could not hold out long. Her situation was such that it was deemed advisable to leave her as quiet as possible, so that little was said to her but what was absolutely necessary. About three o'clock on Sabbath morning, the 17th, Mrs. Medhurst, who was then watching with her, perceived that she was fast sinking, and called me to pray with her. She had, however, in the mean time sunk into a sound sleep, and it was some time before she awoke. Prayer was then proposed, and she assented, saying nothing besides, that I remember, but, "The house is breaking down, the walls are falling." About four o'clock she said to Mrs. Medhurst, "I am now passing through the waters of Jordan: I am in deep waters:" who immediately rejoined: "Those waters shall not overflow you: the Savior is with you, and his rod and his staff they shall comfort you." This, I believe, was the last communion she enjoyed with a kindred spirit on earth. But the truth of the sentiment, I cannot doubt, was realized in the happy experience of her last moments; and then too, I trust, was verified what she said to me one night, after I had repeatedly handed her a cup of cold water to refresh her feverish frame, and before any serious danger was apprehended, when she unexpectedly exclaimed, "How delightful it will be to bathe in the swellings of Jordan!"

Soon after this she became insensible. She lingered, however, in that state until ten minutes past ten o'clock, attended by several beloved missionary brethren and sisters, to soothe her dying moments. In the interval her departing spirit was commended to the Savior's arms in prayer, in which we were led by Mr. Pohlman. Thus she sweetly fell asleep in Jesus.

Her funeral took place on Monday morning, the 18th of November, at seven o'clock, and was attended by all the missionaries here, by some of the Dutch ministers, and by a number of Dutch, English, and American residents. The exercises were conducted by Mr. Pohlman, who made a very appropriate address on the occasion. Her mortal remains were deposited by the side of Mrs. Arms, another missionary sister who fell here, with her and the ransomed dead, to await the resurrection of the just.

I have only to beg your affectionate fervent prayers that her death may be sanctified to us all, and for the good of the cause.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. SCHAUFFLER.

THE earlier part of this journal was written at Constantinople, and relates to the labors of Mr. Schauffler, and the events which were occurring there. The remaining portions were written during Mr. Schauffler's journey from Constantinople to Vienna, in Germany, whither he has gone to superintend the printing of an edition of the Scriptures in the Hebrew-Spanish language. The work has been prepared for the press by Mr. S. and the expense of the publication is to be borne by the American Bible Society. The labors of Mr. S., it will be remembered, are especially directed to the Jews.

Religious Services—Progress of Religion in Odessa and Vicinity—Jewish Rabbi.

January 1st, 1839. Preached in German to a full audience from 1 Thess. 5: 9, 10. In the afternoon I held a meeting preparatory to the Lord's Supper, which is to be celebrated in the German chapel next Sabbath. Both these meetings were unusually solemn, but especially in the forenoon there prevailed a sweet melting down of soul in the assembly.

6. Addressed the German congregation from Rev. 3: 20, with special reference to the Lord's supper, which was administered in connection with the service. This communion season was sweetened by the presence of a number of pious persons in the service of Mr. F., who has a mercantile establishment at Broosa and here. They are all late from Switzerland. In the afternoon we had the monthly concert for prayer in German, in the German chapel.

7. Monthly concert at Mr. Goodell's in English. Besides the missionary circle, there were present Mr. H., our Armenian helper, several Greek friends, a pious captain from England, and Mr. B. from America. Letters which I had received from Russia, and which were communicated in part, added to the interest of our meeting. Some time ago I had some correspondence with pastor F. at Odessa, and suggested to him the idea that the pastors in South Russia might be supplied with the Scriptures for gratuitous distribution among the poor of their respective parishes, from the American and British Bible Societies, and remarked that I had no doubt they would by fully supplied, even if the number of copies needed should amount to twenty or thirty thousand. In consequence of this remark, the ministers met at the last synod of the Lutheran churches of South Russia, sent a petition to the consistory of St. Petersburgh, asking permission to receive this offered assistance from the societies mentioned. From the replies received at Odessa from St. Petersburgh, it appears that there is no obstacle in the way of this enterprise. The pastors may receive and distribute the publications of these societies freely. It seems that the openings for doing good in South Russia are great. A friend, to whom Mr. B., agent of the British and Foreign Bible Society, sent New Testaments in Russian, at my suggestion, requests another supply. Four hundred copies of the New Testament, sent over recently, are exhausted, and I have bespoken one thousand copies more. From Mr. Calhoun, agent of the American Bible Society, I had occasion to request the next lot of two or three thousand German Bibles, and one or two thousand German New Testaments.

The family into which the conference meeting, formerly held in my brother's house at Odessa, has been transferred, has experienced signally the presence of the Lord. Not only the whole family are pious, but there is now, it appears, no journeyman in their extensive workshop, who is not serious. When I visited Odessa two years ago, there was no serious one among them, nor any where in the city, that I am aware of. The early Sabbath prayer-meeting of the young male Christians is now held in the large conference-room, and all these journeymen attend. The meetings are much blest. Does this not remind us of the house of Obed Edom? The contributions of these plain people to the missionary cause are increasing annually. Besides a box for incidental expenses, which yielded last year some sixty dollars, their missionary box received in money, gold rings, etc., up to $450—though the contributions of some smaller circles in the villages around had not yet been received. There were sold of the cheap but excellent missionary periodical issued at Calw, Wurtemburg, for $105, during the last year.

Religious meetings in the surrounding villages are growing in interest, and in some places where there had never been any, they are now permanently established, and well attended. Rev. Mr. Fletnitzer, pastor at Odessa, writes, that their last synod was conducted very much in the manner of our large ministers' meet-

ings. It was accompanied and sweetened by religious exercises repeatedly, and proved to the ministers and Christians around a refreshing season.

The protestant church at Odessa, which formerly was seldom more than half full, except on great festivals, is now so filled that new seats were necessary; and some of the space never occupied hitherto by seats was devoted to that purpose. May the Lord pour out his blessed Spirit more and more upon all the protestant churches, and make them a burning and shining light in the midst of darkness, and a monument to his own praise and glory!

10. Buried the lady of the Swedish ambassador, baroness de Troil. She died suddenly, leaving behind her a husband in the last stage of consumption, and two daughters from eight to ten years. The whole splendid diplomatic body of Pera were present—a large magnificent procession. Such opportunities to bring home truth to the hearts of many who never take pains to hear it must be improved. The exercises, both in the palace and on the burying-ground, were in French. The assembly were considerably affected; and truly the state of the survivors was melancholy. The mourning husband confined to his bed, the poor children left to themselves and the society of their nurse. They know nothing but Swedish. I afterwards sent the ambassador the French Bible which I had used at the burial, with the passages of Scripture which I read during the exercises marked at the margin—a melancholy memento of the day of mourning. He seemed to appreciate the present very highly. May it be made a means of great good to his soul; and may all these distinguished men, who stand at the helm of affairs, and manage the concerns of empires and kingdoms here, learn that they must die soon, and learn wisdom!

31. Rabbi Shemtol has disposed of the hundred Psalters which I had given him for distribution, and requests some more. It seems teat the opposition of the rabbis to our books has nearly subsided, and that they can be received and read, even here, without molestation.

Feb. 21. I had a very long and serious conversation with rabbi Shemtol on the seventy weeks of Daniel, chapter ninth. It made part of our review to-day. He opened the conversation himself, probably thinking that I should not be able to explain the passage so as to bring the chronology down to the death of Christ with consistency and ease. He was much surprised, though by no means displeased, as it seemed, with the complete harmony of prophecy and fulfilment, and the triumphant testimony which the truth derives from christian, heathen, and Jewish writers, on the chronological part of this important and (to the Jews) formidable prophecy. May this conversation be sanctified to the poor deluded old man.

22. Rabbi Shemtol requested a Hebrew-Spanish New Testament, which I gave him gladly.

Departure for Odessa—Cordial Reception by Christian Friends there.

May 7. The general meeting of our mission in Turkey, the sessions of which were held in our house, being now finished, and my manuscript of the Old Testament sufficiently prepared, we made ready for our journey as fast as we could. This day we go on board the steamer to proceed to Odessa. My time has been of late so occupied, that I was not able even to make entries into my diary. The persecution among the Armenians, and of which the other brethren will give the particulars, took very much of our time. Family circumstances, and especially the feeble health of Mrs. Schauffler, which rendered a speedy removal from Constantinople imperiously necessary, obliged me to press on with my manuscript as fast as I could. The general meeting also made no small addition to our work, when it came; and aside from all this the German service and meetings went on regularly. Other studies and numberless avocations so multiplied upon my hands, that I should not have been able to keep up under them much longer.

We have concluded to go by way of Odessa. A sea-voyage as long as that from here to Trieste was out of the question, on account of Mrs. Schauffler's health, and of the passage by the Danube we had heard such reports that we gave that up also. Moreover the state of things at Odessa is very interesting, and something must be done to settle the question, how the books from the two Bible societies, which they have promised for distribution among the poor Protestants in South Russia shall be transmitted and then distributed.

Our passage up the Bosphorus was pleasant, and the company in the cabin agreeable. One of the secretaries of the Russian embassy and his family being also on board to proceed to Odessa. They were accompanied as far as Buyukdere by the Russian ambassador and the Austrian internunce.

May 10. Quarantine of Odessa. Last evening we arrived safely in this port. Our passage was delightful. We entered quarantine to-day.

24. The scenes of our quarantine time, which closes to-day, have been like those three years ago. Daily visits of friends, mostly pious people, beguiled the time. We had many pleasant and profitable conversations through the lattice. They did all they could to render our confinement tolerable.

It should be borne in mind that Odessa is the place of Mr. Schauffler's birth and early education. For an account of his visit to that city in the year 1836, see vol. xxxiii, pp. 67 and 404.

June 8. My time, ever since we left the quarantine, has been so occupied by calls and public and private meetings, that I could not even make entries in my diary, nor even eat, sometimes, in quietness. I have often taken my breakfast in a room down stairs, while the family partook of theirs up stairs, merely to give an opportunity for private conversation to those who had called early for that purpose; and even then, the room was not unfrequently full of visitors. I have held meetings here, and once at least in Freudenthal, and they have always been crowded to overflowing. Rev. Mr. P., from Hoffnungsthal, and his lady came in in this interval of time to see us, and we had a very delightful time together. Hoffnungsthal is that little community of independent Lutherans, for whom I wrote to Germany three years ago, to obtain for them a minister; and the consequence was, that Mr. P. from Saxony, a faithful servant of Christ, has been settled there for more than two years, and gives general and high satisfaction. Our meetings here have been the more frequent as the pentecost holidays fell into the season of our stay.

I have hired a driver, who is to take us to Vienna with all our baggage. As he, however, cannot be ready before another week, or ten days, I have concluded to make a tour through a number of villages, in company with other christian friends, to hold meetings, to disseminate the copies of Scriptures which are at our command, and to stir up the people of the Lord. Mrs. Schauffler, who cannot share the pleasures and hardships of this tour, remains behind in Odessa, and will come out by the shortest road to Sarata, in Bessarabia, where I hope to meet her and my family, with such christian friends as may find it possible to join us there.*

Hoffnungsthal—Bergdorf—Neudorf—Cassel.

9. Hoffnungsthal. Preached in the morning to an overflowing and solemn congregation, from this village, the city, and several other villages, from John 12: 32. In the afternoon there was a large Bible class held by the pastor, and the whole meeting-house thronged full of people. After the regular exercises of this meeting, I addressed the children and youth, for whose special benefit it is held. In the evening I preached from John 4: 1—8.

10. Nothing could be done by way of holding public meetings to-day, because there happened to be a fair in the village this day. But Mr. Melville improved this opportunity to sell our Scriptures publicly and to distribute tracts in Russian and German. I was rather reduced in my strength by the exercises of the Sabbath, but when the time for morning prayers came, so many crowded into the family, that we were almost suffocated. Yet we felt under obligation to prolong the exercises so as to make a kind of morning meeting out of it.

Soon afterwards the secular and the church committees of the village called in, and desired an interview with me, which I could not decline. The purpose of their calling was, to express in the name of the village their thanks for the trouble I had taken three years ago to procure for them a minister, and their hign satisfaction with his labors. Mr. P. was present. It was a scene altogether delightful. We consulted together on a number of important subjects, such as Sabbath schools, temperance societies,

*On the second of this month I preached publicly from the appointed passage. The third we had a monthly concert overflowing. The fourth we went out to Freudenthal, to visit our brother and sister, and the grave of our two children. The meeting I held there towards evening was in the church, full and solemn. I endeavored to arrange every thing for the future regular promotion of the Bible cause in South Russia. Several other schemes were considered, of which some may perhaps ripen in future. The kindness which we received from all our friends, and I had almost said, from friends and foes, was such as I cannot express in words. Our stay at Odessa was a continual spiritual feast for ourselves and others. Many friends who took leave of me, as I started for Hoffnungsthal, accompanied us to the custom-house, at some distance from the city. Among them were my two brothers-in-law and my two sisters. Our parting was hard. May the Lord reward all these dear people for their kindness. We cannot reward them. And may we all meet at last in a better world with all the people of God, to part no more forever.

circulating libraries, etc.; and the committees took up these subjects with the interest of men who desire to be active for the good of the people of their charge. I hope something will be attempted in these departments after my departure. Mr. Melville left several copies of Baird's Temperance Manual, translated into German, in the pastor's hands.

11. We set out after breakfast. The pastor accompanied us. A very wealthy gentleman, owner of a large country-seat and land, spent last Sabbath in H. I had some acquaintance with him when very young. Subsequently he became an opposer, and once expressed the wish that my brother's house at Odessa, in which our meetings used to be held, might be blown up, with all the infatuated assembly. Now he was much affected by the truth, and his mother-in-law also, and called at pastor P.'s to see me, and to invite us to stop for refreshment at their seat, in passing on from H. to Bergdorf. When we reached the country-seat there were thirty or forty people in our train. A tent was spread for us, ornamented with flowers and boughs from trees. While the dinner was putting on the table, most of the company reclined about the tent and began to sing—probably the first spiritual songs ever sung on these premises. A blessing was asked at the table; we sung after dinner; the family bought several Bibles from Mr. Melville; and before we started again our ears were greeted by a parting hymn, which the Hoffnungsthal people sung behind the tent. Our host was touched to tears, and immediately took a copy of the hymn. I also and all who had not known of it previously, were much surprised and affected by it. We then took leave of our kind host, and of those among the Hoffnungsthal people who could not accompany us farther.

We arrived in Bergdorf towards evening. At the entrance of the village we met the pastor of this parish, Rev. Mr. Pensel. He had invited us to come, and expecting us this evening, he came to this utmost extremity of his extensive parish to meet us. After partaking of some refreshment we went to the meeting-house, where I addressed a crowded congregation from Genesis, 2: 8, 9, 16, 17; 3: 1—7. There are many pious excellent people in this village.

12. Early we had a short morning meeting in the meeting-house, in which I again addressed the people, and then we set out for Neudorf, also a village belonging to Mr. Pensel's parish. Here about twenty hopeful conversions have occurred within a few weeks, and the state of feeling is still solemn and interesting. At eleven o'clock I held a public meeting, and addressed the people from Acts 19: 2, "Have ye received the Holy Ghost?" Both in Bergdorf and here Mr. Melville had his hands full with the sale of the Scriptures. The people here, knowing that we should come, stayed at home from the fields.

After dinner we continued our journey and reached Gluckstha1, the residence of Mr. Pensel, towards evening. We stayed with the pastor. After tea we proceeded to the meeting-house. It was hot to suffocation, being very low and full to overflowing. I spoke from Genesis 22: 1—19.

13. Notice having been given that there would be Bibles and New Testaments sold in the morning before our departure, and distributed gratis to the poor, the people crowded into the parsonage so early that Mr. M. could not find time to wash and dress himself as usual. I saw anxious and weeping inquirers among them, to whom I spoke a few words, and to whom I could wish nothing so much of external means, as the benefit of a regular American revival. Good people, even ministers here about, know very little how to deal with anxious sinners. Oh that the Lord might pour out his Holy Spirit upon all this country, and draw these poor souls to himself the more powerfully, the more they are destitute of external helps and means of grace.

After a forenoon repast we set out for Cassel, accompanied by Mr. Pensel. Cassel is also a village of his parish, and famous for the excellent spirit which the pious people of the village cherish.

14. Being obliged to set out very early in the morning, in order to reach the place of our destination this evening, we could not think of having a morning meeting, though we were much importuned for it. But while things were making ready for our farther journey, we assembled in the family of a pious farmer, with a number of pious persons, for morning prayers. The house was filled as soon as we began to sing, and soon room could be found only outside.

Mansir—Serata—Female Prayer Meeting.

In the evening we arrived at Mansir, a village surrounding a splendid country-seat. We took up our lodgings with the

surgeon of the owner of this establishment, who expected us already. There are living here several German families, in a kind of moral desert, being destitute of the regular means of grace, and having no decided Christian among them to go ahead in holding a meeting. Their spiritual state cannot, of course, be good, though, their destitution notwithstanding, they seemed to feel a desire for a different state of things. As it was expected that we should not retire without some religious exercises, the German inhabitants of the place all came in. We had evening prayers, singing, and reading the Scriptures, and such remarks were offered as appeared appropriate in view of their moral and religious condition.

15. The villagers assembled again for morning prayers. I addressed them briefly on the necessity of keeping up a regular meeting on the Sabbath, and of sanctifying the Lord's day.

About noon we reached a village which belongs to the parish of Sarata. There was no place in the village where a meeting could have been held under roof. But before we set out again the people, forsaking their employments, came around our door. We therefore had a meeting in the open air, in the burning sun, when I addressed them from Psalm 119: 94.

In the evening, as it was beginning to grow dark, we reached Sarata. Mrs. Schauffler, the child, and a number of christian friends from Odessa, and pastor Bonckemper, at present vicar of this parish, had just arrived.

This village, together with the villages belonging to it as parts of the parish, are in a destitute condition. It was planted by Mr. Linde, in 1820; but he was soon exiled from Russia, and went to Prussia, where he still lives and labors. Subsequently they were put under the pastoral care of a man who appeared to be pious, but who proved to be so bad that the synod to which he belonged compelled him to ask his dismission, which he did. Since then, some eight months ago, this parish is under the care of the excellent Mr. Bonekemper, pastor of another parish two days' journey distant, who visits it from time to time, and by whose faithful administrations, though scarce and far between, they have been very much benefitted; so that they are at present in a highly interesting state, and feel more than ever the value of pure gospel truth, and the necessity of enjoying the stated privileges of the sanctuary, and the labors of a faithful minister of Christ.

In the evening Mr. B. held a meeting preparatory to the Lord's supper. But those who do not belong to the parish, though of the same denomination, are not permitted to commune with them here. This is one of the ecclesiastical laws in Russia.

16. Sabbath. In the morning I preached in the open air (the people are just building a meeting-house) to a large and solemn congregation, from Luke 14: 16—24, after which the Lord's supper was administered. I retired. In the afternoon Mr. B. held a public Bible class. The whole congregation being present again, in the open air, which was exceedingly interesting. In the evening Mr. Poschel held a meeting, again in the open air by candle-light, in which he spoke with much unction and power. Thus the people went home to their houses, apparently pleased and edified by the religious privileges of the day.

17. Some thirty persons, male and female, are present from Odessa, besides pastor Poschel and his family, and other christian friends from Hoffnungsthal. These all, together with myself and family, were not permitted, as I observed, to commune with this church. I therefore administered the communion myself in our dwelling, where all these dear friends, together with our host and his household, and a few other pious persons from this village, were present. I do not know that I ever attended a more melting scene of this kind. My conviction of the Lord's presence among us is firmer than the everlasting hills. A more delightful meeting on this side of Jordan is a thing hardly conceivable to me. Blessed be the Lord for his unspeakable gift. We parted late because we needed rest, though we should have liked to stay all the night together. Some of our Odessa friends will return home tomorrow morning very early. May the Lord accompany them, and bless them forever more.

23. Sabbath. Preached in the morning from Luke 15: 1—10. The audience was again overflowing, and exceedingly solemn. In the afternoon I attended the usual Bible class with the children; but the whole parish being again present, I preached from 1 Peter 5: 6—11. Felt an unusual enlargement, and found myself great enjoyment in expounding this passage of Scripture. It took very deep hold on those present, both young and old.

An hour after this exercise a female prayer-meeting was to be opened. Mrs. Schauffler had succeeded in stirring up

some of the pious females of the parish to conclude upon having a prayer-meeting hereafter, and she was now to assist them in beginning it. But as the German is not quite familiar enough yet to her, I consented to come and open the meeting, and leave it then to the females to go on for themselves. A few pious females only had been invited. But the thing had become known, and besides the afternoon had taken such hold of the people, that women, girls, and even children from seven to eight years, ran to the house where the meeting was expected to be. As I, therefore, came to the place at the time appointed, I found the house full, room, entry, and all. For a private prayer-meeting there was obviously no chance now. The good women, who had expected to pray together "in secret," were at a loss what to do. But we went into the house, passing through the dense mass assembled. I then began to make some remarks, expressing to them the joy I felt to see that they seemed to be anxious for salvation. As soon as I began to speak, they broke out generally into weeping. After some more remarks, we sung, and I prayed and then left them, admonishing the pious females to proceed with the meeting. Mrs. Schauffler remained with them. A pious unmarried female gave out another hymn, and prayed. Then Mrs. Schauffler related to them in German several facts from a revival. They were suggested by the scene itself, and seemed to be appropriate. Every word took deep hold. Then Mrs. Schauffler called upon the old lady of the house to close with prayer, but she was so overwhelmed with the scene, that she called upon another to pray, and thus it went on, no one daring to lead in devotion. At last Mrs. Schauffler was obliged to say that if there was any person present who had a heart and freedom to pray for this inquiring assembly, she might do so. Then a young girl, whom never any one had heard make a prayer, broke the long silence, and poured out her soul before God to the edification of all present. She was followed by another, and thus the first prayer-meeting closed. May this be the beginning of a new spirit among the pious females in this place, and prove the means of salvation to many who may yet become mothers in Israel.

Afterwards a young female, a very interesting person, called in to ask what she must do to be saved. I had a long conversation with her on the state of her mind, and hope she may now, after seeking long, find Christ at last. A couple of pious people called also for special religious conversation, and many others, as usual, so that we were not left alone, and had hardly time to eat.

The evening meeting devolved also upon me. As we stepped out of our house to go to the meeting, our carriage from Odessa drove up to the door, and Mr. Melville again in it. I addressed the evening audience from Rev. 3: 20. This was our last meeting. All the people of Sarata seemed to be present.

Earnest Desire for Christian Instruction —Notice of Villagers—Arrival at Vienna.

June 24. We set out from Sarata. Many people accompanied us out of the village, up the hill over which we had to ride. The schoolmaster of the village at their head, gave out several hymns and set the tune, and thus we went on singing. On the top of the hill we took leave of one another, commending each other to the faithful keeping of our covenant God.

We continued our road to Beresina, also a German village, where we arrived in the evening. An express having preceded us in the morning, announcing our coming, people from several villages were present. The schoolmaster of the village and a number of pious people received us at the entrance of the place, and led us to the house of the former.

In the evening people kept gathering in from other villages. Women with their little children on their backs, came, after the work of the day was closed, running on foot from a distance of five miles and more, so great is the scarcity of the Word, and so keen the hunger after it among these poor scattered sheep. This village, and quite a number surrounding it, have no pastor. They once had one, and an orthodox one too, but he became disgusted with the rural life, and got himself a station in a neighboring city as garrison preacher. There he has a congregation of not quite two hundred careless people, not one half, I believe, attending service, and not one pious soul among them; but he enjoys "great quietness," and accepts "it always with all thankfulness," while these poor people would prize even an indifferent sermon highly, and come by the hundreds to listen. Although very much exhausted with speaking, I held the evening meeting, at which some seven hundred persons were present. We came out rather

late from meeting. But the moon shone bright, being at the full, and the people kept lingering about the church, and our house, which was opposite to it. Women with their children in their laps and on their breasts sat on the stairs before our door, and wherever they could find a stone or a block. The people from the other villages, expecting another meeting in the morning before we should set out, remained over night in the place, and I do not know whether some did not spend it upon the stones about our house, and on the church fence. For some time I talked with them, and tried to comfort them in their destitution, for some of them shed tears over their spiritual drought in which they were languishing. I asked a woman, about midnight, who had a babe in her lap, and who sat at our door, Do you not want some rest? "No sir," she replied, "this night I shall feel no sleep in my eyes. I could not sleep if I tried. I am too full." At last we travellers retired to get some rest for our journey, though the accommodations of our schoolmaster were such, that we could hardly shut our eyes.

In the morning Mr. Bonekemper gave them a meeting. He never fails to rouse the sinner and edify the believer. The people went home edified, no doubt. Bibles and New Testaments we had no more, but tracts we could yet distribute. While we were lingering, having but a short distance to go to-day, the leading men of one of the neighboring parishes, which is also destitute, asked whether I could not procure for them also a pious minister from Germany, and offered both to collect in the parish money for his journey, and to give him a salary without waiting for government, if they could but obtain a pious man for a pastor.

When we left the village Mr. B., the school teacher of the village, and a number of other villagers, accompanied us out of the village, singing as they went. The heat of the sun was excessive; but they were not tired nor afraid, but kept on when the village was already behind us, till we could bear the heat no longer, and desired to move through the atmosphere at a quicker step. I therefore admonished them to return, and we began to take leave once more. It seemed as though we should never have done tearing away from the dear people of this region. May the Lord bless them with an abundant outpouring of his Spirit, and be himself their shepherd on earth, and their everlasting portion in the world of glory.

But not even here did our farewell scenes finish. Mr. Melville had concluded to accompany us as far as Kisheneff. We had just a place for him in our carriage. We rode all day through interesting and fruitful tracts of land, and stopped in the evening in a Moravian village. It was very hard to find any shelter whatever in the place. At last a farmer gave us room enough in his narrow hut to stretch our weary limbs on his benches at the windows and behind his oven.

27. We rode all the day and reached Kisheneff in good season. Kisheneff is the chief city of the province called Bessarabia. It lies on the banks of the small river or rivulet Byk, upon three hills. A provincial governor has his residence here. There is a gymnasium here, and in all a little more than 21,000 inhabitants.

27. We left Kisheneff in the forenoon. On leaving we took leave also of our dear Scotch friend, the excellent Mr. Melville. This was the last farewell scene we had. Now we leave the last traces of Germans till we shall meet them again in the Austrian provinces. The Lord enlighten these dark regions.

28. We left our post-house early, rode all the day, and reached rather late a miserable Moldavian village. There being no inn in the place, a *boyar* consented to become our host. He gave up to us his chief room, which was but just large enough for us to stretch ourselves out, and have a provision basket and a trunk on the floor, or rather on the ground; for a floor is a luxury of which such a Moldavian nobleman knows nothing. It seems under the influence of such a religion as they profess, people may remain savages till doomsday. I say this deliberately, for I have no doubt that an enlightened scriptural religious system of faith and practice would have civilized them long ago.

July 5. We passed the confines of Russia and Austria without much difficulty. We reached Czernowitz in the evening, and put up in a decent hotel. The country on the Austrian side is far better cultivated than on the Russian.

13. We arrived at Drohowitz after eight o'clock in the evening, and put up in a protestant tavern. Its decent and cleanly appearance, and the intelligent looks of the landlord made me immediately suspect to what denomination they belonged.

15. Yesterday we spent our Sabbath quietly in our tavern. There is a little

flock of Protestants here, and the chief of the garrison and most of his soldiers are also Protestants. Still there is no minister here for these souls. This needs no comment. We reached Dobromil this evening.

22. Arrived at Teschen in the evening. This is the chief city of the district (Kreis) which bears its name. It has 610 houses, and 6,700 inhabitants. There are five churches here, one of which is a Lutheran. There is a protestant gymnasium here, as well as a catholic one. The protestant church here is one of those twelve churches called Gnadenkirchen, which Charles XII compelled the Roman emperor, Joseph I, to permit to the protestant subjects of his Austrian domains, in 1709. Since then no others have been permitted. Small places of worship, without the outward appearance of churches, and without steeples or bells, have been allowed here and there. To this church there belongs a widely scattered congregation of 10,000 souls.

I called upon the protestant ministers, but discovered no trace of evangelical piety in them, and went away sad. There church is immense; having three galleries, and it must be nearly impossible to fill it with a human voice. Yet, on festivals, such as easter, pentecost, etc., it is filled with people. These churches (gnadenkirchen) have the Austrian double eagle put up in a central window, as a token of their being privileged and protected by government. This gave occasion, not long ago, to a catholic priest to enlighten his hearers on the subject of the protestant religion. He told them, that the Protestants worshipped the devil under the figure of a black bird; and if any body doubted the appalling fact, he said he might go into any protestant church, and see the abominable beast put up in the central window over the altar.

23. We reached Weisskirchen; 24th Wischau; 25th Mariahilf, a village; 26th Gannersdorf; and the 27th, about noon, Vienna. We put up in one of the suburbs, in a very comfortable tavern. We all needed rest. We have travelled nearly, if not quite, a thousand miles by land, from Odessa to Vienna, and are worn out with the fatigue of the journey.

Blessed be the Lord who has brought us thus far in peace. May he be with us here, and go with us farther on, if we must go still farther, and even through life, till we shall reach the land of promise, and the city of eternal rest and glory.

LETTER FROM MR. HAMLIN, DATED NOV. 1ST, 1839.

THE letter given below will give the reader some general view of the most important events which have occurred, and of the state of the mission, since the opposition to the religious reform among the Armenians began, noticed on page 268 of the last volume.

Labors of the Missionaries—Occurrences in the Empire.

The circumstances of this station have been such, during the past three or four months, that you can hardly expect a regular journal of that period. Mr. Schauffler left us in May for Vienna. Mr. Homes left soon after for Koordistan. Mr. Dwight was in America. Mr. Goodell has been wholly occupied with his translation of the Bible, and with correcting the proof-sheets of the portion passing through the press. I have been studying the language, and the people have been gradually recovering from the consternation of the persecution.

It was thought, therefore, that a letter might take the place of the usual joint journal, though in complying with the request to write it, I have very little direct missionary intelligence to communicate. The great political events which have been occurring in such rapid succession have absorbed universal attention, to the exclusion of almost every other object of interest.

On the first of July the death of sultan Mahmoud arrested the public mind, as a portentous event to the Turkish empire. He had carried none of his reforms to that point where they did not still need his singular and fearless energy to sustain and perfect them; and at his death it was a question whether the empire would not attempt to revert to its old habits and forms, and in doing it, fall into a condition far worse than either its present or its former state. It is doubtless true that a large number of his Turkish subjects, and the entire body of the priesthood, hated him as an infidel, and devoutly prayed that his days might be short. By many of his christian subjects he was mourned with unfeigned sorrow. Just before his death he sent an order, not only to the mosques but to all the christian churches, Armenian, Greek, and Catholic, to pray for his recovery; and by the latter the call was responded to far more fervently, than by the former. But neither through chris-

tian nor moslem intercession could he avoid giving an audience to the grim messenger.

As death approached, he enjoined it upon his son and principal officers to prevent, by the most rigid measures, the effusion of blood and the scenes of cruelty which have usually occurred in the short interval between the death of a sultan and the enthronement of his successor. Accordingly, detachments of soldiers have been constantly parading the streets since the event occurred, and the death-like stillness which reigns by night over a Turkish city is continually broken by the heavy tramp of armed men.

July 8. A little circumstance occurred this evening which may illustrate the unhappy condition of the christian subjects of this empire. My teacher in Armenian, in common with all the christian population who are without foreign citizenship, being afraid to appear in the streets after dusk, lest he should suffer violence from the Turks, I offered to accompany him, and laughed at his fears as idle and foolish. In our walk we found a crowd assembled near a guard-house, and in the midst was an old but respectable Armenian, covered with blood and dust, beaten and bruised in a most inhuman and revolting manner. The Turkish soldiers stationed near to preserve the peace, had thus abused him for no other crime than his eagerness in drinking at a public fountain where they also wished to drink. I wanted my teacher to act as interpreter in showing the soldiers the baseness of their deed, but he was afraid, and turned from the painful scene with tears, remarking, "If Mahmoud was alive, that would not have occurred." Sometime after he inquired about the possibility of a stranger's supporting himself in America; if he would be allowed to starve before he could get employment; or if he could not get a little piece of unoccupied land and raise his own bread. Although I have said all in my power to dissuade him, he cherishes the idea of escaping, at some future day, to America, and I have been repeatedly told that a band of young Armenians cherish the same plan, and are watching for a favorable opportunity to execute it. Should a few be successful in the enterprise, they would be followed by hundreds, as the young men now coming into active life are quite restive enough under the present system. They long for liberty, with neither sultan, patriarch, nor bankers to fear.

Coronation of the Young Sultan.

On the 11th of July sultan Abdool Medjid was girded with the sacred sword of spiritual and temporal power over the Ottoman empire—a Turkish ceremony answering to the coronation of European monarchs. It was performed at the mosque of Eyoub, at the northwest end of the city, just without the walls. From thence, at the gate through which Mohamed II poured his victorious hosts upon the captive city, the young sultan entered, and with a grand procession of the military and civil officers, and the entire body of the priesthood, he made his progress through the capital to the great gate of the seraglio, passing through the courts of the principal mosques, and along the main street, a distance of five miles. During the forenoon I walked this distance twice to survey the multitude. The street was densely lined on both sides, from one extremity to the other. Every shop, every room, door, and window was crowded. Every little recess from the street was packed with a solid mass of human beings, upon many of whom the sun was pouring its unmitigated heat. At the enterings of other streets stages were erected, receding one above the other, leaving barely room to pass under, and the spacious courts and squares of the mosques were crowded by tens of thousands, in breathless expectation of the splendid pageant.

But although this vast multitude was of every nation and rank, from the Bulgarian shepherd in his dress of untanned sheepskins, up through all the grades of oriental society, I saw not an instance of rude or indecorous conduct, with the single exception of a moslem woman beating a white-bearded Turk with her slipper, in return for being rudely jostled in the crowd. Such a degree of decorum, among such a motley multitude, is a singular instance of the power of that indefinite fear which people are under in a country and under a government like this. They know not but a slight offence will be visited with some terrible punishment, without warning or any opportunity for defence or escape.

About mid-day the cry of "The sultan is coming!" traversed the crowd in a dozen or twenty languages, and every eye was turned towards him in eager waiting. But instead of the sultan, came his "fool," or dwarf, a little man about three feet high, mounted on a magnificent horse, studded with jewels, and followed by a train of richly dressed offi-

cers. The effect was too ludicrous to be resisted, and a suppressed laugh followed him as he passed along.

But in a short time the grand procession appeared, and nothing could exceed its splendor and magnificence. The noble steeds of the officers, civil and military, were radiant with every hue which the precious stones of the East could furnish, and excited far more admiration than their riders. The young sultan himself looked faint and weary, and his countenance and bearing were uninteresting and without any of the original and noble traits of Mahmoud. The most interesting and imposing part of the spectacle was the long train of the priesthood. Their graceful turbans and flowing silk robes, the entire absence of ornament, their proud and scornful bearing, and the severe gracefulness of their whole appearance was in striking contrast with the lavish splendor which preceded and followed them. One could not resist the impression that they were the depositaries of an immense influence; nor could he wonder that Mahmoud found it so difficult to push forward his reforms against their combined and determined opposition. As they passed his tomb hardly one of them bowed his head or uttered a prayer, as did all the civil and military officers; but all passed in silent scorn, or malicious exultation. Two or three only, near the person of the young sultan, showed signs of grief, and one broke from the ranks and prostrated himself upon the tomb.

The first few days of Abdool Medjid's reign have been agitated with great, and to him inauspicious events. The signal defeat of the army at Negib and the treason of the admiral, by which the entire Turkish fleet has passed into the hands of Mehemet Ali, are ominous of great changes in the empire. Some parts of the interior are in a state of anarchy; and should great revolts occur in the provinces, there is no force to quell them. Thus powerless is the once great Ottoman empire. "How art thou fallen that didst weaken the nations! How is thy glory cast down to the ground!" To most of the world these events have merely a political interest; but to us they seem to be the grand movements of that Divine Providence whose measures all centre in the redemption of the world, not only from the false prophet and the beast, but from every form of Satan's delusions.

Notice of an Apostate Jew—Conflagration in Pera—Debate among the Armenians.

27. We heard to-day of the melancholy death of a Jew, who was baptized some years since as a christian convert. After his baptism he appeared well for a time, suffered with unshaken firmness and constancy the severest persecution from his nation, was beaten, bastinadoed, imprisoned, deprived of all his property, and banished, without swerving from the faith. But after his return from exile he proved the absence of that love without which he might, in addition to all his sufferings, have given his body to be burned, and it would have profited him nothing. He became boastful, proud, deceitful, a swindler, and an enemy to all missionaries. He professed, by intimate acquaintance, to have discovered all their plans and designs, and he fabricated and most industriously circulated the basest stories about them, to the great injury of the mission. He had many Armenian friends, who had made great efforts to deliver him from persecution, but they at length cast him off; and he, fearing lest he should be punished for his various crimes of deception and theft, became a Mohammedan. After this he vented all his malignity against his former Armenian friends. But having openly threatened to assassinate some of them who were of high respectability, they requested a pasha to have him taken care of, and to-day he was strangled by an order from the porte, and his body thrown into the Bosphorus, to become food for fishes. To those who once rejoiced over him as one rescued from among the lost sheep of the house of Israel, his awful end is a source of many painful reflections. It teaches us to rejoice with trembling over those whom we regard as the true disciples of Christ.

August 13. Yesterday Pera was visited with another conflagration, similar to the one of 1831. It presented a scene of which the inhabitant of an American city can form but a very imperfect conception. At the first alarm I hastened to the spot, and found a small wooden house on fire, in the centre of a large collection of wooden buildings, separated by streets ten or twelve, and, in some places, possibly fifteen feet wide. No rain had fallen for six weeks. Every house was tinder. There was no room to work with any hope of controling the flames. For the distance of half a mile, in every direction, every house was pour-

ing its contents into the streets. Boxes, beds, and furniture choked the narrow alleys, and were dashed against each other. Men, women, and children, were attempting to flee with the heaviest load they could carry. Some were knocked down and trodden upon; thousands had so entirely lost all presence of mind as to make no efforts, save to rend the heavens with their shrieks. One or two were killed by boxes thrown from windows; one or two dropped down dead, on reaching the garden of the English palace, from excitement, heat, and effort. Mean time multitudes from Galata, Scutari, and Stamboul came crowding to the spot; and the firemen, with their engines on their shoulders, came rushing along with furious shouts, bearing down every thing before them; and a party of mounted police, with a true Turkish regard of life and limb, galloped through the main street, which led to the spot. I entered the house of a Greek merchant whom I knew, to offer assistance, but though he was crying, "*boetheson!*" he knew not what to save first, when help came. After helping him remove a few articles, I made my escape, not without difficulty and apparent danger, from among the rushing and dashing and falling of furniture in the narrow streets.

But the fire soon enlarged its circumference in every direction, so as to disperse the people and prevent their crowding to one centre. Though there was no wind, save that created by the flames, yet in a short time all Pera and its surrounding villages seemed on the verge of destruction. The missionary houses were nearly a mile distant, but all our neighbors began to make preparations for safety—those who had wooden houses by removing, and those who had stone houses, by closing the iron shutters and plaistering them on the inside and out with mud. But a gracious Providence held back the winds; and the conflagration, after raging from eleven o'clock in the morning till eleven or twelve at night, and destroying from three to four thousand houses, was subdued. The danger had scarcely passed, when the winds were let loose, which, by being one or two hours earlier, would have swept Pera and all its bordering villages to the same destruction. Our hearts are filled with joy, we trust also with gratitude, at this signal preservation.

The ruins present many touching scenes. Here and there are families seated in mute despair by the smoking remains of their homes; some are cursing "the fates;" and as we passed to-day, some were sullenly expressing their wish that now their property is all gone, their lives might go next. None seem to regard it as the providence of God or as an admonition to lay up more enduring treasures.

20. We have heard to-day that a council of the Armenian nation was held last week to discuss the case of our exiled brethren, and that a part of them are to be recalled. The debates, we are told, were very fierce, and one or two adjourned meetings of the bankers and clergy were held, which only widened the breach. The nation seemed on the point of a serious division, when that practical good sense, which has hitherto kept the Armenian community from the fatal mistake of the other subject communities, prevailed; and the breach was healed. Hohannes is not to be recalled, as he is regarded as too dangerous a man to live in Constantinople. It is a good omen, however, that the subject has been introduced for discussion.

Obstacles to the Progress of the Mission.

You will perhaps wish to know how the aspects of this mission strike one who has just arrived to engage in its labors.

Though prepared to find many difficulties, one of the strongest impressions I have received, is, that the obstacles to the progress of the gospel are more numerous and formidable than has been supposed. The whole constitution of society is such as to form a double wall against the truth. The Turkish government is of itself no very favorable one for the developement of the gospel. But between the Turks and the Armenian subjects stands an inferior despot, the patriarch, who is the creature of, and who represents the policy of the bankers and higher clergy. The collecting of revenues, the disposal of many important offices, the management of the church, and the fees for priestly service pass through the hands of this combination of clergy and bankers. Their importance, power, and wealth are advanced just in proportion as the people are kept in the servile subjection of animals to their masters. The patriarch and bankers are made responsible for the whole Armenian community, and are clothed with great and almost irresponsible power by the sultan. If the patriarch wishes to dispose of a man by imprisonment, banishment, or death, he has only to present the general accusation, that he is dangerous to the community, and forthwith

comes the royal firman, which Turkish officers are requested to execute. Thus, whatever may be the measure, the Turkish government does not hold itself accountable; it comes from the patriarch and bankers. The patriarch and bankers profess to have no responsibility; it comes from the Turkish government, and whoever opposes it "is not Cesar's friend." Thus there are two despotisms, both professing to be governed by maxims of justice and benevolence, but both placing justice, mercy, and often humanity, in some neutral and rarely visited territory between the two. While this structure of society lasts, whoever goes forth among the Armenians to proclaim the truth, without foreign citizenship, goes forth indeed like a sheep among wolves. God keep him, or he will soon be devoured.

Another great obstacle to the progress of evangelical religion, is in the power and influence of papacy, which exists here in all its sleepless watchfulness and bitter hatred to protestantism. Most of the foreign embassies are Catholics. Their dragomans and the hosts in their employ are Catholics. The Catholics therefore have the power of representing every thing to the Turkish government according to their own interests. At the late persecution they were indefatigable; and should another similar opportunity occur, they will doubtless make a united effort to have all protestant missionaries expelled from the country. Should they never succeed in this, still they do great injury by their unwearied misrepresentations of our objects and designs among the Armenians and Greeks in these lands.

We find another formidable obstacle to the prosecution of missionary work in the "confusion of tongues," for which this place is celebrated. I came with the intention of knowing nothing but Armenian, but have been compelled to learn enough of Greek and French for common conversation, and in acquiring the Armenian as it is used here, one must learn something of Turkish. The modern Armenian has entirely lost its ancient beautiful and philosophical structure. Its idioms and its collocations of words are entirely Turkish. Its grammatical structure is broken up and marred by the introduction of Turkish and Persian peculiarities. Its use of tenses, cases, prepositions and other particles is completely Turkish, and the opposite of what the genius of the language demands. Many of the words in common use are borrowed from the Turkish. The Armenians are beginning to cultivate their own language with more attention, and it is now improving; but still one cannot use freely the Constantinople dialect without studying Turkish. If we could have free intercourse with the people, these obstacles would be comparatively trifling. But as we are now circumstanced, we are compelled to learn the language from books and from intercourse with but few individuals—a slow, toilsome, and difficult work. And in books we have not the usual assistance, the modern Armenian having neither dictionary, grammar, nor law. But it is not only necessary to study the Turkish, it is equally necessary to study the ancient Armenian, which contains nearly all the literature of the nation, and from which the modern tongue must be enriched and improved. Thus, instead of pouring all our energies into one language, they are distracted and divided among four or five, and of these the principal one is to be learned under peculiar disadvantages.

All these obstacles, however, disappear, when we look to Him from whom cometh our help. In his promises we have a blessed assurance that every mountain shall be levelled to prepare the way for the triumphant coming of his Son. Already "his coming shines far off," and here and there a ray from his burning chariot lights up our darkness. He has given to this mission many cheering proofs that its labors have not been and shall not be in vain. He has given to his persecuted servants grace to bear a noble testimony to the truth, and to others, whom persecution has not touched, he has given a spirit of faith and prayer. And now, as we have reason to believe, he is so ordering things in his providence, that persecution itself is advancing the cause it would destroy. We are, therefore, with steady faith and hope, and without regarding difficulties, to look and labor for the coming of Christ's kingdom in these lands. It is no common christian virtue, in the missionary to these nominally christian churches, to be able to hold his mind and heart so well balanced, as, on the one hand, not to be discouraged; nor, on the other, to attempt to drive his plans athwart the providence of God, from impatience with the slowness of the Divine operations. If we do our work in wisdom and faith and love, we doubt not but the time will ere long come, in spite of all that opposes here, when they shall

say of the Armenian church, "This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and inhabited. Then the heathen that are left round about shall know that I the Lord build the ruined places and plant that which was desolate. I the Lord have spoken it, and I will do it."

During the summer I have had four or five choice young men learning English, and have had for a few weeks past a daily exercise with them in the Bible. I hope ere long to increase the number, and in this silent and unnoticed way to lay the foundation of a new extensive school.

Greece.

OBITUARY NOTICE OF MRS. HOUSTON, WIFE OF REV. S. R. HOUSTON.

AT page 398 of the last volume it was mentioned that the ill health of Mrs. Houston had induced Mr. H. temporarily to leave the comparatively severe climate of Mane, and try the restoring effect of a milder atmosphere. After residing a while at Athens and the Piraeus, and Mrs. Houston not finding the desired relief, they embarked for Alexandria in Egypt, where they arrived about the first of June of last year. Having remained in Alexandria five months, Mr. and Mrs. H. proceeded by canal and river to Cairo, hoping that the drier atmosphere of the latter city might have a more favorable influence. But the strength of Mrs. H. continued perceptibly to decrease from day to day, until the 19th of November, when she fell asleep in Jesus. Writing from Alexandria, on the 24th, Mr. Houston gives the following account of the closing scenes of her life.

On Monday morning, November 18th, she called me to her side and said that she must soon leave me, that she wished to bid me farewell, and to kiss her dear child while she was able to do it. She did so with much emotion. I prayed with her. Then she said, "Precious Jesus! my only hope is in thee; thou wilt accept me. Yes, I know he will accept me." She afterwards said that during almost the whole time of her illness she had enjoyed a comfortable hope of an interest in the blood of Christ. At one time she seemed to be uneasy, and said she did not hate sin sufficiently to be admitted into so holy a place as heaven; but her confidence in Christ was soon restored to her, and she exclaimed, "How long! how long! when shall I breath my life out sweetly there?" She seemed very sorry to hear the doctor say that she might live for a day or two yet. "How impatient I am! pray that I may be more patient," said she.

She requested me to write to her sisters "to live for God and heaven, and not for this world." "Tell all my missionary friends," she said, "to be diligent in the service of their Lord and Master, and they will prevent much regret on a dying bed." She lamented that she could see so little fruit as the result of her labors. She lived till Tuesday, the 19th, about noon, and then, after some rather violent struggling, breathed her spirit out, I rejoice to believe, into the arms of her blessed Savior.

Mrs. Todd, daughter of Mr. Glidden, United States consul at Alexandria, and Mrs. Kruse, wife of the missionary of that name in Cairo, were present on this melancholy and trying occasion—two excellent women, qualified in every respect to comfort and aid under such circumstances. I shall forever bless the Lord for the kind friends he sent to my assistance in my hour of need. Mr. Glidden's whole family happened to be in Cairo at this time, as also his son-in-law, Mr. Todd, from Alexandria, who had already befriended me in a multitude of instances. They, in their united strength, in connection with Mr. Lieder, the excellent and devoted missionary at C., relieved me from an immense load of care and responsibility. They shall always be associated in my mind with a recollection of what has hitherto been the most trying period of my life. During our sojourn in every place that we visited, we had reason to thank the Lord for kind friends provided for us. An English lady, Mrs. Friend, visited my dear afflicted companion almost every day while we were at Alexandria, bringing her some little thing to comfort or amuse her.

There being no protestant burying-ground at Cairo, I was obliged to remove the remains of my wife to Alexandria. Mr. Glidden, with the aid of the other gentlemen just mentioned, made every necessary arrangement for the removal. Preceded by the coffin, wrapped in the flag of the United States, and borne on the heads of three Arabs, with my dear motherless boy, I entered a boat on the Nile, at sunset on the 20th, and on the evening of the 22d reached Alexandria, having made a passage down the river, of extraordinary speed.

Here then sleeps the body of my dearest earthly friend. But, blessed be God, she will not sleep forever. The resurrection morning will, I have no doubt, witness her triumphant rising, with the multitudes of the faithful who fell on this same spot in ancient times, and with the lamented Parsons* of modern days. "I heard a voice from heaven saying unto me, write from henceforth blessed are the dead which die in the Lord; even so saith the Spirit for they rest from their labors."

I return in two days to Athens, and proceed thence to Ariopolis to join my former associate, Mr. Leyburn, unless prevented by the mission. Mr. L. has just written me that he has opened a large school in our new school-house, with every prospect of the continued favor of the people.

I think I can say that it has been good for me that I have been afflicted, and hope I return with more of the spirit of Christ to my field of labor. I have preached here regularly, every Sabbath, to a small but very interesting congregation.

Sioux.

LETTER FROM DOCT. WILLIAMSON, DATED DEC. 30TH, 1839.

Schools—Instruction in the Domestic Arts—Admissions to the Church.

HAVING reference to the labors of the mission, and the manner in which they are received by the Indians, Doct. Williamson remarks—

We are certainly doing more with the natives, and what we do is more apparent now than at any former period. But the truth is, God has, from the commencement, wrought by us in behalf of this people, not only beyond our deserts, but for the most part beyond our hopes. While we desire to be, and I hope are, humbled under a sense of our many short comings, we have abundant cause to be thankful for what we believe God is now doing among the poor people about us. It is his presence and blessing alone which constitutes the prosperity of any mission; and when I look back, I am by no means certain that these are enjoyed in a larger degree now than they were two or three years ago. We are doing more, much more, in the way of instructing those to whom we are sent, both in religion and other things; nor does God withhold his blessing, or leave us any ground to say that we labor in vain or spend our strength for nought. It might be expected we should do more, when it is considered that there are more of us in number; that we have had much longer time to learn the language, have books printed in it, and have our houses built, and many other conveniences of which we were destitute in the commencement of the mission.

Mrs. Riggs and Miss Huggins have had, every forenoon, for some time past, as many scholars as they can attend to, from a little after sunrise till near noon. Contrary to what has been the case in years past, these scholars are chiefly girls. If we had room for them where they might be comfortable, and teachers to attend to them, I suppose we might have more, perhaps nearly twice as many. We had to exclude some of the larger boys, because they were not disposed to treat the female teachers with sufficient respect, and a greater number because there was not room for them. A part of the forenoon is devoted to teaching the girls to sew, spin, and knit; and this is an inducement to some to come, who otherwise would not. They are expert in learning such kinds of work as they are set at, but appear to me to make much less progress in learning to read and write, than the boys did when our school consisted chiefly of boys. We tell the young men and boys to come in the afternoon, but they come very irregularly. Some days we have a dozen, and other days only one or two. We have never been able to have much of a school in the afternoon, because it is the time when the children play, and the men play or feast. Some of the women who have children attend at Mr. Huggins in the afternoon, and Miss Huggins spends some time in teaching them. There is a prospect that several such will learn to read.

Mr. Huggins, about the commencement of cold weather, made a loom, and a few of the women spun the filling for and wove six or eight yards of cloth. They were much pleased at seeing that they could thus manufacture clothing. None of them had ever seen a loom before. Many of the women were now desirous to learn to spin and weave, and if they had any tolerable facilities for doing so, would soon learn to furnish themselves with clothing better than they are furnished with at present. We feel that it is a great advance to have

*One of the first two missionaries of the Board to Palestine, who died at Alexandria, 10th February, 1822.

brought them to this. It is greater than can be realized by any who are not acquainted with the strong prejudices connected with the religion of the Sioux, which forbids them to work as civilized people do. It appears to me that nothing but the Spirit of God, operating on their minds, could have brought them to this; although there are numbers now willing to learn to spin and weave, whom we do by no means believe to be truly converted. If they learn to spin and weave, we must furnish the wheels and looms, and for some time also the raw material, and the house-room in which their operations are performed, besides devoting no little time to instructing and aiding them in various ways. Could we thus aid them, we might now have several wheels and a loom going all the time; but the room we have prepared for them to spin and weave in, cannot be kept warm enough to work in during the winter. Undoubtedly the extension of the gospel among this people will be very much affected by our success in teaching the women to do something by which they may clothe themselves. This will be manifest, if it is considered that nearly all our native members—quite all the full-blooded Dakotas, are females; and more than half a dozen others, who now wish to join us, are also all females. These in general are willing to do any work they can, but they have never learned to do such kinds of work as we wish done; and so, if we employ them to do any thing, and make them a fair compensation for their labor, we must in general pay two or three prices for what is done. And further, most of the work in which we need assistance is so obviously men's work, that I doubt the propriety of employing women to do it.

In a letter written some time since, [pp. 475—9 last volume,] I have shown that it is contrary to the religion of this people for a man to do such work as a white man does. The man among them who will do such work, will be looked on as a wicked outlaw, and will have applied to him the most opprobrious epithets the language affords. This is one of the means which Satan uses to seal the ears and hearts of the men against the truth. We know that the Spirit of God can overcome it, and hope and pray that he may do it speedily. Whenever a number of the men shall be converted, it will be desirable and necessary for their encouragement to employ them to assist us in certain kinds of work: and this will directly and necessarily increase the expenses of the mission. It seems obvious, both to myself and Mr. Riggs, that if the Lord continues to carry on his work here as he has been doing, and we hope he will continue to do, we must have more funds than we have asked for in time past, or we shall be very much embarrassed.

Mr. Riggs continues to make excellent progress in the language, and now preaches and prays in it fluently, which is more than I can do, though I endeavor to learn as fast as I can, and hope I am learning as fast as heretofore.

We have received two members on examination since my return; one of them the young man who came out with me, and the other a native woman.

Proceedings of other Societies.

FOREIGN.

MISSIONS OF THE LONDON MISSIONARY SOCIETY.

MISSION IN TRAVANCORE.—Travancore is at the southwestern extremity of the peninsula of Hindoostan, and embraces most of the churches of the Syrian Christians, visited by Buchanan in 1806. The mission of the London Missionary Society, the labors of which are directed principally to the heathen population, was commenced about the same period, though it has, perhaps, suffered some interruptions.

The letter given below was written by the Rev. C. Mead, under date of 27th August, 1839, on the twenty-third anniversary of his landing in India, and addressed to the Rev. Richard Knill, formerly an associate of Mr. Mead in India, but now, on account of his health, laboring as an agent of his society at home.

The letter is interesting as exhibiting the progress of missionary labors and successes, which, although almost imperceptible from year to year, become decidedly important and most encouraging in their aspect after the lapse of twenty years. The word of the Lord does not return void, but accomplishes that whereunto it is sent.

Mr. Mead writes from Neyoor, in the district of Travancore.

You will rejoice to hear that the good cause is gaining ground in every part of Travancore;

but I shall confine myself to a brief sketch of what is passing under my own eye.

1. Neyoor, whence our mission branches out in every direction, was, about ten years ago, 'a palmyra plain, without an inhabitant, except hyenas and jackalls. We began our out-houses first, and in these we lived until our mission-house was finished. The heathens often tried to interrupt us, or to burn us out, but could not frighten us away. Now we have two mission-houses, a printing-office, a paper-warehouse, a bookbinders' shop, boys and girls school-room, and a commodious place of worship, called Dartmouth chapel, surrounded by our native christian village, containing thirty houses and about 162 souls. The village is increasing, and our opponents are removed or converted into friends.

Dartmouth chapel will hold about seven hundred persons, but is filled at the annual meetings of our various benevolent societies. Indeed it will not contain all who come to these services. The usual Sabbath congregation is good, and occasionally a number from the adjacent villages attend, and we have the delightful spectacle of a full house, and attentive hearers. What hath God wrought?

2. *The Girls' School.*, Mrs. Mead has about sixty scholars in Carlton, Letitia, and Julia Knill's, besides about two hundred more in the village schools. Several of the girls are not only promising, but, I hope, living under the influence of religion. Among these I notice, for the information and encouragement of our friends, Mary Backhouse, Christiana Brown, Sarah Stallybrass, Mary Ann Elms, Mary Ormsby; also Mary Elizabeth and Annie, are more recently come to the school, and are diligent in their learning. The senior and more advanced scholars are Eliza Fletcher, Fanny Smith, Hannah Eliza Rahmn, Julia Knill, Alexandrossky Tzarsko Celo, Katherine Darracott, Louisa Reynolds, and Sarah Josephine Smith. Some are just entering on the duties of life, some are likely to marry from the school, that is, in case of their being orphans or friendless. Others are not likely to return after the present term is over, but their ranks will be filled up by younger scholars, who are not specifically subscribed for. We have a great number supported by local and individual efforts, and not a few are supported by ourselves, when subscriptions fail.

As we stand in need of aid, and can multiply scholars to a far greater number, and as this seems to be our great means of establishing the kingdom of Christ in Travancore, be so kind as to put down, "The claims for female education in Neyoor," on your list.

We tender through you our unfeigned thanks to those friends who have been, and who are still, assisting us in this department. And now in connection with our female schools, I must mention, we greatly want a female teacher, who is well qualified for training an infant school, and whose whole mind would be devoted to the improvement and raising of her own sex—a numerous, interesting, and important class in Travancore, particularly as it regards the higher ranks, amongst whom likewise a great desire for the education of females exists.

3. *The Boys' Schools*, in which our best youth are training for native readers and schoolmasters, are going on well. These are Villa Marina, Tandaragee, Holy Wood, John English, Sidmouth Hoxton, Temperance, and a school for Mr. Abb's station, (no name,) and a school just advised from England to be named Ebenezer. Ten boys in each school are boarded, clothed, and educated on the premises. Our village schools furnish children for the home schools, both male and female. These are brought under our own eye, and are favored with many religious advantages, which it is impossible to give the village schools. The home boys' schools are under the more immediate care of brother Abb; but as he is appointed by the district committee to form a station in the western part of the mission, to meet the calls of that portion of the district, we shall require a devoted brother, whose heart is set on the improvement of the young, to occupy the vacancy which will be occasioned by brother Abb's departure. A young man who could teach some useful branch of trade, connected with the promotion of general knowledge, would be most suitable. An engraver, if only on wood and stone, would be likely to be very useful. We cannot print many useful works for want of suitable illustrations to accompany them. A knowledge of printing and paper-making are also useful and much required. Pray think of this.

4. *The printing-office and bookbinding* departments would alone furnish considerable scope for usefulness in connection with our missionary objects, but a knowledge of engraving and paper-making are necessary to complete this part of our labor in an efficient manner. Surely the lovers of the arts and sciences would, if applied to, help us in this. Pray apply to them.

5. *The Tract Society.*—The press is actively engaged in printing tracts and Scriptures. A useful work on Scripture history is in the press for the Native Tract Society. The London Tract Society has long and kindly assisted us. I hope they may increase their next grant of paper. Give our respects to the committee. I hope to write to them soon. We want scriptural cuts for tracts.

6. *The Native Bible Society.*—We have printed 4,000 copies of St. Matthew's Gospel in Tamul, for the Madras Bible Society, of which we are a branch. We wish to move in union with them, consequently our correspondence will be chiefly through Madras; but I should wish to keep up the intercourse with the parent society, which was commenced when I was in England. Could they not therefore send us an annual grant of paper and binding materials. Please to see and let me know.

7. *Native Preachers.* The direct communication of the gospel by means of preaching is our great work, and to raise up and assist in preparing agents, for this has been always kept in view, ever since we spent those happy months together in Travancore. I feel increasingly the importance of this part of our work, whether as it regards my own efforts or those of others. It is delightful at all times and by all means to make known the unsearchable riches of Christ among the heathen, and to feel that you can preach so as to be understood by the people is great delight indeed. We could not desire generally more attentive congregations. A divine work is advancing in the hearts of not a few of several of the congregations.

Our native teachers are going on usefully and intelligently in the work. The Inverkeithing teacher is a great blessing to his country, and a comfort to me in all my efforts. If he is sent to preach, he does it acceptably to the people, both Christians and pagans. In the printing de-

partment he is highly useful, and renders valuable aid in the composition of suitable works for the natives. I could fill a letter with interesting accounts of his labors. He was one of our first scholars, and dates his first serious impressions to your affectionate and earnest conversations, when you used to collect the boys and point them to suitable texts in the Tamul Scriptures. I suppose you have forgotten all the Tamul you learnt, by this time; but your labors and residence here, though brief, are likely to be remembered ages to come. Hallelujah!

We have a number of other native teachers. Imagine about forty of these useful men going forth statedly to preach the gospel to their countrymen, conducting public worship, or private meetings for worship, daily, and two or three times in the chapels on the Sabbath. We are now to have R. B. Knill. The work of evangelizing the heathen is likely to be chiefly through native agents. I hope we shall be able to give encouraging details of the labors of some ere long. In several villages there is a great stir about this way.

8. *Chapels.*—The subscriptions forwarded for native bungalow chapels, are very encouraging to us, and of great utility to the people.

One of the chapels subscribed for, without a name, has been called "Knill's chapel." It is erected at the adjoining village, and I have the greatest hopes that several, who attend there, have received the grace of God in truth.

Bona chapel is commenced in a village near Oodagherry. The roof is up. Several other chapels are in progress. Give my best respects to Gen. Munro; I think I ought to write to him; but time, time.

9. *Christien benevolence.*—Our people are beginning to feel the duties common to all genuine Christians, to assist in making known the Savior to others. The Native Bible, Tract, and Building Societies have existed for several years. Our Exeter Hall, (Dartmouth chapel,) is always full on these occasions, where we have good speeches from the natives, and good collections. We collect for the Missionary Society about £30 per annum, and the desire to give is evidently increasing. An aged woman lately surprised and delighted us, with the offering of one hundred fanams, about £1, 5*s.*, and said she hoped to give a similar sum soon.

Mrs. Mead joins in love to Mrs. Knill, and your dear children, and hopes to see a devoted female teacher soon arrive, to look after the girls' school.

MISSION AT THE SOCIETY ISLANDS.—Captain Harvey, of a whaling ship, who visited Tahiti in May, 1839, bears the following testimony to the highly improved social condition of the people.

This is the most civilized place I have been at in the South Seas; it is governed by a queen, daughter of old Pomare, a dignified young lady about twenty-five years of age; they have a good code of laws; no spirits whatever are allowed to be landed on the island; therefore the sailors have no chance of getting drunk, and are all in an orderly state, and work goes on properly; no boat allowed to be on shore after nine o'clock; constables at different stations to put up all stragglers; and offenders are compelled to work on the public roads. This island is a complete garden; fruit of every description wild in all directions, common property to all. Good beef two pence per pound; oranges, the finest I have ever seen, four shillings per thousand; in fact, a child, as soon as it can climb a tree, is quite independent of its parents. It is one of the most gratifying sights the eye can witness on a Sunday in their church, which holds about 5,000, to see the queen near the pulpit, and all her subjects around her decently appareled, and in seemingly pure devotion. I really never felt such a sensation of the real good of missionaries before. The women are all dressed in bonnets after the fashion of some years back, when two abreast could not go through Temple-bar. Their attire is as near the English as they can copy.

MISSION TO THE WEST INDIES.—Mr. Haywood, of the Orange Chapel House, Berbice, remarking on the orderly christian conduct, and the liberality of the negro congregation, under date of 4th June, 1839, writes—

I must now come to Orange Chapel. The people are doing wonders. At the commencement of the year the people were exhorted to meet all the chapel expenses of whatever kind, so as to assist the London Missionary Society. And to do this it was suggested that the people work one Saturday in every month for God, i. e. to give the proceeds to the chapel. The plan has succeeded pretty well, but has not met my expectations. However, on examining the accounts, I find they have for collections, etc., given to the chapel £350 sterling during the past five months; and though I do not think they will do so much during the next five, still I make no doubt at the end of the year we shall have enough for all purposes without troubling the society. In addition to this they gave me sufficient money in January to buy a new gig and harness. On the second of this month (Sunday) we had been in the colony five years, and we set that day apart as a thanksgiving day to our Heavenly Father for all his mercies towards us; had a large congregation at eight o'clock—at twelve much larger, when I preached from the words of the apostle, "I have no greater joy than to hear that my children walk in truth." A deep impression was made on the minds of all present whilst I inquired, Who were the apostle's children; and, secondly, the evidence they gave that they were such, and applied it to our case.

After preaching to the people on the Thursday evening following, all the deacons followed me into the house, and after standing a few minutes, one of them, in the name of the church and congregation, begged me to accept a bag of money which he held in his hand, as a small token of love in remembrance of five years' faithful services rendered as their minister. They all said a great deal, but I only answered with tears. It was too much for me, and even now I weep for joy, while I mention the circumstance to you. I will not attempt to describe my feelings the next day when we counted the money, and found it to be between sixty and seventy pounds sterling. Almost half the congregation are holy and consistent church members, and others are literally pressing into the kingdom. All glory be to God's most holy name, all honor to the Lamb that was slain.

MISSION OF THE CHURCH OF SCOTLAND IN CALCUTTA.

At the meeting of the Wesleyan Missionary Society, the Rev. Dr. Duff, missionary of the Church of Scotland, made the following statements concerning instances of self-torture which had fallen under his own observation, and which still continue to be practised.

Hook-Swinging.—People in this country imagine that what are called the swinging-poles have, for a long time, ceased; but nothing of the sort is true. The mode in which those exhibitions take place is this:—A pole is erected in the earth, and another pole crosses that horizontally, from either end of which are suspended ropes with hooks. The devotees come forward, and the hooks are fixed into their bodies at the extremities of their backs. The poles are then sent round and round, and the longer the devotee can endure the torture, the greater the merit, and the longer the number of years which he will afterward live.

Several of these exhibitions take place annually in the streets of Calcutta. One of them took place in front of my own house; and yet the British magistrates are so magnanimously "liberal," that they allow men to put themselves to death, without either interfering themselves, or protecting others if they interfere. If, as sometimes happens, the poor creatures, by the violence of the motion, or by the ropes breaking, are dashed away, in that case they fall victims to their superstition—they are dead men. It might be supposed that there would then be a shout of commiseration over the sufferer; but no. Idolatry is cruel as the grave: there would be but one shout, and that would be a shout of detestation at the man, as a monster in human form; and why?—because the doctrine of transmigration is prevalent there to this hour, and they infer that that man must have been guilty of some enormous crime in a former birth.

Singular Self-torture.—If I were to go into any thing like a detail of their abominations, the meeting must become wearied, because imagination itself is exhausted in devising the means of torture which are practised among them. I will refer to one, and I believe, that if I were to propose it as a problem, not one of the assembled thousands who hear my voice would be able even to guess at the mode of torture resorted to. It consists in this:—A number of devotees enter into a vow, that they will lie down on their backs on the earth, exposed to the blazing sun by day, and the chilling dews by night. They will have in one hand a little earth, and in the other a few seeds: with the one hand they place the earth under the lower lip, and with the other plant the seeds in it; and the vow is, that they will lie there, without moving, or speaking, or receiving any nourishment whatever, until the seeds sprout and germinate, and then they will return to their homes.

Festival of Khalee.—Of the abominable and polluting rites of this festival, Dr. Duff writes.

There is a huge temple at Calcutta, the most celebrated in all India. It is situated on a large plain, one side of which is washed by the Ganges: along another side are British offices; and on another large houses are ranged: in the front of the temple is a large broad street, leading to the shrine of the favored divinity.

Early on the morning of the festival-day, hundreds of thousands of persons are to be seen. Among them are groups of devotees, consisting of ten, twelve, or fourteen persons, three or four of each group being most fantastically dressed. Some utter exclamations; others make all sorts of gestures; some carry cords, others rods, others bamboo-canes, and occasionally a serpent, from which the fang had been extracted; some carry spears some pitch, some charcoal, some tinkling-cymbals; and many are crowned with all manner of ostrich-feathers waving on their heads. The line of persons is to be seen as far as the eye can reach.

The temples in India are not, like the temples here, consecrated to the worship of the living God. No! they are receptacles for dumb idols and deluded and deluding priests. All the worship there is performed outside; inside, and almost in the dark, are placed the idols; and there is an endless form of lifeless ceremony and bleeding cruelty. As the villagers and spectators pass by the idol, they throw down whatever money they possess: others pick it up, and put it out of the way; until, on the other side, there is actually to be seen a large heap of money, gold, silver, and copper. It was then that I felt most acutely. I could not help exclaiming, "What! and is it so? Is it so, that the fear of a monstrous idol can extort from men that which the blood of a bleeding, dying Savior fails to do?" When I looked back, and contrasted the scanty, shrivelled liberality of those who, in my native country, call themselves by the name of Christ, with the pile of money which I saw thrown down, what conclusion could I come to, but that there is among us a number who "have a name to live, but are dead?"

My pain was not less, when I beheld the monster-block which was worshipped. Their own sacred books have described it. She is represented with a ferocious countenance; with wild dishevelled hair, hanging down behind to the feet; with a protruding tongue; with thick hanging lips, which, with other parts of the face, are streaked with blood; with three eyes, one staring in the forehead; and a crimson current down the breast. She is represented with earrings in her ears; and what are they? The representations of human bodies! She wears a necklace, and it is of human skulls. She has a girdle, and it is of human hands, all said to have been those of thousands slain in her battles.

On passing to the other side of the temple, I found a number of men with sharp instruments in their hands. On the devotees passing these men, one holds out his arm, which is perforated, and a rope passed through it; another puts out his tongue, which is perforated, and then a rope or a rod is passed through it, or a serpent with its fang extracted. When one group has had these operations performed on them, another is ready to undergo the same, and so another, and another.

A number of the groups having thus passed, then commences their act of worship, in the bleeding and death-struggles of beasts: because, alas! even in 1839, to the discredit of British Christians, they still believe in India that by the blood of beasts sins can be propitiated.

They went round with flaming torches, throwing a number of them into vessels filled with pitch, which caused immense quantities of smoke, with sulphuric smells, to fill the air. Simultaneously with this, they struck up their music, and immediately those who had the cords and rods through their perforated bodies, had

them pulled backward and forward; and then arose another and another shout, "Victory to Khalee!" "Victory to the great Khalee!" Such were the shouts raised on the occasion; and though finding myself at a distance of fifteen thousand miles from my native land, yet I could not help feeling my soul flit back with lightning-speed to the place of my nativity, and recalling to my recollection that happy land, and the happy observance of the Sabbath there. I could not but remember the solemn stillness of a Sabbath morning, the sweets of which I tasted only yesterday; for I spent that day in a rural district of England, and can bear testimony to its solemn stillness. At the temple of Khalee, I could not help recollecting how, at the sound of church bells, the cities here poured forth their multitudes of worshipping people, and the country villages their groups of peasantry, to go forth to the pure worship of the living God; and when I contrasted those pictured and remembered scenes with the infernal ribaldry which was being enacted before my eyes, how could I help exclaiming, "Surely that must be the employment of a spirit, the foulest of the foul!"

Oh that the Almighty would rend the heavens, and come down in the midst of them all, with something like a pentecostal effusion of his Spirit! for without that nothing effectual can be done. When that shall take place in every district, the cry will be universally raised, What shall I do to be saved? If this cry were universally raised, then, in every hamlet and in every village, would contributions pour into the christian treasury, with the profusion of Indian idolaters—though I grieve to be obliged to make use of such a comparison to a christian audience. Then, indeed, would the inhabitants of the world be moved by a power which the Almighty alone can put in motion. Then would the earth yield its increase. Then would all kindreds, and tribes, and tongues, and people unite in one song—one universal shout, of "Hallelujah unto Him that sitteth upon the throne, and to the Lamb, forever and ever. Amen."

REPORT OF THE LONDON JEWS' SOCIETY.

FROM the Thirty-first Report the following statements relating to the operations of the society and the present condition of the Jews, are gathered.

Episcopal Chapel.—During the year, eleven adults and twenty-two children have been baptized. Of the adults, three were baptized on different occasions in the Hebrew language, with the sanction of the bishop, as they did not understand English; probably the first time, since the disappearing of the Hebrew-christian church of the first ages, that their own sacred tongue has been used for this purpose. Three other persons were baptized in German, for a similar reason.

The Hebrew service on Sunday afternoon is still continued, and experience proves the great importance of its establishment. It is followed by a sermon in English.

Schools.—Thirteen boys have been admitted during the year; five have been put apprentice; two were removed by their father, and one died. There are now forty-five boys in the school.

Sixteen girls have been admitted during the same period; one has been put to service; another has gone to a respectable employment; and a third has been permitted to go home on account of declining health; five have been removed from the school by their parents. There are now twenty-nine girls in the school.

It appears from the register of admissions, that 231 boys and 177 girls have been received into the schools from the commencement, making a total of 408 Jewish children who have received a christian education; and of whom many are now known to members of your committee as respectable individuals settled in life, and not a few are adorning their christian profession.

Operative Jewish-Converts' Institution.—During the year 1838, thirty-one persons have enjoyed the benefits conferred by the institution. The number at present in connection with it is fifteen. Of the whole number, twenty are baptized, fourteen of whom were prepared for that holy sacrament in the institution by your superintendent—ten in the present year; six were baptized elsewhere; the remaining eleven receive instruction. On the whole, the conduct has been satisfactory. There are only two whose conduct has been such as to require a notice, both of whom had been baptized elsewhere.

Number of professed Converts among the Jews.—The Baptismal Register of the Episcopal Jews' Chapel contains a list of 279 individuals of the Jewish nation received into the church of Christ by baptism; ninety-six were adults, and the rest children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. There are now at least eight clergymen of the Church of England who are of the Hebrew nation, and twenty-three of the missionaries and agents of the society are converts from Judaism. Dr. Tholuck, professor in the university of Halle, has stated, with reference to the continent, that it is undoubted matter of fact, that more proselytes have been made during the last twenty years than since the first ages of the church; not only in Germany, but also in Poland, there has been the most astonishing success; and he bears testimony to what has come under his own observation in the capital of Silesia, where many conversions have taken place. In the university of Breslaw there are three professors who were formerly Israelites; there is, besides, a clergyman who professes the gospel, and he was a Jew. In Halle there are no less than five professors, formerly Jews. Some of the Jewish conversions have taken place among men of the highest literary attainment; and, among others, he mentions Dr. Neander, of Berlin, Dr. Branis of Breslaw, and Dr. Stahl of Erlangen; these are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

The city of Berlin is said to number upward of seven hundred resident baptized Jews, many of whom are known to be truly converted; and the Rev. Mr. Kuntze alone, who has always taken a lively interest in the cause of Israel, stated, three years ago, that he had himself baptized eighty Jews. The Rev. W. Ayerst baptized forty adults at Berlin in less than three years; and the records of the protestant consistory attest that 326 were baptized in eight years.

It is well known that your missionaries are not usually called to baptize converts; this is the proper work of the local clergy; and in the authentic registers preserved by them in some districts of the continent, your committee discern a

striking evidence of the Divine blessing; they are not, of course, acquainted with all the individuals referred to in these statements; but they lay before you the documentary evidence which they contain, as of the most important and interesting nature :—

The Royal Consistory of Silesia, state that from 1820 to 1834, no fewer than 347 individuals of the Jewish nation were baptized in the protestant communion, and 108 in that of the Roman Catholics; making a total of 455 in fifteen years. In 1835, thirty Israelites were baptized, and twenty-seven in 1836, of whom only three were baptized in the Romish communion. In 1837, the number of baptisms was forty-three.

A similar official statement, from Konigsberg, gives a total of 234 baptisms in twenty-four years; of which, 217 are in the protestant church, and 17 among Roman Catholics. In 1836, thirty-nine were baptized, only one being in the Romish communion; and in 1837 there were twenty-two, all in the protestant communion.

In the whole Prussian dominions, 1,883 Israelites were baptized in fifteen years.

The missionaries at Warsaw have furnished a list of 130 persons baptized by themselves.

Growing Interest in the Jews.—The increasing acquaintance with the word of God—the growing desire for the Scriptures, which has urged influential Israelites recently to publish editions and translations of their own—widely-spreading knowledge of christian doctrines—and the animated discussions now carried on among this people, are becoming matter of general notoriety.

The real advancement of the cause of the society can only be based on enlarged views of the place which the destinies of Israel occupy in the purposes of God, as revealed in holy scripture; to the gradual diffusion of such views, your committee can confidently trace the past increase of exertions; while, from the same cause, under the divine blessing, they expect a growing addition to their means of usefulness. It has not been by any extraordinary excitement, or by means of any extended agency, that your cause has gained ground; but simply through a growing conviction on the minds, both of clergy and people, that it is the cause of God's truth.

Protestant Church at Jerusalem.—A most important undertaking has been begun, by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself; where the order of our service and the prayers of our liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose: the missionaries are already resident on the spot, and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received episcopal ordination at the hands of the bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. Service meanwhile proceeds, though the ark of God is under curtains; and a small but faithful congregation of proselytes hear daily the evangelical verities of our church on the mount of the holy city itself, in the language of the prophets, and in the spirit of the apostles.

To any one who reflects on this event, it must appear one of the most striking which have occurred in modern days, perhaps in any days since the corruptions began in the church of Christ. It is well known, that, for centuries, the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem; and the latitudinarianism of Ibrahim Pasha has lately accorded that privilege to the Jews.

It is surely of vital importance to the cause of our religion, that we should exhibit it in its pure and apostolical form to the children of Israel. They are returning in crowds to their ancient land: we must provide for the converts an orthodox and spiritual service; and set before the rest, whether residents or pilgrims, a worship as enjoined by our Savior himself—a worship in spirit and in truth. Its faith will then be spoken of through the whole world.

A great benefit of this nature has resulted from the Hebrew services of the London Episcopal Chapel. In the purity of our worship, they confess our freedom from idolatry, and in the sound of the language of Moses and the prophets, they forget that we are gentiles.

But if this be so in London, what will it be in the Holy City? They will hear the psalms of David, in the very words which fell from his inspired lips, once more chanted on the holy hill of Zion; they will see the whole book of the Law and the Prophets laid before them, and hear it read at the morning and evening oblation.

The labors of the society in preparing translations and distributing portions of the Scriptures, religious tracts, and other works, are increasing in extent and importance.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

THE bishop of Australia, residing in Sydney, New South Wales, visited the stations on the island of New Zealand, under the patronage of the Church Missionary Society, during the winter of 1838–9. In a letter to the society, written subsequently to his visit, after giving an account of the scenes which he witnessed at the several stations, he makes the following remarks—

Number and Character of the Converts.

At every station which I personally visited, the converts were so numerous, as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the native villages, called Pas, in which the missionaries have a footing, there is a building, containing one room, superior in fabric and dimensions to the native residences, which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the missionaries. In these buildings generally, but sometimes in the open air, the christian classes were assembled before me. The grey-haired man and the aged woman took their places, to read and to undergo examination, among their descendants of the second and

third generations. The chief and the slave stood side by side, with the same holy volume in their hands, and exerted their endeavors each to surpass the other, in returning proper answers to the questions put to them concerning what they had been reading. These assemblages I encouraged, on all occasions, not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired, has induced me to adopt the habit of applying the term "converts" to those alone, for many such I found there were, who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared with their opportunities of acquiring it, may be considered Christians indeed. They have, as the society is probably informed, the whole, I believe, of the liturgy in their own language, accompanied, for several years past, with portions of the New Testament.

But a very great work has been accomplished, in now providing them with a translation of the whole volume; copies of which are distributed to such as are likely to employ them well, as rapidly as, with the limited means in their possession, the missionaries are able to have them bound. This translation will ever remain a monument of laborious and well-directed piety.

In speaking of the character of the converted natives, I express most unequivocally my persuasion, that it has been improved, in comparison with the original disposition, by their acquaintance with the truths of the gospel. Their haughty self-will, their rapacity, furiousness, and sanguinary inclination, have been softened—I may even say, eradicated; and their superstitious opinions have given place, in many instances, to a correct apprehension of the spiritual tendencies of the gospel.

Decrease of Population—Inquiry for the Causes.

The great problem at present, I think, is, how they may be preserved, to form a christian nation; for such, if they be preserved, they assuredly should become. But, in mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connection with them; and that, unless preventive measures can be suggested, the race is wearing out, and will, at no very remote period, altogether disappear. The missionaries refer to instances throughout the country, where the numbers of natives are less by one third, or even one half, than they were on the first establishment of Europeans being formed. It presented itself to me as a most remarkable circumstance, that wherever we went, the children were very few, very few, indeed, compared with the number of adults, and compared also with the proportion of children among the missionaries themselves, who have generally large families.

To what causes this disparity could be attributed, I was diligent in endeavoring to ascertain; but came away without receiving satisfaction. The effect of wars is spoken of, as accounting for the diminution of the population. But any one who reflects for a moment, must be sensible that the wars of the present generation are mere bloodless skirmishes, compared with the combats of their forefathers. The introduction of fire-arms has tended much to abate the effusion of blood. Formerly, the hostile bands marched front to front, and with their native weapons almost every man slew or wounded his opponent, so that the slaughter was quite tremendous. But now they are, generally speaking, content with firing from a distance, without doing one another much harm. I was assured, indeed, by an eye-witness of some of the latest conflicts in the Bay of Islands, that he had known many thousand shots to be fired, and, as the result of all this, no more than five or six on each side to be wounded. It seems, indeed, very clear, that the population was greatest when wars were most sanguinary, and is declining most rapidly where wars are nearly extinct. The practice of infanticide, I hope and believe, does not prevail among any who are Christians by profession; but in their native state, there can be no doubt that it does prevail. I think that the very infant which I baptized had been saved from death by its mother's hands, through the interposition of Mrs. Fairburn, giving clothing for the child, the want of which would have led to the desperate determination of destroying it as soon as born. If it were not this very infant, yet I am quite sure that an instance of that nature was related to me, and mentioned as having many parallels. Cannibalism, among those who associate much with Europeans, and especially among those under instruction by the missionaries, may be considered as extinct. I believe that the people whom I chiefly saw had no more disposition to devour one another, or any one else, than the same number of our own countrymen would have felt. How, therefore, to account for the perceptible and unceasing diminution of their numbers I am utterly at a loss.

My opinion is, in a few words, that the general state of health among the natives is not satisfactory; that there is some cause, not very obvious, by which their constitutions are undermined; that the investigation of that cause has not been pursued with due energy, or attention to system; and that the wants of the natives, in point of clothing, warmth, and comfort, especially during the winter season, deserve and demand the attention of the Church Missionary Society, and of its charitable supporters, who can feel for the situation of these their destitute brethren.

Efforts of Papal Priests.

It can hardly be questioned now that protestant missions are to be met at every point, and, if possible, thwarted, by the agents of the papal church. The almost simultaneous onsets made upon the Sandwich and South-Sea Islands, and New Zealand, indicate what their plans are in that quarter; while in Western and Southern Asia the missionary expects the fiercest and most unremitted opposition from the assaults and seductions of the papists.

The Rev. W. Williams, urging the importance of a new station at East Cape, writes 26th February, 1839—

You may expect to hear, in a few months, that the Roman Catholics are there, and exerting much influence, unless active means be speedily used. The Roman Catholic bishop receives, we are informed, an income of £1,500,

which he will not fail to use to the utmost in promoting his influence among the poor ignorant natives. The additional priests, whom he is expecting, he would send forth immediately, and engage to accompany them any European papist who may know the language, of whom there are many, as interpreter.

The popish bishop and his two priests are all activity, expecting shortly nine more priests; and wherever there is any prospect for them, there they will be.

In April, 1839, Mr. Davis writes from Waimate—

This is a time of trouble and rebuke; my soul is quite weighed down within me, on account of the progress which popery is making among the natives. We have long heard of its progress at Hokianga; but now it is brought in among us. Yesterday, a party of our neighbors arrived from Hokianga, where they had been on a visit, wearing the usual badge, and reported that they had been baptized by the popish bishop. They are now, it is said, actively engaged in procuring materials to build the bishop a house at their place, and that is within two miles of our settlement. Next week, they say, the bishop is to come over, when he will go to the Bay to baptize there. Popery is well adapted for the people of this country. I fear it will make sad inroads among us. May the Lord, in mercy, deliver the natives from the iron grasp of this fatal delusion! The people who have been thus baptized are some of the worst and most ignorant characters among us; they have long rejected the counsel of God against themselves; and now I fear they will be given up to this strong delusion, to believe a lie.

From Paihia Mr. C. Baker writes—

The French catholic bishop has been very industrious in propagating his tracts, both among natives and Europeans. He has made several visits to the Bay, and has at length secured a piece of land in the neighborhood of Kororarika. He has stated that ten or twelve priests from France are likely to join him. We hear that he has spent some time at Kaipara and Mangakahia. The natives at Kororarika do not appear, at present, to be favorable to the Roman catholic religion. The bishop, while trying to adapt his doctrine to suit with their superstitions and usages, commits himself rather awkwardly, inasmuch as the natives conclude that they may as well remain as they are. The faction of Papahurihia is still fresh in the recollection of the people. This system consisted in forms and ceremonies; but it left the poor deluded creatures just in the same state as before. Contrasting their systems of religion with that which the Bible teaches, the natives are struck with the amazing difference. These systems leave them, as they found them, in gross ignorance and darkness, and under the influence of every sinful passion; that which the Bible teaches works a thorough reformation of character, making the man anew in Christ Jesus.

Mr. Pucky writes from Kerikeri—

Roman Catholicism is endeavoring to raise its head in New Zealand; but although several have been baptized, I do not think it will prosper. The wiser natives see the fallacy of its doctrines too well to embrace them.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

Greece.—Dec. 23d, Mr. Leyburn writes that his school embraced 170 or 180 pupils—as many as the building would accommodate—and as more were desiring to join, he would need another teacher and more room. A teacher had been obtained from the government, through Messrs. King and Benjamin and Mr. Perdicari, United States consul at Athens. Mr. Houston returned from Cairo in December.

Constantinople.—Mr. Dwight writes under date of Jan. 25th, that an order had recently been sent to Cesarea, for the return of Hohannes from exile, and he was expected to be in Constantinople in a month or two. The order was obtained through the mediation of an English physician to the sultan. The patriarch did all in his power to oppose it.

Nestorians.—On the 30th October Doct. Grant was at the patriarchate, near Julamerk, among the Koordish mountains. He was received very kindly and speaks of the field there being white to the harvest. He thinks the Nestorians of the mountains, heretofore deemed inaccessible, may be safely approached.

Mr. and Mrs. Jones arrived at Ooroomiah 17th November, having ridden from Erzeroom in fifteen days, a shorter time than any female had before been known to make the journey. The mission families at Ooroomiah were in good health.

Siam.—Messrs. Benham, Caswell, French, Hemenway, and Peet, and Misses Pierce and Taylor, arrived at Singapore 23d October, and would proceed to Bankok by the earliest opportunity.

Mr. Robbins and wife, returning from this mission, arrived at Boston in the ship Arno, March 20th; and Doct. Tracy and wife, of the same mission, arrived at New York in the ship Oneida, March 28th. They returned with the approbation of the Committee.

China.—Doct. W. B. Diver arrived at Macao 23d September, in the ship Albion, captain Lovett.

All missionaries, except those from the several American societies, had been compelled to leave Macao.

SINGAPORE.—Rev. Ira Tracy, with Mrs. Tracy, embarked at Singapore, 23d November, with the intention of spending a year or more at the Nielgherry Hills, in India. The hope of regaining their health, which had long been impaired, induced them to seek this temporary absence from their field of labor.

Mr. Miner, printer to the mission in Ceylon, was at Singapore, November 27th, with health nearly restored by the voyage and change of scene. He had visited Penang and Malacca.

BORNEO.—Mr. Youngblood, writing from Pontianak September 21st, 1839, states that after a tedious passage of twenty-five days, from Singapore, against the monsoon, himself and wife arrived at that place on the 19th. Mr. Doty had been at Sambas, on another part of the island, nearly three months, as mentioned at page 107. A journal from Mr. Doty, and other communications from the missions in that quarter are supposed to have been lost in the ship Courier, which foundered at sea, 28th November last, on her voyage to the United States.

Mr. Nevius sailed from Singapore about the end of November, for Pontianak, where he will join Mr. Youngblood.

SANDWICH ISLANDS.—Under date of 19th April, 1839, Mr. Brigham writes from Honolulu—

The translation of the Bible into the language of this country is at length completed. On the 25th ult. the last portion was pronounced done—a few days short of nineteen years since these eyes first beheld the towering and dark mountains of Hawaii.

To-day is the 19th anniversary of our landing at Honolulu, and I have just witnessed the examination of 217 children and youth; some in reading, some in arithmetic, and some in astronomy. There are now about 1,400 church members in Honolulu, being about equally divided between the two congregations. About 10,000 have been admitted to the other churches.

The church and congregation of which I am pastor, has recently sent a small but complete printing and binding establishment, by the hand of Mr. Hall, to the Oregon mission; which, with other substantial supplies, amount to 444 dollars. The press was a small hand-press, presented to this mission, but not in use. The expense of this press and a small fount of type was defrayed by about fifty native females, including Kinau or Kaahumanu 2d. This was a very pleasing act of charity. She gave ten dollars for herself and four for her little daughter, Victoria, or Kaahumanu 3d.

How I rejoice that God has enabled me to do something towards training this people to do for themselves and others before the deficiency in the funds of the Board became so embarrassing; so that instead of retrenching or disbanding schools here, they can cheerfully take hold of the work with you in your straits, build their own churches and school-houses, supply a large portion of the means of support to their own pastor, and help to send the word of life to the heathen. I acknowledge the receipt of about $300 from them this year, besides what they have done for the Oregon mission, and for their church now rising.

A second topic on which I wish to write, is the sudden death by palsy of Kinau, the second in authority at these islands. She died on the 4th instant. She was much esteemed and much relied on by all classes; and I know of no one able at once fully to fill her place. We suppose, however, that Autea, her sister, will occupy it for a time at least. All is yet quiet.

We hope to complete the printing of the Bible by the second Wednesday in May, when our general meeting is to be held.

The foregoing is a striking and most encouraging view of the results which less than twenty years of missionary labor, when the blessing of God is added, have accomplished. The missionary who first reached the Islands looks back over the whole period, and traces the progress of the work amidst impediments, opposition, and various discouragements, to the animating results here noticed.

EXTRACTS FROM CORRESPONDENCE.

THE writer of the paragraphs given below is the pastor of a church in the northeastern part of Massachusetts, and writes under date of March 13th.

Herewith you will receive the sum of $265,51; it being the result of a special effort made in my congregation the last Sabbath. Our annual congregational collection was taken up in January, and amounted to about $40. From March of last year, the whole sum received at the monthly concert for prayer, and in the above collection, was about $100. The other benevolent efforts of the day have received their share of attention. I believe this church and society give to benevolent purposes at home and abroad from $600 to $800 a year. They have sustained the reputation of unusual liberality for this region; and I believe that it is merited, considering their means.

At a recent meeting your circular to the pastors was read, and the obligations of this church to further action held forth with some earnestness. It was put to them to determine whether they would make another effort or would join those churches, that, by their inaction, manifest that they are not afraid to take the responsibility of dissolving whole missions and withdrawing the gospel from the heathen. There seemed to be but one feeling—another effort must immediately be made, though we have never felt the pressure of the times more severely than at the present moment.

Allow me, if you please, a word more. I do not think that ministers generally realize what their people can do, or will do, if the cause be faithfully presented to their consideration, and their obligations be urged with becoming earnestness. I know that in order to do this the ministry, who are generally poor, must practise much self-denial and make sacrifices of that which they can ill afford, or their preaching is in vain. But I believe they must be made

willing to do it. The Lord requires it at their hands. Let this be done, and let the people see it; and I will venture to say that no religious society can be found so stupid, so dead to every generous and benevolent feeling, and to the highest claims of duty, as not to feel the power of truth their pastor shall proclaim on this subject, and be mightily influenced by the force of his example to make similar sacrifices and practise the like self-denial. I do not say that all will equal him. Perhaps few may. But those of his people will begin to give that had hitherto given nothing; and others that had given some will give more. Unless I am very much deceived, the ministry are responsible on this subject, to a much greater extent than is generally supposed.

The promises of God's word are that those "who trust in the Lord and do good shall verily be fed"—that "there is that giveth and yet increaseth"—that unto those who give "it shall be given, good measure," etc.—that they shall at all events be richer in spiritual blessings, and shall find it more blessed to give than to receive. I do seriously apprehend that the church and ministry are secretly infidel with reference to this class of promises, at least. It may be so with reference to some others. Now it is certainly of the highest moment that we should be converted to the whole truth. Facts that have occurred in the history of Providence will go far, I believe, towards the accomplishment of this very purpose.

Donations,

RECEIVED IN MARCH.

☞NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr.
(Of which fr. miss. so. in Ref. Dutch chh. Kinderhook, for Dr. Van Dyck, Syria, 129,64;) 2,317 73

Auburn and vic. N. Y. By H. Ivison, Jr. Tr.
Truxton, S. Hutchinson, dona. prev. ackn. constitutes Rev. JOHN NEWTON LEWIS an Hon. Mem.
Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Sandwich, Monument, Mon. con. 19 47
Boston and vic. Ms. By S. A. Danforth, Agent,
(Of which fr. Mass. miss. so. as income fr. Mrs. Osborn's legacy, for pro. of the gospel among the Indians of the U. S. 94; a converted sailor, 10; H. M. H. 10; mater. asso. of Franklin-st. chh. 7,43; a friend, 5;) 1,660 79
Brookfield Asso. Ms. A. Newell, Tr. 50 00
Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.
Cabot, Cong. chh. special effort, 12 00
Peacham, Cong. chh. 47 00—59 00
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Stoddard, S. Foster, 10 00
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Buxton, Coll. in Mr. Rice's chh. 17,32; la. 6,25; 23 57
Lewiston Falls, Chh. 23 11
Portland, 2d chh. mon. con. 79,03; High-st. chh. do. 24,54; Rev. B. A. 1,15; H. A. dec'd, 85c. 105 57—152 25
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Ipswich, Coll. in Mr. Kimball's so. 56; mon. con. 44; Linebrook par. mon. con. 13; 113 00
Newburyport, 4th relig. so. special effort, 265,51; Rev. H. Wilbur, 5; E. L. B. W. for *D. Stickney*, Ceylon, 1; 271 51
West Amesbury, Mon. con. in Mr. Clark's so. 28 00
West Bradford, Mr. Munroe's so. coll. 48; gent. 50; la. 50; la. benev. so. 12; (of which to constitute Mrs. MARY J. MUNROE an Hon. Mem. 100;) 160 00
West Newbury, Mon. con. in Mr. Edgell's so. 15 00—587 51
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Beverly, Mon. con. 30,21; la. 26; Washington-st. chh. 17; 73 21
Danvers, Gent. 98,75; la. 76,63; mon. con. 18,31; 193 69
Ipswich, S. par. coll, 34 40
Marblehead, Mon. con. in Mr. Niles's so. 20; gent. 36; 56 00
Salem, S. so. gent. and la. 190,80; Crombie-st. mon. con. 30; Howard-st. chh. do. 25,15; Mrs. G. H. Smith, 5; 250 95—608 25
Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.
Fairfield, A friend, 5 50
Ridgebury, Gent. and la. 17 00—22 50
Franklin co. Ms. Aux. So. F. Ripley, Tr.
Hawley, Mrs. J. King, dec'd, 20 00
Geneva and vic. N. Y. By C. A. Cook, Agent,
Canoga, Presb. chh. 12 51
East Bloomfield, 1st cong. chh. 150; S. Eggleston, 100; 250 00
Keesville, Coll. to constitute Rev. CALVIN B. CADY of Au Sable Forks, an Hon. Mem. 65 32
Ripley, E. Marvin, 10; Rev. S. G. Orton, 10; 20 00
Seneca Falls, Presb. chh. sab. sch. and mon. con. for *Daniel W. Forman* and *Betsy King*, Ceylon, 27 00—374 83
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Mon. con. in presb. chh. 38,77; Mrs. E. Beach, 10; 48 77
Hunter, Presb. chh. 30; miss. sew. so. 10; 40 00
Windham 1st presb. so. special coll. 19,24; mon. con. 11,71; 30 95—119 72
Hampden co. Ms. Aux. So. S. Warriner, Tr.
Long Meadow, E. W. Storrs, 10 00
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Burlington, An indiv. 2 00
East Hartford, Mon. con. 11 48
Farmington, Cong. chh. and so. 153 59
Granby, East so. coll. 50; mon. con. 8; 58 00

Hartford, 1st so. Gent. 100; N. mor. con. 23,20; prev. dona. of Mr. and Mrs. James N. Bunce constitutes William G. Bull of New York City, and Rev. Sylvester Hovey of Hartford, Hon. Mem. 123 20
Hartland East, L. and P. Case, 12 00
Simsbury, A friend, 3 00—363 27
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, 100 00
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amherst, Gent. 54,75; la. 2,25; 57 00
Antrim, Gent. 44,75; la. 27,07; 71 82
Hancock Factory Vil. Cong. so. mon. con. 12 00
Hollis, Gent. to constitute Zenas Stebbins, of Belchertown, Ms. an Hon. Mem. 105,12; la. to constitute Rev. Daniel Goodwin, of Brookline, an Hon. Mem. 58,52; mon. con. 41,45; 205 09
Lyndboro', Gent. 70 00
Merrimack, Cong. chh. and so. to constitute Rev. Stephen T. Allen, an Hon. Mem. 50 00
Milford, Gent. and la. 12 62
Pelham, J. Tyler, to constitute Jeremiah H. C. Tyler, an Hon. Mem. 100; a fam. thanksg. off. 2; 102 00
Wilton, Cong. chh. and so. 24 00—604 53
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Bath, N. par. Gent. (of which fr. Rev. J. W. Ellingwood, for *John Wallace Hyde*, Ceylon, 20; fr. F. Clark, for *Francis L. Clark*, Ceylon, 20;) 102,17; hea. sch. so. for *John Wallace Ellingwood*, Ceylon, 40; ann. contrib. in 3d chh. and cong. (of which fr. W. Richardson, for *Eunice Richardson*, *Dorcas Leland* and *Harriet L. Richardson*, Ceylon, 100;) 118,58; 260 75
Boothbay, Indiv. 12 00
New Castle, Sheepscot, Gent. 23; la. 19; 42 00
Phipsburg, Mon. con. 20 00—334 75
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Winchester, Winsted, Special effort in Mr. Beach's so. 26 51
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Bradford, Mon. con. 5,33; a friend, 67c. 6 00
Concord, 1st cong. so. gent. 30; la. 47; mon. con. 15; S. so. contrib. 22,58; mon. con. 24,62; la. 15,59; 154 79
Dunbarton, Mon. con. 3 84
Hopkinton, 2d cong. so. 2 00
Pembroke, Gent. 22,67; la. 22,23; 44 90
Pittsfield, Cong. chh. and so. to constitute Rev. Jonathan Curtis an Hon. Mem. 50 00
Warner, Mon. con. 18,15; la. 3,81; 21 96—283 49
Middlesex asso. Ct. Aux. So. S. M. Pratt, Tr.
Westbrook, Mon. con. 52 00
Monroe co. N. Y. Aux. So. E. Ely, Tr.
Byron, Fem. miss. so. 33 00
Cambria, Cong. chh. 43 00
Clarkson, do. 68 00
North Bergen, Lyme fem. miss. so. 8 40
Nunda, 1st presb. chh. 19,39; fem. miss. so. 36; S. Swain, 5; 60 39
Perrinton, Cong. chh. 16 66
Pittsford, Presb. chh. 65 09
Rochester, United presb. chhs. special effort, 70,78; 1st presb. chh. 95,50; Brick do 22; 3d do. 42,50; Bethel do. 27; 257 78
West Bloomfield, Cong. chh. 15 00—567 23
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fairhaven, Mon. con. 22 21
New Haven, Centre chh. and cong. 44,50; Mrs. A. Salisbury, 200; mon. con. in 1st and united so. (of which fr. Simeon B. Chittenden, to constitute Mrs. Mary B. Chittenden an Hon. Mem. 100;) 152,39; mon. con. in Church-st. chh. 16,87; sab. sch. miss. asso. in do. for Oregon miss. 10,78; mon. con. in Yale coll. 8,71; do. in 3d chh. 8,46; Mrs. Gordon Hall, for Bombay fem. schs. 10; 451 71
Southington, Sab. sch. for *Daniel Clark*, Ceylon, 30 00—503 92
New Haven co. East. Ct. Aux. So. S. Frisbie, Tr.
Branford, James F. Linsley, (which and prev. dona. constitute him an Hon. Mem.) 80 00
North Branford, La. benev. so. 10 00—90 00
New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.
Derby, 1st cong. chh. sab. sch. for *Henry Johnson*, Ceylon, 20 00
New Haven, By H. F. T. 10 35
Oxford, E. B. 5; D. L. B. 1,12; 6 12
Woodbridge, Mon. con. 12 52—48 99
New London and vic. Ct. Aux. So. C. Chew, Tr.
New London, 2d cong. chh. mon. con. 30,79; A. Otis, to constitute Ambrose Dutton, of Colchester, an Hon. Mem. 100; a friend, to constitute James Stedman, of Norwich, an Hon. Mem. 100; T. W. Williams, 100; E. Perkins, 50; W. P. Cleveland, Jr. 25; W. P. Cleveland, 15; H. P. Havens, 10; P. H. Smith, 10; J. Wilson, 10; E. Chappell, 10; D. B. Hempsted, 5; indiv. 27; L. M. Woodbridge, 20; A. Barnes, 5; 517 79
Stonington, 1st cong. chh. mon. con. 21 40—539 19
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. A. G. Phelps, for miss. to W. Africa, 100; fr. chil. of do. for *Anson G. Phelps*, Ceylon, 50; Horace Leet, which and prev. dona. constitute him an Hon. Mem. 35;) 1,289 96
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
East Medway, Fem. char. so. 40 56
Roxbury, Eliot chh. and so. gent. 157,50; la. 14,25; mon. con. 28,60; 200 35
Stoughton, Coll. 25 00—265 91
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, E. par. mon. con. 15 40
Belchertown, 1st chh. do. 105 47
Chesterfield, Bible class and others, 40; C. Thayer, 10; a friend, 4; Mrs. D. and daughter, 2; 56 00
Cummington, La. 12; Mrs. A. Briggs, 10; 22 00
Enfield, Gen. benev. so. of chh. and cong. which and prev. dona. constitute Alvin Smith, E. W. Town, Timothy Brainard, Ansel Fobes, and Rev. Joseph Patrick, of Greenwich, Hon. Mem. 200 00
Goshen, Mon. con. 20 38
Granby, Do. 47 20
Hatfield, Gent. 24; a pensioner, 10; 34 00
Northampton, 1st par. benev. so. 102,50; 1st chh. mon. con. 64,51; sab. sch. for sch. in Ceylon, 50; Edwards chh. mon. con. 23,27; two chhs. do. 25,04; miss. asso. in Gothic sem. for a fem. child at Madura, 10; Mrs. Stebbins, 5; a friend, 5; 285 32
Plainfield, S. Hallock, 5 00

South Amherst, La. benev. so. 7 00
Southampton, Mon. con. 121,51; gent. 4; la. 10,75; 136 26
South Hadley, 1st par. mon. con. 66,50; P. Allen, 50; juv. sew. so. for Ind. of N. A. 6; 122 50—1,056 53
Old Colony So. Ms. H. Coggeshall, Tr.
Fairhaven, Cong. chh. mon. con. 79 00
Orleans co. Vt. Aux. So. S. S. Clark, Tr.
Glover, Chh. 3 00
Greensboro', Cong. chh. 35 11
Irasburgh, Cong. chh. mon. con. 14 57
Westfield, Rev. R. M. 3,19; Dea. P. 1; 4 19—56 87
Palestine Miss. So. Ms. E. Alden, Tr.
Abington, La. 50 00
North Weymouth, Cong. chh. coll. 72,16; mon. con. 12,69; 84 85
South Braintree, Mon. con. 25,23; ann. coll. 40,04; 65 27
South Weymouth, Fem. prayer meeting, 15 00—215 12
Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st par. contrib. 99,30; mon. con. 26,81; sab. sch. classes, 13,38; Hammond-st. chh. mon. con. and contrib. 115; N. Harlow, for sch. in Ceylon, 25; 279 49
Brewer, 1st par. mon. con. 22 17
Foxcroft, Cong. chh. and so. mon. con. 5 35
Hampden, Do. 27 64
Levant, Juv. miss. so. 75c. A. M. and C. O. P. 50c. for Sandw. Isl. miss. 1 25—335 90
Richmond and vic. Va. Aux. So. S. Reeve, Tr. 540 00
Rockingham, N. H. Confer. of Chhs. J. Boardman, Tr.
Brentwood, Cong. chh. and so. mon. con. 22 00
Exeter, 1st cong. chh. 92; united mon. con. 68,87; J. Crane, 10; 170 87
Stratham, Cong. chh. coll. 26,89; la. 16,51; 43 40—236 27
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Fairhaven, Cong. chh. and so. 52 40
Lower Falls, Mon. con. 13 00
Pittsfield, Cong. chh. and so. mon. con. 16 50
Rutland, La. 7 93
Tinmouth, Mon. con. 18 00
West Haven, T. Gilbert, 5 00
West Rutland, Gent. and la. 10 00—122 83
St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.
Brasher, 5 00
Canton, Mon. con. 30 00
East Stockholm, Indiv. 21,19; la. 7,25; 28 44
Gouverneur, Mon. con. 33,57; coll. 30,30; 63 87
Hammond, 13 50
Hopkinton, 2 65
Morristown, 7 00
Ogdensburg, Mon. con. 7,27; indiv. 9,25; 16 52
Parishville, Mon. con. 4 85
Potsdam, 5; D. S. Sheldon, 10; 15 00
Richville, 13 87
Upper Massena, 75
Upper Norfolk, Cong. chh. 3 12
204 57
Ded. expenses paid by aux. so. 6 82—197 75
Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Fall River, Coll. 600 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.
Columbia, Gent. and la. 45 38
North Coventry, La. 33 22
North Mansfield, Gent. 33,37; la. 25,54; mon. con. 5,09; sab. sch. 2; 66 00—144 60
Valley of the Mississippi, Aux. So.
G. L. Weed, Tr. 509 00
Western Reserve aux. so. By Rev. H. Coe, Agent,
Ashtabula co. Wayne, 7; Cuyahoga co. Brecksville, 9,25; Strongsville, 14,87; mon. con. 20,02; Geauga co. Kirtland, 35; A. C. Russell, 15; Madison, N. Wood and fam. 26; Medina co. Guilford, 1,50; Harrisville, A lady, 3; Medina, 9,15; B. Durham, 10; D. King, 10; mon. con. 20,17; Richfield, 29,38; O. M. Oviatt, 10; H. Oviatt, 10; Westfield, 8,95; Wadsworth, 10,84; Portage co. Brimfield, 4; Cuyahoga Falls, Mon. con. 32,35; Hudson, 15,50; Rev. C. Pitkin, 30; Rev. S. Lee, 3; Mrs. A. Taylor, 5; Wes. res. col. mon. con. 12,46; Mantua, Mrs. Holbrook, 1; Ravenna, Mon. con. 10,42; coll. 2,75; Streetsborough, 11; Windham, 10; Seneca co. Bloom, for Oregon miss. 24,25; Scipio, for schs. in Ceylon, 5; Trumbull co. Mesopotamia, 5,62; Vienna, 8,80; chil. in mater. asso. 2,47; 433 75
By T. Handy, Agent,
Cleveland, 1st presb. chh. mon. con. 32 33—975 08
Washington co. Vt. Aux. So. I. W. Howes, Tr.
Berlin, A. H. 1; W. S. H. 1; for Nestorian miss. 2 00
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Halifax, Mon. con. 20 00
Londonderry, Coll. 6 49
Putney, Gent. 16; mon. con. 3; 19 00
Westminster West, So. of friends to morals and miss. 40,50; char. so. (of which for ed. of a youth at Singapore, 25;) 28; mon. con. 10,66; 79 16
Wilmington, Coll. 5 16
Windham, Gent. 13; la. 12; 25 00—154 81
Windham co. North, Ct. Aux. So. J. Williams, Tr.
Brooklyn, Cong. chh. extra effort, to constitute Vine Robinson an Hon. Mem. 101 00
Windsor co. Vt. Aux. So. B. Swan, Tr.
Barnard, Cong. chh. and so. contrib. 23; mon. con. 22; 45 00
Hartford, White River Vil. la. 22,17; A. H. 1,50; H. A. H. 50c. for Nestorian miss. 24 17
Norwich, Cong. chh. and so. 25; I. Newton, to constitute Elisha J. Boardman an Hon. Mem. 100; 125 00
Royalton, Coll. in cong. so. 30; mon. con. 20; 50 00
Springfield, Mon. con. 33 00
Woodstock, 1st cong. chh. 55 00—332 17
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.
Oakham, A few friends, 7 00
Oxford, Mon. con. 69 00
Worcester, Rev. R. A. Miller, 25 00
Worcester co. A friend, 100 00—201 00

Total from the above sources, $16,432 73

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 2 00
Albany, N. Y. 4th presb. chh. 50 00
Alexandria, D. C. 2d presb. chh. 146 07
Allentown, Pa. Presb. cong. 43 30
Andover, Ms. Chapel cong. in Theolog. sem. special contrib. 85; chil. of Chapel mater. asso. to ed. hea. youth, 4; 89 00
Babylon, N. Y. Presb. chh. and cong. coll. 12,12; Rev. A. K. 1,50; H. B. 4; mon. con. Islip dis. 3,53; 21 15
Ballston, N. Y. Rev. T. S. Wickes, 20 00
Bath, N. Y., B. P. Leland, 10 00
Belfast, Me. Head of the Tide, mon. con. 5 00
Benton, N. Y. Presb. chh. to constitute Rev. O. M. Johnson an Hon. Mem. 53; mon. con. 6; 59 00
Binghamton, N. Y. Cong. chh. mon. con. 20; Mrs. Lanterman, 10; 30 00

Bloomfield, N. J. Presb. chh. 6,50; Mrs. L. Pitt, for *William Whelpley Pitt*, Ceylon, 20; 26 50
Brighton, Ms. La. miss. asso. 22 00
Bristol, R. I. La. miss. sew. cir. 50 00
Bryan co. Ga. Presb. chh. (of which to constitute THOMAS S. CLAY an Hon. Mem. 100;) 160 56
Buffalo, N. Y. Maj. G. Loomis, U. S. A. 40 00
Cambridge, Ms. Coll. in Shepherd so. 108 72
Canandaigua, N. Y., N. W. Howell, 40 00
Carlisle, N. Y. Presb. chh. 102 00
Carlisle, Pa. Presb. cong. 165 39
Clinton, Ct Cong. chh. mon. con. 25 52
Connecticut, A friend, 5 00
Cutchoque, N. Y. 10 50
Dickinson, Pa. Presb. cong. 10 00
East Hampton, N. Y. Presb. chh. 40; Mrs. S. Gardiner, 10; a lady, 2; 52 00
East Tennessee, By Rev. W. Mack, Agent, 375 00
Fairfield, N. J. Presb. cong. av. of miss. boxes, 10 00
Forsyth, Ga. A fem. friend, to ed. a hea. child in Ceylon, 20 00
Fort Jennings, E. F. Maj. G. Loomis, U. S. A. 7 00
Fort Pulaski, Ga. R. Dunning, 3 00
Fort Towson, Ark. Mon. con. 21 19
Frankfort, Me. Rev. Mr. Tappan's so. 15; chil. in do. 2; 17 00
Franklin, Pa. A friend, 3 00
Franklinville, N. Y. 6,66; mon. con. 1,50; 8 16
Germantown, Pa. Presb. chh. mon. con. 8 00
Glens Falls, N. Y., A friend, 10 00
Great Bend, Pa. Presb. chh. mon. con. 5 00
Greenport, N. Y. Mon. con. 12 00
Greensboro', Ala. W. F. Strudwick, 3 50
Hanover, N. J. Fem. mite so. for *Aaron Condit*, Ceylon, 10 00
Harlaem, N. Y. Sab. sch. for Ceylon miss. 5 00
Harrisburgh, Pa. 192,50; mon. con. 50,68; presb. inf. sab. sch. 3; 246 18
Hudson, N. Y. 1st presb. chh. miss. asso. 30 00
Jamaica, N. Y. Presb. chh. mon. con. 12 82
Jefferson co. N. Y. Aux. So. A. Ely, Tr. Carthage, Cong. chh. 7,50; Rodman, do. 16,25; Sackets Harbor, Chh. coll. 60,91; fem. miss. so. 36; Watertown, 1st chh. sab. sch. for *George Bourdman*, Ceylon, 20; 2d chh. mon. con. 21,07; Mrs. Bean, 3; 164 73
Lebanon Centre, Me. Cong. so. 35 00
Little Compton, R. I. Gent. and la. asso. to constitute Rev. ALFRED GOLDSMITH an Hon. Mem. 54; Mrs. S. Pierce, 5; 59 00
Malden, N. Y. Presb. chh. mon. con. 19 00
Manchester, Ms. Cong. chh. and so. to constitute Rev. OLIVER A. TAYLOR an Hon. Mem. 50 00
Marathon, N. Y. Mrs. P. S. Roe, dec'd, 10 00
Marlboro', N. Y. 1 00
Medina, N. Y. Mrs. H. Northrop, 6 70
Mendham, N. J. Presb. chh. 53 00
Middle Octoraro, Pa. Chh. 5 20
Miller's Place, N. Y., E. P. 10 00
Natchez, Miss. Rev. I. J. Henderson, (of which for Cher. miss. 20;) 30 00
Newark, N. J. 3d presb. chh. C. T. Day, 50; M. W. Day, 15; 1st presb. chh. mon. con. 10; 75 00
New Germantown, N. J. Zion chh. Evan. Lutheran mon. con. 26 00
New Jersey, Mrs. C. 1 00
New Paltz Landing, N. Y. Presb. chh. 4 00
New Providence, N. J. Presb. chh. 42 00
New Vernon, N. J. Do. 30 71
Northern Liberties, Pa. 1st presb. chh. 62 50
Orient, N. Y. 13,50; mon. con. 20; 33 50
Perth Amboy, N. J. Presb. chh. mon. con. 26 00
Philadelphia, Pa. 11th presb. chh. special effort, 150; mon. con. in 5th do. 83,14; Philadelphos, 50; I. M. Paul, 150; fem. so. for ed. of hea. youth, 132; a friend, 20; sab. sch. in 10th presb. chh. for *Henry A. Bourdman*, *Alexander W. Mitchell*, *William Shippen*, and *Winthrop Sargent*, Cape Palmas, 20; 1st presb. chh. E. A. Holmes, 10; 3d presb. chh. Mrs. C. S. B. 3; 618 14
Pittsburgh, Pa. Rec'd by H. P. 5 00
Princeton, N. J. Young la. so. for *G. S. Woodhull*, *Benjamin Rice*, and *James Alexander*, Ceylon, 30; Theolog. sem. mon. con. 9,50; 39 50
Providence, R. I. High-st. fem. miss. so. 130 50
Quincy, Ill. Cong. chh. 32 29
Reading, Pa. Presb. cong. 94,54; mon. con. 98,60; miss. so. 40; 233 14
Richmond, Va. I. R. Page, 1,20; M. P. 85c. W. M. 42c. C. and B. M. 49c. for Nestorian miss. 2 96
Rochester, N. Y. The Bethel, 5 00
Saco, Me. 1st par. benev. so. 75 00
Sag Harbor, N. Y. 14 70
Southampton, N. Y. 16 80
Tewksbury, Ms. Mon. con. 5 00
Troy, N. Y., 1st presb. chh. (of which fr. HENRY R. HUBBELL, which constitutes him an Hon. Mem. 174;) 213; la. for Sandw. Isl. miss. 50; 263 00
Union Parish, N. Y. 6,84; mon. con. 1; 7 84
Upper Aqueboque, N. Y. Cong. chh. mon. con. 11 00
Wells, Me. 1st cong. so. 25 00
West Nassau, N. Y. Fem. sew. so. 10 00
Wilmington, Del. Hanover-st. chh. special effort, 240; fem. miss. so. of do. for sup. of Mr. Lawrence, Madura, 52; 292 00
Wortsboro', N. Y., T. C. McEwin, 10 00
Unknown, Cash, 20; av. of retrenchment, 9; a friend, 3; do. 1; found in 1836, 1,21; 34 21

$21,108 71

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, by E. Goddard, Ex'r, ($62,50 prev. rec'd,) 69 75
East Bloomfield, N. Y. Mrs. Fally Taylor, by Myron Adams, 300 00
New London, Ct. Mrs. Fanny R. Smith, by Guy Richards, Ex'r, 300 00

$669 75

Amount of donations and legacies acknowledged in the preceding lists, $21,778 46. *Total from August 1st, to March 31st*, $140,035 19.

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Boston, Ms. A box, fr. Pine-st. sew. circle.
East Haven, Ct. Two parcels, fr. young la. bible class, for Mr. Smith, Oregon miss. 13 50
Frankfort, Ky. A box, for Mr. Leyburn, Ariopolis.
Gilsum, N. H., A box, fr. fem. sew. so. 22 30
Lawrenceville, N. J., A box, fr. sew. so.
Lebanon Centre, Me. A bundle, fr. la. sew. so. 10 00
Medham, N. J. Two pair socks.
Morristown, N. J., A box, fr. young la. rea. circle.
New York City, Two boxes, fr. Mr. Warner, for Mr. Doty, Borneo.
Nunda, N. Y., A box, fr. fem. miss. so. for Mr. Smith, Sandw. Isl. 41 05
Westborough, Ms. A pair of andirons fr. a friend.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. JUNE, 1840. No. 6.

American Board of Commissioners for Foreign Missions.

Borneo.

JOURNAL OF MR. DOTY AT SAMBAS.

THE arrival of Mr. Doty at Sambas was mentioned at page 107. The town is near the western extremity of Borneo, on the Sambas river, about thirty miles from its mouth, where is situated Pamangkat. The distance from Sambas to Pontianak, the more southerly station on the island, occupied by Mr. Nevius, is 150 or 170 miles.

Voyage from Singapore to Sambas.

We left Singapore the evening of May 21st in the Anambas, the schooner in which Mr. Pohlman and myself made our voyage to Borneo, [vol. xxxv, pp. 261 and 415.] The vessel was manned entirely by Malays and Bugis, not one of whom had the least knowledge of navigation, nor a chart of the seas through which they were passing. There were also on board between forty and fifty petty traders from Sambas, and passengers consisting of Malays, Bugis, Klings, or natives of the Coromandel Coast, and Chinese. Most of these lodged on the deck; and, excepting the commander and a few of the principal men, had no other protection from wind and weather, save a piece of *kajang*, or leaves of the palm-tree sewed together with thongs of rattan. The chief men had a kind of booths of the same material, erected on the quarter-deck and aft, which, together with water-casks and jars, and such goods as would not be injured by exposure, so completely lumbered the deck, as not to leave a space of ten feet in length and two in breadth in any quarter. This, however, was a matter of the least importance to the Malays, who never wish to move, unless compelled by necessity, and are quite content with any place sufficiently large to stow themselves away in almost any posture. As an instance, during our preceding voyage to Borneo, a Malay invariably slept at night upon the top of the windlass, which afforded a surface of not more than two feet in diameter.

I had secured the only cabin of the vessel, and this would have afforded us sufficiently roomy accommodations, had we not been under the necessity of filling it up with luggage. The greatest and most serious inconvenience arose from want of a free circulation of air, and consequently, at times, from a confined and heated atmosphere, oppressive almost to suffocation. From this circumstance, connected with the protracted voyage of twenty-five days, we suffered somewhat in our health. Mrs. Doty has not yet recovered.

On the 27th of May, six days from Singapore, we arrived at Rhio, having made a distance of about sixty miles. Here the vessel put in for a supply of rice and water. We embraced the opportunity to see our brethren Rottger and I. Tracy and families, and enjoyed a season of refreshing intercourse. Our German brother of Rhio truly appears to be a good man full of faith and of the Holy Ghost; and of the apostolical missionary spirit.

At one o'clock on the morning of the 29th we were awaked by the arrival of Mr. Rottger and his wife on board, about fifteen miles from Rhio. Our surprise at seeing them at this time of night, was not a little increased by the cause of the visit. Some of the civil officers of Rhio, hearing of our being on our way to Borneo in a native vessel, destitute of all skill in navigation, and with every prospect of a long passage before us,

thought our danger from pirates was so great, as to render our proceeding an act of imprudent timerity. They therefore had despatched a cruiser with Mr. Rottger to persuade us to return either to Rhio or Singapore, and wait until we might have a more secure and convenient opportunity. As an inducement to this, they encouraged us to expect that a man of war would be going from Rhio to Borneo in the course of a month or two, in which we probably might obtain a gratuitous passage. We, however, could not feel it duty to relinquish our present opportunity, though we were not so comfortable nor secure as we might appear to be under other circumstances. We therefore decided not to leave the vessel, but to commit and trust ourselves to the guidance and protection of our almighty and covenant God, who had hitherto helped us.

On June 3d Mrs. Doty was taken ill, apparently in consequence of the want of fresh air and exercise; and from this time till the end of the voyage, became daily more and more debilitated. As a climax to our anxieties, having now been out long enough, under ordinary circumstances, to make the passage to Borneo, almost twice over, and being now in the open sea, the vessel increased in her leakage to such an extent as to demand the most vigorous efforts. Under the most favorable condition, the pump had to be worked near one third of the time. After removing a portion of the cargo from the hold, two extensive leaks were found, which consumed near half the day to stop. The labor of the pumps was now reduced to the usual quantity.

June 10th we came in sight of two small islands, the larger of which is called Murik, and is said to be a depot for provisions, and place of rendezvous for the Lanun or Sulu and other pirates. It providentially was not the season for them to be in that quarter. About twenty miles to the north of these is another group of islands, the peaks of some of which were visible. The chief island of this group is called Karusan, and is inhabited. The men on board say it is one vast cocoanut plantation, as are also several of the smaller islands. The inhabitants (Malays) depend upon the oil for subsistence, and often visit Singapore with this product of their labor. These islands are situated off the coast of the southern part of Borneo proper, and some fifty miles north of the Sambas river. It was now discovered that the current setting up the China sea, had thus been carrying us far to the north of our destination. During several days previous, no one knew where we were.

Pamangkat—Arrival and Reception at Sambas—Intercourse with Chinese.

Just at evening, June 14th, the anchor was cast in the entrance of the Sambas river. The following morning I made my second visit to Pamangkat. The village was in a state of life and bustle, such as I did not expect to find in so secluded and solitary a place. The day was one of the Chinese festivals, and the people appeared wholly given to idolatry. Great numbers were resorting to their small temple with their offerings. These consisted chiefly of a dish of food, embracing a fowl, a piece of pork, eggs, fish, and vegetables, together with incense sticks and gilt paper. Each worshipper carried his own offering, and presented it before the shrine of the god, with genuflections, prostrations, etc.; and then returned, nothing relieved from his burden, excepting the incense sticks and paper. During his devotions the divinity had partaken of the essence of the food, while the offerer carried back the grosser material, to satiate his less spiritual appetite.

I walked some distance out of and around the village, and was surprized to find so extensive, though somewhat scattered population, who depend upon their husbandry for a living. Many were at work in their rice fields, preparing the ground for transplanting the young plants; which is all done with the hoe and a hand-harrow or rake. This slow and laborious process is rendered necessary by the entire destitution of beasts of burden and labor. This visit impressed my mind more favorably, as regards the place, than our former one.

After three days consumed in ascending the river, the anchor was cast before the government establishment mid-day, June 17th. We found the mission-house so shattered and injured by the winds, rains, and depredations of the natives, as to be quite untenantable. The resident offered us a vacant house until we could have the necessary repairs made. This we entered and occupied two weeks.

In Mr. P., the government secretary, who arrived at Sambas about the same time with Mr. Doty, the mission family found a christian brother, who had formerly been himself employed in missionary labors, which circumstances had obliged him to relinquish. After mentioning the kind interest which Mr. P. took in his

object and his readiness to aid him as far as he was able, Mr. Doty proceeds—

This evening, two Arabs, the commander of the vessel from Java and his assistant, called to make their "salam," being about to sail. They are quite intelligent, and exhibited much correct knowledge of the historical matter of the Old Testament Scriptures, on which our conversation happened to take a turn. When leaving, they inquired if I had any books for them. As they were versed in Malay, this gave the opportunity to furnish them with several tracts and a copy of the New Testament. These apparently were not only readily, but thankfully received.

July 2. I trust we can say with a feeling heart, It is good for us to be here. The Lord, I believe, is with us, giving us to feel, in a more than usual degree, the joys of his salvation. Mr. P. united with us in the social exercises of the Sabbath. We were three, gathered in the name of our Lord, and he made our little dwelling a bethel to my soul.

4. This morning I visited the Chinese kampong or village, taking with me a hundred tracts for distribution, and a complete copy of the Chinese Bible for the captain Chinaman, or chief magistrate of the Chinese. As is usual, the tracts were readily received by the Chinese. A number of persons endeavored to obtain a set of all I had with me. The Bible was cordially accepted by the captain. May this beginning to circulate the word of life prove the day star of life eternal to these benighted idolaters.

An incident occurred at the captain Chinaman's, which, if designed, would appear as if he felt ashamed of his system of religious worship. When I entered, several candles were burning before his shrine, that of the queen of heaven, but which were almost instantly extinguished.

On returning through the village, it was pleasing to see numbers perusing the tracts; nor less so, to meet with new applicants after the stock was exhausted.

It is a matter of regret that our location is so unfavorable to constant intercourse with the Chinese. Our dwelling is at least a mile from their village, and on the opposite side of the river. A boat is therefore necessary, the hire of which would make no small item of expense.

6. A Chinese came to our dwelling this morning; and what is very unusual, if not contrary to established custom, he was accompanied by his wife. He was seeking medical aid. While administering for his bodily ailments, I gave him, as of far more importance, the means of learning of the one thing needful for his precious soul, and of bringing him to a knowledge of the great Physician, presenting him with three tracts and a copy of the New Testament. Another Chinese, with whom I have had considerable intercourse, came in at the same time, to whom also I gave a Testament. This man contends that the Chinese worship of images, is nothing more than a commemorative act. In order to keep their sages and worship in mind, they make representations of them, and through the images reverence the virtues of the departed, etc. This is no new doctrine; but he is the first Chinese, with whom I have conversed, who has advocated it. I pointed my visitors to the prohibitions of the moral law against image worship of every kind. But how powerless is even divine truth, when it crosses the prejudices of corrupt man, unless a divine energy attend it.

A Malay *haji*, or one who has made a pilgrimage to Mecca, and in consequence of which has become, like thousands of his brethren, a man of religious authority and importance, called in the afternoon, with whom I spent an hour in social conversation. The ignorance and moral degradation of many of this class are most pitiable, they having nothing but their pilgrimage to distinguish them from the multitude.

6. To-day a Chinese came expressly for books. I gave him eight different tracts, and the epistles. He desired a complete set of all I had; but in this I thought best not to gratify him, as thus I shall, perhaps, have the opportunity of seeing him again.

Scriptures distributed—Sabbath services—Prevalent disregard of the Sabbath.

8. Yesterday, Sabbath, four Dutch soldiers called, to three of whom I gave the Scriptures. The fourth being a German, inquired for the Bible in his mother tongue, desiring especially to obtain the Old Testament. With this I could not supply him. Since our arrival I have been permitted to furnish the whole Bible, or the New Testament to quite a number of this class in the Dutch, German, and French languages, as they desired. Some of these men have been ten, fifteen, and twenty years in India, cut off almost entirely from religious instruction, and constantly exposed to the most baneful moral influences. It will

not be wondered at, that such should have become hardened in sin, and the miserable slaves of vice. All whom I have supplied with the Scriptures came to our dwelling and inquired for them. One poor man entered as a plea why he should receive a Bible, that he was the son of a clergyman, and had been piously educated. This he did with tears in his eyes.

This morning I visited the two Chinese junks now here, and distributed about a hundred tracts among the men, presenting to each of the commanders, a copy of the New Testament. I also gave a copy of the same to one of the principal men of the kampong, who was formerly the captain or chief magistrate. In going the round I met with the kungse of Sepang, who courteously accepted of a copy of the Chinese Scriptures, which I presented in the afternoon.

I had but just returned, when a Roman Catholic Chinese, educated at Macao, called and inquired for a New Testament in either the Portuguese or French languages. I gave him one in the latter, which he appeared readily to understand. To a reading Malay, who is connected with the vessel in which we came, I gave three tracts. Thus have I been privileged to-day to cast the bread of life upon the waters; but when shall it be gathered again? Paul may plant and Apollos water, but here we are made deeply to feel that God alone can give the increase. Nothing but the almighty agency of the Holy Spirit can make the truth effectual with such besotted idolaters, who most notoriously worship and serve the creature more than the Creator.

The influence of books upon the Chinese was quite singularly exhibited in my visit to one of the junks. At first I was regarded by all on board with the most forbidding indifference. But when it was discovered I had books, we became at once, as the Chinese say, "good friends," and apparently the most perfect confidence and cordiality reigned.

13. New scenes are presented for the contemplation of our Chinese teacher, and new subjects of thought brought before his mind. After family worship, which he attended this morning, he penned the following notes:—"I behold your wife unites in singing and reading the sacred book, and kneels and worships. This is the true God. It is not so of the false." The distinction between true and false was made doubtless in reference to a tract we have been reading together. A female engaging in social religious worship would appear to any Chinese very singular, as this is precluded in their system. The incident is interesting, showing a mind awake for observation and reflection. May the Spirit send home the truth to his heart, and make him wise unto salvation.

I long more, I think, than ever before, for the ability to open my mouth boldly and firmly to these perishing idolaters around us, some of whom are almost daily coming to our dwelling, either for books and conversation, or for medical aid. As yet this is impossible. It is only a few months since I commenced the dialect which they speak; and during this time I have pursued my studies under much disadvantage, and subject to frequent and protracted interruptions.

15. Yesterday, being the Sabbath, a service was commenced in our dwelling, with a special reference to the ignorant Mohammedans around us. Mr. P., who has heretofore preached in the Malay, consented to conduct it. By special invitation seven men, three women, and a few children came. Mr. P. appears ready for every good work; and with gratitude we would recognize the good Providence which has brought him here, qualified as regards the language, to preach Christ and him crucified to the Malay population. We hope and pray that this may prove the commencement of some permanent efforts to instruct and evangelize this portion of the immortals of this dark land.

As the resident, the principal officer of the Dutch government at Sambas, desired that Mr. P. should not aid in the Malay service, and other obstacles were interposed, Mr. Doty was obliged to discontinue his sabbath meetings for the Mohammedan Malays, noticed above.

24. Besides several scattered visitors, a company of eight men from one of the junks called to-day. Their main object seemed to be to see who I was, of whom probably they had heard some strange things. The heathen seem incapable of comprehending, in any degree, a course of conduct, which does not exhibit selfishness at its bottom. My teacher, who is by no means an illiterate and ignorant person, is in no small degree a partaker of this feeling. The following is a translation of a note he wrote in reference to this fact.

"Respected Sir,—I wish to make an inquiry. You, with your wife, child, and household goods, have come to Sambas. Here you are charitably distributing Chinese books of a foreign production,

exhorting men to a virtuous course of conduct, and assisting them with healing medicines. Nor do you inquire whether poor or rich, nor ask pay for your medicine. Moreover you confide in Jesus and worship God. Among a hundred thousand of us Chinese there is not one who acts in this manner. Truly such is the man who will obtain everlasting blessedness in heaven. Where is your native country? I desire clearly to understand these things."

Some of those who called to-day were readers, to whom I gave tracts. What need for the descent of the Holy Spirit, to cause this awakened curiosity to result in a sincere anxiety to know that truth which alone can make these multitudes free.

27. Several Chinese came this morning, among whom were three who had received some medical aid, and now brought a thank offering—one a piece of fresh pork, another two fowls, and the third, an old man, some vegetables, the produce of his garden. It cannot be said of the Chinese, as I have heard it asserted of the natives of Hindoostan, that expressions of gratitude cannot be extorted from them by the most sedulous course of kindness towards them. But when will they know and recognize the Source whence they receive every blessing, and the infinitude of His love, who gave his only begotten Son for their salvation!

29. Yesterday, the Sabbath, Mr. P. and another of the civil officers of government met with us in our social worship. An invitation to dine on board of a vessel now here from Batavia was brought in. I was thus called upon to declare openly, as we endeavor to do by our example, that we esteem the Sabbath, and the whole Sabbath, sacred time. The prevalent and loose manner in which this day is regarded in every place in which I have been in India is truly painful. In this place it is so notoriously esteemed a day of amusement and recreation, by the European nominal Christians that a Chinese woman, in inviting Mrs. Doty to visit their kampong, made particular mention of the Sabbath, as a proper time, it being the day on which other Europeans usually came. Thus are the institutions of the Bible, and in many other respects, the christian religion blasphemed and brought into disrepute among the heathen, by persons who would feel themselves greatly scandalized, should they be denied the christian name.

Sabawi—Malay Haji—Infanticide.

Having been invited by Mr. Van G., commercial agent, to accompany him on an excursion to the mining district around Sambawi, Mr. Doty took with him copies of the New Testament and a quantity of tracts, and proceeded to the place, of which he gives the following account.

Sabawi is situated about six miles up a tributary stream of the Little Sambas river, and fifteen or eighteen miles distant from Sambas. It can be approached only by small rowing boats. The settlement is much smaller than was reported to us on our former tour. Instead of being a hundred families of Chinese, I think they do not exceed forty, while there are in the near vicinity some twenty families of Malays. The village itself is old and shattered, and presents an appearance more uninviting than any Chinese settlement I have yet seen on this island. The Malay dwellings are newer, neater, and more agreeable. The surrounding region has every appearance of being occupied by Dyaks, and it is broken up into hills, vallies, and ravines, affording just those secluded haunts, and fastnesses, for which the Dyak appears to have so strong a predilection. From Sabawi we could see one of their newly made clearings, where the jungle and forest were lying prostrate, but not yet burnt, waiting the rice planting season. The Chinese are so wholly absorbed in their mining operations, as entirely to neglect the cultivation of rice, depending upon foreign supplies. This place is a dependency of Sepang.

I believe the Chinese, as a general thing, do not take me to be a Ho-lan, or Dutchman. Several to-day were quite inquisitive to know whence I had come. Providentially the means were at hand to satisfy the inquiry. I had discovered a map of the world pasted up, with approved adages, wise sayings, etc., in a public office near by. This map was taken from the Chinese Magazine, printed at Singapore. There is a great propensity among the Chinese, to adorn their dwellings and public halls with pictures of whatever character and origin, of the real design of which, I have not obtained sufficient information to form any satisfactory opinion. They may pay idolatrous worship to them, as I know they do to some representations. Still I am inclined to think they regard them only as ornaments.

August 3. Yesterday a Malay Haji came seeking medical aid for an affec-

tion of the throat of long standing. Though I declined giving any medicine, on account of there being no prospect of benefit, I attempted to lead him to think of the wants of his soul, and to investigate the claims of the Lord Jesus Christ to be the true prophet of God, and the truth, and sufficiency of the christian religion. After a conversation of near two hours, he left me, taking with him the Gospels and Acts, to which he promised to give a thorough reading, and also to visit us again.

As far as possible, unless christian candor and truth require it, I think it is better to avoid directly attacking their peculiar and erroneous tenets, in intercourse with the Mohammedans. It seems preferable to endeavor to awaken a spirit of inquiry respecting the claims of the christian religion, to be received, and to pour the light of divine truth upon their minds. The better instructed have much correct knowledge of Old Testament history, while some of the important vital doctrines of the gospel are acknowledged in their system so far as to afford the opportunity of employing them to advantage. Thus they will usually acknowledge the universal depravity of mankind, and the necessity of repentance; and though their system is burdened with outward ceremonial observances, they will always concede that a right state of heart alone can make them acceptable worshippers, and please God. These and similar points can be enforced, and consequences, when mildly and clearly stated, while they cannot be easily avoided, will usually be listened to with respect. When they are once brought to feel the difficulty in the way of the salvation of a sinner in a manner consistent with the character of God, then there is hope that they will turn to the scheme of redemption as revealed in the gospel.

To-day a Chinese came seeking relief for his diseases, and went away cast down and discouraged because it was not in my power to afford him aid. When will the time come, that these perishing idolaters will feel as great anxiety, and take as much pains for the life and health of their diseased and dying souls? What reason for the incessant prayer, "Come from the four winds, O breath, and breathe upon these slain that they may live."

10. While with my teacher to-day, the subject of infanticide was incidentally brought up. I inquired whether it were a fact that the Chinese ever destroy their children. He confirmed the oft made reports, and spoke of it as a thing of most common occurrence in China, for parents to drown the new born female infant. He also affirmed that this shocking crime was not uncommon among Chinese colonists out of China, and even here. A Chinese woman has declared the same to Mrs. Doty, saying that it is quite usual for poor Chinese to destroy their female children in this place. The reason she assigned was, that, on account of their poverty, they could not bestow any dowry with their daughter, if she should live to become a wife, and would therefore be ashamed. She spoke of the subject with the most perfect indifference, and seemed not to have any idea of the enormity of the crime. In the mind of the Chinese, there is profit and advantage connected with a son; but it is the reverse with a daughter.

Sarawak—A Village destroyed by Dyaks —Motives of Visitors.

12. Early this morning a Malay merchant from Sarawak came, seeking relief from partial deafness, induced some months since by fever. Sarawak is a settlement and province of Borneo Proper, situated thirty or forty miles north of Sambas river. It has considerable trade with Singapore, carried mostly by European vessels, which supply the market with such goods as may be desired, and take the ore of antimony in return. This is said to be produced in inexhaustible quantities. The intercourse between Sarawak and Singapore is therefore more frequent, regular, and safe than from any other place in Borneo. There has recently been some civil commotion at Sarawak, in consequence of which there has been a proposition made to receive the Dutch jurisdiction, which is now before the governor general and council at Batavia. A German missionary, now at Malacca, but who came out with the intention of laboring on Borneo, has thoughts of locating himself in that place.

Among the Chinese who have visited us to-day, was a man, recently the chief of Palu, a small village a little north of the mouth of the Sambas river, which within two or three weeks has been entirely broken up and dispersed by the ravages of the Dyaks. He says, there is not an individual remaining, nor can he induce any to return, though their gardens, and a fine young coffee plantation of more than twenty thousand trees are thus left to grow wild. There has been

a most formidable host of Dyaks, from Borneo Proper, on a head-hunting expedition, and who have been for several weeks prowling about the Chinese and Malay settlements near the mouth of the Sambas river and along the coast south of it. From the number of their war-boats, which much resemble those of New Zealand, (see Missionary Gazetteer,) it is supposed there were near four thousand. On Thursday, 7th instant, they were seen to pass northward, while during the succeeding night a small war schooner, stationed as a guard against them, at the entrance of the Sambas, pursued and overtook them. On Friday morning the Dyaks, supposing the schooner to be a trader which had hove in sight during the night, made for her in a body. When very near, the schooner fired upon them. They returned a few shots, but soon retreated; not, however, until more than twenty of their boats were sunk, and near six hundred men killed and wounded. The Dyaks, on their return, stopped at Sarawak, where they reported their loss at over three hundred killed. What need here for the humanizing influences of the gospel among these—what some who would be wise above the Bible have styled—happy and innocent children of nature!

Just at evening four Malays, who had come from a village about twenty miles distant, announced as their errand, that they had called to hear what the "padri" might have to say. After some conversation, and an attempt to direct their thoughts to the Lamb of God who taketh away the sin of the world, one of them made known, what was doubtless, the real object of their visit, that his eyes were weak and inflamed, and that he wanted medicine. This is a manifestation of the true motive, probably, of many of our visitors: not that all, or even a majority come for medical aid. Yet I have no reason to suppose that a single individual has ever called as an inquirer after the truth, or because he felt any special interest in the great object for which we are here. The naked principle of curiosity has doubtless exerted a more powerful influence than any thing else; while the hope of relief from bodily ailments has attracted numbers. A few have visited me apparently with the honest desire of obtaining tracts; but even here, the contents of these did not enter into the account, except so far as a spirit of curious inquiry might be concerned. A Chinese novel or some Bhoodist work would have been as acceptable as the gospel of peace and salvation. In illustration of this let me remark, that one of our tracts has a title, whether designed or not I do not know, which leads a Chinese to suppose it to be a dissertation on or concerning Bhood; and this tract has often been selected as the preferred one from twelve or fifteen various kinds.

Excursion to Montrado—Desire for Tracts.

17. The long expected Montrado people have arrived. The kung-se himself has not come, but his assistant or deputy is here, and I have had two interviews with him on the subject of a residence among them. He and his retinue, consisting of ten or fifteen persons, appear perfectly friendly, and not unfavorable to our settling at Montrado. Yet the official informs me that it is not in the power of the kung-se to decide the question; but that it depends upon the voice of the people. In order to obtain this, it will be advisable for me to go to Montrado, and there agitate the subject. It has been my intention to visit Montrado soon, and now shall embrace the first convenient opportunity.

It appears, that the internal government of the Chinese settlements assumes much of a popular character. The kung-se is chosen by the people, whether for any definite time I have no satisfactory information; nor of the manner of election. I have heard it said the time of service is only for three months, but can hardly credit the assertion. If the multitude become dissatisfied, they depose the kung-se and put another in his place. This feature of their government, in their hands, has been the source of much trouble, and even of civil war. This was the case only about two years since. The kung-se became unpopular among a branch of his subjects, while a strong party adhered to him. The breach was healed by the disaffected being induced to remove and locate themselves beyond the bounds of the Montrado jurisdiction.

22. While conversing with my teacher this evening, the subject of worshipping the dead was brought up. I inquired the reasons for the practice, and the advantage expected. He quoted the following saying of the Chinese sage, as the only reason he could assign—"Confucius says, while parents are alive, serve them; when dead, bury them; and then sacrifice to them, according to the established customs, (or principles of

propriety.") He knew of no advantage either to the living or dead. Yet he is a most staunch follower of the sage, often comparing Confucius to the Lord Jesus, as holding the same relation to the Chinese, that Christ does to us. He speaks of the doctrines of Confucius as more worthy of their regard, than the gospel of salvation. I directed his thoughts to the infinite advantages of faith in Christ, and the service of the true God; when he said that they (the Chinese) have nothing in their system relating to any thing beyond the present existence; and know nothing about what is to come. Absurd and contradictory as it evidently is, while Confucius, in more than one instance, enforces the duty of worshipping the departed, he professed to believe and teach nothing concerning a future existence. Of Confucius it is said, "He never spoke of strange things, violent deeds, disorderly matters, and spiritual subjects."

September 4. Accompanied by my Chinese teacher, a man to cook, etc., I left Sambas, at one o'clock in the afternoon, in a government cruiser, for Singkawang, on my contemplated visit to Montrado.

6. Visited Pamangkat this morning, having arrived last evening. We first went to the establishment of the kungse, who received us politely and furnished us with breakfast. I had brought 150 tracts to distribute in this place. During breakfast several persons came in from the village, apparently just to obtain books. These prepared the way, so that on entering the village, many were waiting our arrival, and with these I commenced scattering the word of life among this people perishing for lack of vision. Before I had passed much beyond half the length of the street, my stock of tracts was exhausted, and numerous expectants and applicants were left unsupplied. After returning to the boat one person who had asked for tracts, after all had been distributed, and to whom I promised tracts, if he would come for them, came bringing a present of oranges. I gave him four which he carefully wrapped up in a cloth and put in his basket. He was an old, white-bearded man, who has seen hard times, from which he is not yet exempted in his old age. Heretofore he has been roughly handled by pirates, as numerous scars would indicate, and is now one of the sufferers from the breaking up of Palu, on account of the interruption of the northern Dyak hordes.

I find the haji of whom I made mention August 3d, an officer on board the cruiser. This afternoon I accompanied him and the *jaragan* or commander, to visit a *kramat* situated on the peak of the hill terminating the Sambas, on the north side. Kramat signifies something venerable, and now seems to be used almost exclusively to designate the graves of revered persons, which are regarded as holy ground. The present one was a solitary old grave, said to be that of an Arab. The Mohammedans frequently visit these places for religious purposes, seeking for special blessings, such as restoration to health, relief from distress, happiness to attend a newly formed matrimonial connection; and also to render thanks for any such blessings received. The present visit, however, if the haji did not deceive me, had no special object, farther than to show their veneration for the place. They, however, performed what I should call worship, at the grave. The haji engaged in prayer, while the others burnt incense, planted green shrubs upon the grave, placed strips of white cloth upon sticks over the head of the grave, etc.

The haji contended strenuously that this ceremony is not worship, and hence not idolatry, but only asking the intercession of the dead, or of some attendant angel, (for he did not know which,) before the throne of God, on their behalf. Such is one specimen of Mohammedan superstition. I wished the haji to point out to me the difference between this custom of theirs, and that of the Chinese, who are contemned as idolaters for worshipping their honored dead. All he could say was, that they were not the same. The analogy to a branch of the Romish delusion is more manifest.

Singkawang—Location—Number of People.

7. Left Pamangkat, at five o'clock this morning, and arrived at Singkawang five o'clock this afternoon. The kung-se received me in a respectful manner, not forgetting the Chinese salute of three guns, and immediately assigned me a room, etc. The open court of the kungse was in a few moments thronged by the disturbed villagers, who flocked in to see what strange thing had happened, and who seemed not a little astonished, to see a "red haired man" among them. Before there was time to remove the tracts and baggage to the room, some of the more bold began to beg for books; and it was with some difficulty I persuaded them to wait until I could open them. This I did as soon as it was possible, and commenced distribution.

According to present indications, I shall have no occasion to go into the street to offer the tracts. Numbers have been, for several hours, constantly thronging my room, so that by giving deliberately, only to readers, some one, two, or three tracts, more than half of near two hundred are already gone. I presented a copy of the New Testament and several tracts to the kung-se.

8. Sabbath. Before I had time to dress this morning, numbers came in for books. Until near ten o'clock, there was not a minute's release from visitors. They usually sat a short time, read and talked, and departed with their tracts. I endeavored to improve the opportunity to direct their attention to the great subject and object of the gospel scheme, either by reading some portion of a tract with them, or by more direct conversation. After I had succeeded in releasing myself from the throng, and breakfasted, I took the few remaining tracts, only fifteen or twenty, and walked through the village.

Singkawang is situated about twenty miles south from the Sambas river, and from three to five miles from the coast, up a small river, which has given its own name to the settlement. The village is larger than I had been led to suppose, consisting, however, of a single street, not more than fifteen feet in width. There are also many dwellings scattered around in the cleared and arable grounds. The principal occupation of the Chinese here is the cultivation of rice. Singkawang belongs to the great kung-se-ship of Montrado.

The estimate of Mr. Pohlman and myself of the number of inhabitants for Singkawang, being one thousand, is doubtless too small. Yet it is impossible to obtain more than an approximation to the amount of population. Every house seems teeming with immortals. I think that 2,000 or 2,500, in and immediately around the village, is a low estimate. The place is literally alive with children. In one house, to which my teacher led me in our walk through the village, twenty were gathered around us from two to ten years of age, male and female. I presume these did not all belong to this one establishment; yet the group is only a specimen to be met with in almost every part of the village. Still there is no school here. Last year they had a school, but the teacher proved incompetent. They plead poverty for not sustaining schools and educating their children.

A man came in to the kung-se's to-day, having with him two pretty and neatly dressed girls, about eight and ten years old, and observing that I noticed them, he asked with apparent sincerity if I did not wish to buy them. I told him I did not, and that I could not think he would sell them; when he replied that he would, and again proposed I should purchase them. This perhaps shows in a great degree how strong is the affection of Chinese parents for their female offspring. Poverty doubtless often exerts a powerful influence, though in the present instance I doubt its being the real cause.

There is a small temple just by the kung-se's, having four shrines. The principal one is of the universally revered Chinese idol, Tai-pek-kung, or great and venerable uncle. This shrine and two others had only written tablets in them; and the other had an old picture so defaced by the smoke of the incense, and by cobwebs, as to be beyond deciphering. An incident occurred at the temple this evening, showing the ridiculous nature of Chinese superstitions. A large lizard, very common in some parts of the Archipelago, especially at Batavia, came out about six o'clock near the roof of the building and uttered a cry, which soon caused the Chinese to gather around. I was at a loss to know the cause of their apparent veneration for so loathsome an animal. But a Malay, who was present, seizing a pole to knock it down, the Chinese interfered, asserting that the lizard was one of the fowls of Tai-pek-kung. The Malay, however, said he knew the fowls of Tai-pek, and that this was not his. The lizard made its escape, and the matter thus ended.

9. Having obtained a cooley to carry the luggage, the greater part of which was tracts, we left Singkawang, on our way to Montrado. I found the road, or foot-path, which is the only kind of roads on Borneo, better than I had been led to expect, from some description I have read. A walk of one hour brought us to a beautifully located and populous settlement, of Chinese, called Kulor, or as they pronounce it, Vulu. The compact part of the village consists of a single narrow street of about sixty dwellings. This, however, must contain only a minority of the inhabitants. Kulor is a vast plain, commencing at the base of the Singkawang mountains, and extending northward and eastward beyond the scope of vision. A vast extent of land has been brought under cultivation. Numerous

dwellings are scattered over this region, and in one quarter I judge there is nearly one hundred, within the circle of a mile in diameter. The establishment of the head-man is, in external appearance, far superior to that of Singkawang. The population, I think, may safely be reckoned at eight hundred. Attempts at mining have been made, but without encouraging success.

Three fourths of an hour from Kulor brought us to another small rice-cultivating settlement of twelve dwellings, called Chin-nam; and three fourths of an hour more to Tainam, a similar neighborhood of about the same number of inhabitants. Thence in half an hour we reached Tingahan, another rice plantation, with fifteen or twenty dwellings, scattered over a valley of three or four square miles. Here we stopped at a Chinese inn and obtained dinner. This is considered half way between Singkawang and Montrado. From this place, the inhabitants are fewer. Still there are numerous dwellings scattered by the way, and no want of public houses for the accommodation of the weary traveller.

Arrival at Montrado—Residence there opposed by the Kung-se.

At five o'clock in the afternoon we arrived at Montrado, having walked a distance of at least twenty-five miles. I proceeded to our old kind host, the captain Chinaman, who welcomed me with a hearty pressure of the hand, and every token of good feeling. A comfortable room was immediately assigned for our accommodation.

10. In consequence of the fatigue and exhaustion from the toil of yesterday, I have been constrained to rest in quietness to-day. I, however, opened the tracts, and distributed a few from my lodgings; presenting a set of the various kinds to my host, together with a copy of the New Testament. In the afternoon I spent about two hours in the village, and met with many who hailed me as an old acquaintance, inviting me in to drink tea, and receive their usual expressions of hospitality. Many inquiries were made for medicines, but for none so frequently as for some great medicine to cure the habit of opium smoking and liberate its wretched victim.

I have had a conversation with the captain Chinaman on the subject of a settlement here. He manifests not only a willingness, but appears truly pleased with the idea, declaring that it would be most acceptable to the people; while he thinks the kung-se can have no objections. He appears truly sincere in this declaration. I find, however, that our location here does not depend so much upon the will of the people, as the assistant kung-se, when at Sambas, would have me suppose. Here I am told that the great kung-se must settle the question. The Lord willing, tomorrow I shall visit him, and agitate the subject. May the Head of the Church cause the result to be in accordance with his own plans for the salvation of these perishing idolaters.

11. Spent the forenoon and dined with the kung-se. After which, taking the tracts, I went into the village and distributed one to an individual applying, until I had no more. In order to avoid the crowd thronging me, I found it expedient to take a stand in the door of some shop, and thus give out to those who gathered around. By doing this in different places, two hundred volumes, large and small, were cast as it were upon the waters in a much more quiet and satisfactory manner than is sometimes done. Yet how meagre is the supply. It would seem as if scarcely one out of a hundred of this thronged village had received even so small a portion of the word of life as is found in a single tract. How great cause for rejoicing, that it is not by much or little truth, nor by power and might, but by the effectual working of the Holy Spirit, that these precious souls must be saved. It is a privilege thus to bring the knowledge and means of salvation near them. Relying upon the command and promise, I desire joyfully to leave the result to His disposal, in whose name I am here, though constantly praying that the gospel thus brought to them may not prove other than the savor of life unto life.

I brought up the subject of a location here before the kung-se, during my interview with him this morning. He regards it in quite a different light from my host. The following is the substance of his observations. "That the mines of Montrado are nearly exhausted; and consequently that the Chinese would soon be scattered in other places to prosecute their schemes. Also that this region is subject to frequent insurrections, and civil commotions, as often as every one, two, or three years; and therefore, that it would not be well for me to dwell here." Other things he said to the same effect. In part, at least, this is manifestly a mere pretext. The true ground of objection, I apprehend to be, their prejudices against foreign females, connected no doubt, in

some degree, with suspicions of foreign influence. The captain seemed rather surprised at the decision of the kung-se, but after all fell much in with his train of thinking. I inquired how it would do for me to bring my family and remain a month or two, when I could return to Sambas, should it appear desirable. He said it would be good for myself to come, and then I could stop with the kung-se himself; but it would not be well to bring my wife: adding that there was no house in which I could dwell, and moreover, it would not be safe, on account of the numerous miners, many of whom are vicious and abandoned men. In this last observation I apprehend there is much truth. I told him that it was out of the question, for me to leave my family at Sambas and come to Montrado; and that I desired to erect a house for myself, should I reside here. He then wished me to remain for a time at Sambas, and not leave the island, signifying that he would have the subject more thoroughly discussed and write me the result. To the last the captain manifested an increasing desire that I should reside among them. In this two objects appeared prominent. One was medical aid, and especially, if it could be, to enable the miserable victim of opium to relinquish its use. It is impossible to form any idea of the extent and quantity in which this poisonous drug is used, nor of the consequent poverty and wretchedness. Among the Chinese, it would appear, that as great a proportion as one out of six or eight, are its victims to a greater or less degree. The captain himself is a most miserable one, at an expense of five rupees, or almost two dollars a day. I speak on this subject only of this vicinity.

The other object, for which the captain desired my residence here, was to open schools for the education of their children. Montrado now sustains only three schools, while ten times as many would not be adequate to accommodate all their children.

Many of the inhabitants manifested a good deal of interest on the subject of my settlement among them; and after my visit to the kung-se several made inquiries as to his views of the question. Making all due allowance for Chinese complaisance and duplicity, I cannot but think that our coming to settle among them would be far from unacceptable to the mass of the inhabitants. So far as they apprehend my object, the Chinese usually designate me, "an exhorter of the age to a life of virtue." And in this character, probably, they have about as much regard for me as the christian public in America would have for a Confucian, or Boodhist exhorter and teacher from China. I apprehend there would be no great fear, that such a character would "turn the world upside down;" although there might be a cry, "They have come here also."

The Chinese are most reckless, and seem almost destitute of all regard for the interests of a hereafter. Yet they are ready to seek relief from their bodily ailments, and from costly and destructive habits of indulgence, at the hands of a foreigner; nor, as a general thing, would they refuse his aid in educating their male children, on account of which they would have the prospect of a better condition for this life.

Return by Budok and Seminis to Sambas.

12. There appearing no probability of soon obtaining any further satisfaction regarding a residence here, I this morning left Montrado on my return to Sambas. In two hours we arrived at Pakuching, a trading-post, or rather a post established to guard against smuggling, situated at the head waters of the Simpong Satunok, the southern branch of the Salakau river. The distance from Montrado must be about seven miles, mostly over a hilly tract, intersected by several marshes. The path, however, is generally good. The supplies for Montrado are brought to this place, in flat-bottomed boats, the largest not exceeding two or three tons, and thence conveyed by coolies. We passed in our walk this morning a hundred or more men, carrying salt and iron, which had recently been brought from Sambas. At eleven o'clock, we left Pakuching in a small row-boat, and descended the whole length of the branch, and about two hours down the main river, and at six o'clock arrived at a solitary Chinese house of entertainment, designated Bukwan, or as the Chinese say Muk-kwan. The descent of the branch stream is difficult, if not dangerous. The current is rapid, the navigable width scarcely ever exceeds twenty feet, and this very frequently narrowed to not more than six feet, by snags, logs, and brush; while the course is so serpentine, and bends so short and suddenly, as to demand the utmost dexterity and skill to keep even a small boat free and in the channel. It is matter of surprise how a large boat can be worked up or down with safety. Once we were so nearly overturned as to fill with water, and were

saved only by leaping out and reaching shore, of course most thoroughly wet, as was our luggage. At the junction of this branch with Simpong Brelis begins the Salakau river, which here becomes a stream from forty to sixty feet wide, with apparently deep water, but the current still rapid.

My object in taking this route, instead of a more usual path, was to ascertain the character and nearness of approach to Montrado by water. I had made many inquiries at Sambas on this point; but the statements I had received from various individuals who pretended to know, were so dissimilar, and often contradictory, as to afford no further satisfaction, than that Montrado might be reached within a short distance by ascending the Salakau river.

13. From Bukwan three hours moderate walking brought us to the mines and establishment of the kung-se of Budok. After eating rice with him, and presenting him with a New Testament, and leaving for the use of the miners the few tracts which I had reserved for this place, we resumed our walk, and in half an hour arrived at the village of Budok. This is situated on the west side of the north extremity of the Bawang mountains, which rise here to great height, and constitute grand land-marks for native navigators, being visible in a clear atmosphere forty or fifty miles at sea. The estimate made of the inhabitants of this place (1,000) in the former tour, is probably near the truth. I regret that I had not a supply of tracts for them; but the expense and difficulty of transportation are so great, that I did not feel at liberty on the present tour to increase the one or attempt the other. After surveying the village we proceeded, expecting to find a path direct to Seminis. At the expiration of one hour I was disappointed to find myself at the head-waters of the Budok river, and at the end of the path. The only alternative was to proceed as yesterday in a small boat, being informed that by night we would reach a point from which there is a path to Seminis. Having traversed the whole of the Budok branch of the Sabankau river, and ascended the Sepang branch about an hour and a half, we landed in a most dreary and deep forest and marsh, with little more than a vestige of human being ever having been there before us. The boatman, however, proved a skilful guide and led the way. The path for a long distance was no more than slippery poles and logs, through the now flooded marsh, and rendered the more difficult to pass by a recent shower. It was dusk when we landed, and deep darkness soon closed upon us. But for a few candles providentially given me by the kung-se of Budok, it would have been quite impossible to have extricated ourselves this night. Two hours from our landing we reached the place of our destination, it proving to be a settlement of three families of Chinese, one an inn-keeper, another a blacksmith, the occupation of the third, as I conjecture, was gardener and rice-grower. During the afternoon we had been exposed in an open boat to a severe storm and arrived with clothes and all, even to my travelling bed, perfectly soaked.

14. The first part of the path this morning was like to that of last night, but as we advanced the ground became higher, and the road improved. In four hours we arrived at Seminis. This settlement belongs to the kung-se-ship of Sepang. The number of inhabitants, as stated in our previous tour, is doubtless too great. The village contains from thirty to forty families. There are, however, a number located around, so that Seminis and vicinity probably contain sixty Chinese families, or about three hundred souls.

Having dined with the captain we proceeded to Sabawi, a distance of three hours, over a hilly country, but having a very tolerable path. Thence at half past four o'clock in the afternoon I left in a boat, and at eight o'clock, arrived with a joyful, and I trust, a thankful heart, in season to spend the Sabbath with my family and around our domestic altar.

Observation on the preceding Tour.

1. The distance travelled, from my departure until I arrived home again, is about two hundred miles; namely, 120 by water, fifty-five from Sambas to Singkawang, and sixty-five on the rivers in the interior, and eighty miles on foot. I also visited and passed through four settlements of considerable extent, which heretofore have not been, so far as I am aware, visited by a missionary, viz. Singkawang, Kulor, Budok, and Seminis.

2. The rivers traversed have but few indications of any extent of population near.

3. The tracts and volumes distributed were about six hundred, including several copies of the New Testament. As many thousands might be judiciously distributed, during such a tour; but the expense and difficulty of transportation will not soon allow such a dissemination

of the word of life to be made; at least not until funds can be placed at our disposal for the purpose.

4. Next to Montrado, Singkawang appears far the most eligible place which I have visited within the Sambas residency, for a Chinese missionary station. In one respect it has the advantage, being near the coast and accessible by water. It would be a place of considerable trade, were vessels permitted to go there, which, however, is prohibited, and the port is guarded. In addition to its own population, within one hour's walk there is a settlement which would be regarded a large parish in America for one minister, and as large as many villages which enjoy the labors of some two, three, or more ministers, who happen to be separated by a denominational distinction. How much better for the unity of the body of Christ, and for the cultivation of brotherly love, and how much more in accordance with the spirit of the gospel and the example of the primitive Christians, that such should unite in a vigorous support of one minister, and the gospel institutions among them, and give their surplus revenue, and ministers too, for the spread of the gospel among those who are perishing for lack of vision? This would be in some degree obeying the command, "Go ye," and placing them under circumstances, to plead the promise "he that watereth," etc.

As Singkawang is under the jurisdiction of Montrado, the great kung-se's sanction would be necessary to a settlement here.

5. A residence at Montrado will be expensive. All the necessaries of life, with few exceptions, must be transported, at no small cost, from other places. The consequence is that almost every thing is from forty to seventy-five per cent above a fair market price. The cost of building will also be great, as the timber would have to be carried some miles at least by coolies. There are no forests of timber large enough for building near, nor any other means of bringing it. I met men some three or four miles from Montrado the morning I left, each carrying four boards, and what distance they had already brought them I do not know.

I would, in concluding, beg your constant prayers, and those of all saints, in behalf of the perishing inhabitants of this dark and destitute island. Could we have a pentecostal out-pouring of the Spirit here, our labors would not be in vain in the Lord, and then too our past trials, and those which we are still called to endure, would eventuate in his glory, and the advancement of his cause and kingdom in the earth.

Singapore.

GENERAL LETTER FROM THE MISSIONARIES, DATED NOV. 16TH, 1839.

British India and Eastern Asia compared —Chinese spoken Language.

When it was first decided to occupy Singapore as a missionary station, it was supposed that its central position, the fact of its being a free port, and the extensive trade it was represented as carrying on with the continental parts of Southeastern Asia and the islands of the Indian Archipelago, would render it peculiarly favorable for the acquisition of the languages of the several countries in that quarter, also for an extensive printing establishment, and for a seminary for educating native preachers and teachers. The missionaries there having recently been requested to express their opinion how far these objects are likely to be accomplished at that place, have made the following statement.

As the importance of Singapore consists partly in its relations to China, and the whole of Eastern Asia, it seems necessary for us to take into consideration, to some extent, the whole subject of missions in this part of the world.

A line of distinction, if we mistake not, is to be drawn between Hindoostan, as a missionary field, and Eastern Asia. The former is open; the latter is for the most part closed. Singapore, Malacca, Pinang, Batavia, a small district in Borneo, Bangkok, Macao, and Canton, are the only places known to be open to us; and some of these are only partially open. Our efforts to establish other stations have hitherto failed of success. It is to be hoped that our bounds are to be enlarged; and yet it would not be strange if ten years hence our limits should remain the same. Inferences drawn from the progress of things in Europe and America would mislead, rather than aid us, in judging of the progress of events here. Every thing is in motion there; every thing here is stationary. Such an event as an English governor-general in Peking, within a few years, is barely possible, but not probable, and, therefore, need not be prepared for.

Hindoostan is a tried field. It has been partially tried for a century or more, and more fairly for a generation or two, and it has borne fruit. Eastern Asia is an untried field, and this is the best we can say of it. For if we say it has been

tried, then must we not admit that the experiment has rather worked against us, since little that deserves to be called fruit has yet been produced?

Hindoostan has a government which affords to missionaries not only protection, but indirect yet powerful encouragement, since it is wielding efficiently those many influences for the elevation of a people, which an enlightened government has at command. Eastern Asia, with the exception of a few ports, has governments which are hostile to us, both directly and indirectly. Even where we are allowed a residence, the whole influence of government stands in the way of our plans, keeping down the people whom we wish to raise.

It would seem to be a not unfair inference from what we have been saying, that while we should prosecute missions vigorously and on a large scale in Hindoostan, we should proceed on a small scale and cautiously, though not timidly or waveringly, in our missions to the Chinese and other natives of Eastern Asia. If it be said England will take care of her own subjects, and wishes to have the whole care of them, it is a sufficient reply to say that after England has done her utmost, there will still be immense numbers of heathens and Mohammedans in India, whom she will gladly commit to the care of missionaries from any part of the world. If our minds are turned away from India by the trifling exhibitions of jealousy which appear in here and there an individual, much more reason should we have for retiring from countries where government and people are all against us.

In addition to the points already noticed, we have, so far as China is concerned, another obstacle in the difficulty and poverty of the Chinese language. Whatever may be said of the written language of China, (and it is not without its merits, though they have been often over-rated,) it cannot be denied that the colloquial languages of China are exceedingly difficult of acquisition, and very poor when acquired. We have had the pleasure of hearing Mr. Dyer preach in Chinese, and he certainly deserves to be called a preacher. Mr. Medhurst is said to be equally good in the spoken language. But we know of no others who can be called with propriety *preachers* in Chinese. Mr. Gutzlaff reads and writes the language with ease and rapidity. Mr. Dyer says that he has studied the Chinese fourteen years, with great industry, and with excellent health, and that he considered himself still a learner, especially in the spoken language. John R. Morrison, Esq., a person of superior abilities, whose accuracy in translating from and into Chinese has probably not been surpassed, except by some of the catholic missionaries, and who has, besides, the advantage of having been born in China, and of having enjoyed the best facilities for acquiring the Canton and Mandarin dialects, which he speaks better, it is generally admitted, than any foreigner in Canton or Macao, still is not master of these dialects, and is obliged sometimes to resort to the wretched jargon, called Canton English, to make himself understood. Persons who have studied the Chinese a number of years, and who have given only a month or two to the Malay (a language about as difficult to learn for conversational purposes as the French, except that the pronunciation of the French is more difficult) can understand and speak the Malay nearly as well as the Chinese. This is true even of those who are successful in acquiring the tones. Those who get on poorly with the tones will learn to make themselves understood in Malay better by three or four months' study than by several years of hard labor devoted to the Chinese. With one year, or at most eighteen months study of the Malay or the French, a person would be better qualified to preach in either of those languages, than he would be in Chinese after ten or fifteen years of diligent and successful study.

These statements will appear less extravagant when it is added that the Chinese spoken language is a less perfect medium of communication, than other languages, so that mistakes in Chinese are more fatal to the sense, than they are in the languages of Europe. Chinese words, and especially the tones which in effect constitute different words, are so similar that none but nice and well trained ears can distinguish them. Hence the Chinese themselves do not understand each other with the ease with which Europeans do. In Malay, or French, or English, if one gets his words nearly right, he may blunder a good deal in the idiom, and yet be understood. And as to the key or tone, it matters not in the least whether it be high or low, sharp or grave, waving or even. But in Chinese he must have the precise tone; he must be right in the nasals, which are very numerous; he must be right in the aspirates, which are so delicate that persons sometimes discover, after many months of study, words of every day use to be aspirated, which they had supposed to be

unaspirated; he must be right in the idiom; he must be right in the word. In all these respects he must be right, in order to be well understood. The range of sound which the Chinese allow themselves is so limited, that in talking the language one is cramped in on all sides, something as a man would be who should attempt to walk all day in a bushel measure. Persons who have praised the Chinese language have referred to the written language.

If the Chinese spoken language is thus difficult, (and it is with this chiefly that most missionaries have to do) may not this be a good reason for not sending a large number of persons to study the Chinese in the Indian Archipelago? Should we not rather wait till we can enter China itself, where we can study the very dialect we wish to use, and where the climate will be all in our favor. The average of missionary life in the Archipelago is probably not over ten or eleven years. Most persons will need ten years for acquiring the language, and some can never learn it sufficiently well to make themselves useful in conversation or preaching, however long they may study it. It will be understood of course that we mean by acquiring a language something quite beyond an ability to give directions to servants, and to convey our meaning to a limited extent in common business. We mean such a knowledge of the language as will enable one really to converse with the people on moral and religious subjects, getting at their state of mind, understanding their objections and removing them.

Respecting the ease or difficulty with which a knowledge of the Chinese language can be acquired, the intelligent reader will observe that the missionaries differ from some late writers. They remark that they cannot view the subject as it is represented by Mr. Medhurst, in his recent work on the state and prospects of China, pp. 259 and 426 of the American edition. It seems to them that the reader must obtain from those paragraphs a far too favorable impression relative to the facility with which a missionary may become able to preach to the Chinese.

Remarks on Measures for introducing Christianity into China.

The idea of preparing to enter China, when it shall be open, by sending men to such places as Singapore and Batavia to learn the language, has long been a favorite one with the friends of missions; but is it quite certain that this idea will stand examination? May it not after all be better, as soon as China is open, to send them directly from Europe and America to the stations they are to occupy, and let them learn the dialects of those stations? Will not such men, carrying with them vigorous health, and going to a climate very much like that of the United States, be as well prepared for entering the country, as men whose health has been enfeebled by a residence in tropical regions, who have grown old in learning one dialect, and who in most instances would have another to learn on entering China? The dialects and sub-dialects of China are exceedingly numerous. Mr. Morrison states that one speaking the dialect of Canton cannot go ten miles from the city without getting among a people whose language will be strange to him, and almost unintelligible. In the province of Hok-kien the dialects are many, and the sub-dialects seem to be without number. One of us, who has employed six different teachers from the same district in Hok-kien, has found no two of them speaking precisely the same dialect. In European languages these differences would be a less serious obstacle in the way of being understood than in China, where the slightest differences in words become so important in their effect upon the sense.

Since, then, it is so difficult to learn any dialect of the Chinese, and so difficult to learn the dialect of any province or district, except in the province and district, is it best that a large number of persons should attempt to acquire the language under all these disadvantages, with the view of entering China? May not the best preparation which America can now make for this work, be, to become as religious, as benevolent, as intelligent, as active in extending the kingdom of Christ wherever Providence may open the way, as possible, and then, when China is really open, to establish missions and christian schools throughout the country?

Here it may be asked why we cannot enter China as the Catholics do? We have often asked this question ourselves, and have taken some pains to inform ourselves in regard to the doings of the Catholics in the empire. These investigations have ended in the conviction that even the Catholics could not enter China now, were it not for their 300,000 converts scattered throughout the empire ready to aid and conceal the priests; and were it not, moreover, for a skilfully devised plan for smuggling priests into the

country, which has been in successful operation for generations. The catholic religion was introduced into China in more favorable times. A religion once established in a country may be capable of being sustained at a time when it would be impossible to introduce it.

But may not Christianity be propagated in China by means of books? Was not Boodhism thus introduced? Boodhism was introduced into China by the authority of the emperor Ming-Ti. Some Boodhistic books were translated; but books were not even among the prominent influences which made Boodhism so prevalent in China; much less was Boodhism propagated by means of books alone, as the project just mentioned proposes in respect to Christianity. The prospect of exerting any thing more than a small influence upon China by means of the press becomes less and less. Persons who three years ago were calling earnestly for books for the Chinese, now declare that they seriously question whether more good than harm was done by the distribution of books on the coast of China. Nor is it altogether certain that even the voyage of the Huron can be excepted from this remark. Though large numbers of the Chinese can read a little, yet they are far from being generally a reading people, in the sense attached to these words in Europe and America. To distribute books profusely among a people, who, as a mass, are much below our common sailors and soldiers in their capability to be influenced by books, and to do this in direct opposition to the government—a government which is as much respected, perhaps, as any monarchy in the world is, by the lower class of its subjects—and to do it at a time when the opium trade has made foreigners odious to the lowest of the people, as well as to the mandarins—does not seem to be a promising work. Such statements as the above are not made with the view of conveying the impression that no books should be distributed, but that the distribution should be very considerably diminished in amount and improved in quality.

Singapore as a Station for Missionary Labor.

We come now to speak particularly of Singapore. And here several considerations and facts are to be borne in mind:

1. The connections between Singapore and China, Siam, and the Archipelago are less numerous and important than the connections between New York and all parts of Europe and South America.

2. The natives of Eastern Asia and the Indian Archipelago are much less influenced from abroad than the inquiring newspaper-reading people of America and Europe.

3. The influence of Singapore upon those islands and parts of islands which are under Dutch control, is becoming more and more circumscribed.

4. The distribution of tracts among the Bugis has entirely ceased, and no one thinks of reprinting the two little tracts in the Bugis language. Tract distribution among the Malays has nearly ceased, and the quantity of books distributed among the Chinese junks is much less than it formerly was.

5. The influence of Singapore upon the surrounding countries must be, for the most part, of an indirect kind. It must be an influence upon the distant through the near. That is, we are not to operate so much by preaching to those who come here, and giving them books, as by raising up a christian community, which shall gradually diffuse its influence abroad. So that Singapore itself is to be regarded as our field, so far as direct action is concerned, to the exclusion, in a great measure, of that immense field comprehending China and the Archipelago, which has been supposed to be within our reach.

6. The influence of Singapore whether direct or indirect, (except its commercial influence) has doubtless been overrated.

7. Four missionary societies have their agents here, viz. the London Society, the American Board, the Assembly's Board, and the Baptist Board; and it is not improbable that the Church Missionary Society may have a station here.

8. The accessible population of Singapore is smaller than is generally supposed. The whole population of the island, including a few neighboring islets, according to the census taken three years ago, was a little less than 30,000, and is now probably not over 36,000. Of this number two thousand live on two small islands fourteen miles distant from us, and we never even heard of the existence of these Malay settlements until a few days since, when we went to the police-office to examine the census roll, for the purpose of ensuring accuracy in this letter. To visit such places would be rather dangerous without the protection of a government gun-boat. The interior of the island is inhabited chiefly by Chi-

nese who cultivate gambir and pepper. These Chinese are nearly all without families, and live in a rather lawless state. If a man commits a crime, he runs into the jungle, as it is called; that is, goes to some of the plantations in the interior, whither the police men seldom pursue him. We formerly sometimes visited these scattered plantations, but during the past year the tigers have killed some fifty persons in open day, and our walks have therefore not extended beyond the town. The population of the town and of Campong Glam, the only portions of the island where we now consider ourselves safe, does not exceed twenty thousand. From this number we must deduct some thousands of Hindoos and others who are shut out from us by their languages, the Chinese and Malay languages being the only ones which we propose to learn. A further deduction must be made for Chinese who speak dialects which we do not understand; and the number left, who are to be regarded as the really accessible population of Singapore, is from ten to twelve thousand.

9. It will admit of doubt whether the Bugis are a sufficiently important people to authorize the establishment of a mission among mere emigrants. But however this may be, Singapore does not seem to be the place for a Bugis mission. The number of Bugis who reside here is less than a thousand. A large number, however, come in prows every year and remain several weeks.

10. The missionaries of the London Society were here long before us, and regard themselves as having possession of the ground. They are quite willing we should do all we please in the departments of education and printing, while their plan is to lay out their strength upon preaching. Mr. Stronach has a Chinese service, and Mr. Keasbury, (now an assistant missionary of the London Society,) has a Malay service, in which he is sometimes assisted by Mr. North.

11. The Singapore Institution is pretty well managed, and in consequence of its having the countenance of government and of the whole English community, it nearly monopolizes the field of general education here. It stands not in our way, however, but is really an important help to us. We most cheerfully do all in our power to contribute to its success.

It would seem, then, that the plan of effort which opens before us is,

1. To have as good a boarding-school as we possibly can; to go on enlarging and improving our boarding-school till it shall deserve to be called a seminary; at no time to increase our number of pupils so fast that the lying, stealing, idol-worshipping boys shall be the majority, or any thing like the majority; but to maintain at all times a thoroughly christian influence. Whether it will be best to have a school of over eighty or a hundred boys, (two thirds or three fourths of them being Chinese, and the rest Malays,) may depend upon the success we shall meet with, and the demand there shall be for thoroughly educated men for preachers and teachers, and for places of trust under government, and in mercantile houses.

2. To keep up the printing establishment, but to curtail its expenses as much as possible. Some of us think that a printing establishment is scarcely needed here, since we can get printing done in Malay and Chinese at Malacca and Batavia, though at some inconvenience, and that we should keep up this department, not so much because it is indispensable, as because it is already in existence, and can be supported without great expense. The superintendence of Chinese printing need not, hereafter, require much effort or time.

3. To have a girls' school. The chief obstacle in the way of such a school will probably be found to be in the difficulty of retaining girls, in a settlement where males are to females as three to one, and where there are few children. We hope, however, to have at least a small school within a year or two.

4. To preach from house to house. We have made a beginning, and shall do more as we make progress in the language.

There will probably be books enough distributed by others whether we distribute any or not; but should there at any time be a call for this kind of labor, we can at once supply it, as it is the easiest of all missionary work in this part of the world.

Siam.

MISSION PREMISES AT BANKOK.

The cut on the next page represents the mission premises. The buildings were erected by the prah klang for the missionaries and are rented to them. The house on the left is occupied by

MISSION PREMISES AT BANKOK.

Mr. Robinson, and that on the right, which is larger and higher from the ground, by Doct. Bradley. The basement story of the latter is occupied by the printing establishment of the mission, rooms for storage, etc. As is the case with Mr. Robinson's, the houses in Bankok usually consist of but one story and that raised a number of feet above the ground.

A brick wall of open work and neatly plastered, beginning near the river, on the left, extends across the back part of the premises. The fence extending from this wall to the river and thence along its margin in front of the houses, is made of split bamboos. To facilitate landing from the river, there is a bridge, one end of which rests on the bank of the river and the other on a raft of bamboos covered with plank, the raft rising and falling with the tide.

The sides of the buildings are covered with teak boards plained and matched, and put on up and down. The roofs are tiled. The large boat represents a Chinaman pedling oil. The small boats are such as the Siamese use in going from place to place on the river, capable of carrying merely one or two persons, and so light as to be taken from the water and carried upon the piazzas of the houses by a single person.

JOURNAL OF MR. ROBINSON AT BANKOK.

Inquiries from a Nobleman—Printing a Church History.

September 10*th*, 1839. A distinguished nobleman called at my house to-day, who, I afterwards learned, is one of the elder brothers of the king. He said he had heard of our books, and wished to know more about our religion, that he might become a disciple of Jesus. This was probably intended more as a compliment, than from any real desire to become a Christian. He requested to know what was peculiar to our system of religion, and what our mode of worship. I briefly told him that we believed in the existence of one only living and true God, whose name is Jehovah, the Creator of all; that all men are sinners against him, and consequently are exposed to his wrath forever; that God in infinite mercy had given his well beloved Son, the Lord Jesus, that whoever repents and believes on him, might be saved and made happy forever. He then desired to know how we worshipped God, as we could not see him, and made many other inquiries of a similar kind. I then gave him a copy of the Gospel of Mark and a copy of each of our tracts, requesting him to read them, remarking that he could more fully learn from them our views. The books will probably be read in the palace. May the Lord accompany them with his Spirit.

20. Just completed the printing of the 'History of the Church,' in two volumes octavo. The first volume contains sixty-five pages and is taken almost literally from the Acts of the Apostles; to which are added a few brief explanations of those passages which would otherwise be unintelligible to those unacquainted with the Old Testament.

The second volume contains ninety-two pages, and was taken principally from Goodrich's Church History, giving a brief view of the progress of Christianity from the Apostles down to the present time, and closing with a condensed account of modern missions, particularly in Burmah and Ceylon, and the overthrow of idolatry in the South Sea and Sandwich Islands. As little as would be consistent with a connected history, is said respecting the Roman Catholics. Yet, notwithstanding this precaution, they have showed themselves true to their noted character. Before the work was completed I heard they had by some means got hold of the proof sheets, and had warned the people against reading it, and had also, as I learned, translated some parts of it into French and sent it to the bishop at Singapore. They also proscribed the young man, an Indo-Portuguese and a Catholic, whom we employed as foreman in the printing-office. These things have opened the eyes of the Siamese, who sometimes had confounded us with the Catholics. The young man has left them and resides with us unmolested. A number of the princes have sent special requests for the history. May it open the eyes of all to the folly of idolatry in every form, and by the blessing of the Holy Spirit lead them to embrace the only true faith.

Visit to the Chow Fah—Introduction of European and American Customs.

October 2. Mrs. Robinson, myself, and two children, the younger an infant, called upon prince Chow Fah, at his palace. We found him busy in fitting up a watch-maker's shop which he had just built. It was made of brick and neatly plaistered within and without, and the foundation was painted and pointed in imitation of brick. It is situated so near the palace as to be under the projecting roof of the outer court.

The shop had two large glass windows, one of which was a bow-window, similar

to what watch-makers often have in America. Over the front window was a sign, with large gilded Roman capitals, "Clocks and watches repaired." Over the door was a large eagle of carved work, in imitation of the American eagle, in good style. The shop was furnished with a bench and tools, a large number of cases and drawers finished in the neatest manner. In the back part of the shop were the bellows and forge, with a regular built chimney, probably the first ever built in Siam. The door was painted in imitation of bird's-eye maple. Every thing about the shop was designed to be perfectly of a foreign character.

The prince received us with much politeness and showed us with apparent pleasure his new shop. Pointing to the eagle over the door he said in English, "There is the American eagle."

While Mrs. Robinson was visiting the ladies, the prince took me out to his new gardens back of the palace. While passing round in front of the palace I noticed that the trees by the side of the walk were inclosed with boards having picket tops and holes of a diamond shape cut through them in various places. I remarked that seeing trees inclosed in this way, reminded me of home, where trees which were exposed to injury by the way-side were often inclosed in this manner. He replied he saw a picture in an American book, from which he took the hint to secure his trees in this way. The prince is very enthusiastic in imitating every thing foreign, especially American. A few days since he called at my house and seeing a plant, a kind of vine not uncommon here, twined about one of the posts of the veranda, it struck his fancy amazingly. I gave him three of the small plants. The next day he sent a number of men to get two or three more of the same plants and was very particular to ask for those that were twined about the post, which were about twenty feet in length, for he could not wait to have the small ones grow. In return he sent me four rare trees. When we called at his palace we saw the vines planted in large vases and neatly twined round the two corner posts of the piazza of the palace. While passing round to the garden the prince pointed to a new building he had just erected, which had two chimneys, saying, "That is my cook-house; I built the first chimneys in Siam." I was also informed that an oven and cooking-stove graced the kitchen.

Returning from the garden, the prince invited me to look at an English horse he had recently imported from Pinang. He inquired how they built stables in America, whether they had a hay-rack and manger, and whether the floor was usually of plank or stone. I gave him the best information I could on these points. The next time we pay him a visit we shall probably see a New England stable on the premises.

In the mean time his principal wife had prepared the tea-table, which was supplied with a large variety of preserves, which she placed on the table with her own hands. Among these were currants, raspberries, gooseberries, strawberries, and quinces. American biscuit, English crackers, and cheese, and cakes from Bombay, etc. were added to the entertainment. The prince partook with us; but his lady, probably more from diffidence than regard to Siamese custom, chose not to partake with us. She, however, sat near by and joined freely in the conversation. Having presented a number of our last printed tracts, which were received with apparent pleasure, we took our leave with mutual shaking of hands and a "good evening."

The prince conversed entirely in English.

The prince spoken of above is a son of the former king, and was regarded as the legal heir to the throne on the death of his father. An older brother, however, got possession of the reins of government, which he still holds. This prince, called the Chow Fah, to avoid suspicion and danger, consecrated himself to the sacred profession, and is now at the head of the priesthood. He is of course a man of great influence; and the fact that a man of such rank, and in a profession from which jealousy of missionaries and opposition to their instructions might soonest be anticipated, is disposed to treat them with so much kindness, and is so free from national prejudice as to labor to introduce European and American improvements, and has even acquired sufficient knowledge of the English language to write and converse well in it,—should be received as a very encouraging indication of divine providence respecting the prospects of the mission.

Smyrna.

GENERAL LETTER FROM THE MISSIONARIES, DATED JAN. 24TH, 1840.

Foundery—Preaching—Preparation of Books—Political Changes—Printing.

IN giving an account of their labors in the several departments of the work before them, the missionaries remark—

Mr. Hallock has been fully occupied in the foundery, in completing the Arabic fount of type, and in supplying the defects in our other founts of Greek and Armenian, so far as the state of the printing department allowed.

Mr. Temple has preached in English generally once each Sabbath, in the Dutch chapel, to a congregation of from thirty to fifty hearers; and though the audience has always listened with much apparent attention, there have been no special indications that the truth has been accompanied by the Holy Ghost sent down from heaven.

The Greek Magazine has been issued during the year under the superintendence of Mr. Temple, and continues to meet with increasing encouragement and approbation. Twelve hundred copies of it are now sent monthly to our subscribers and agents, and put into circulation; and the back volumes, which are bound up, are often called for. Mrs. Temple has continued during the year to assist Miss Danforth in her school.

Mr. Adger preached during the greater part of the summer on each Thursday evening to an English congregation at Boujah, and was much encouraged by the interest manifested by those who attended. He left the 'Mother at Home,' in Armenian, ready for the press on his departure for England, on the tenth instant, and will probably write you a more particular account of his own department than we can give in his absence.

The attention of Mr. Riggs has been principally given to the work of preparing books and tracts for publication in modern Greek, and to preaching in that language, so far as his health permitted. Early in the spring he was prostrated by a fever, and the debility occasioned by it continued during the summer. This, together with severe and continued cankers in the mouth and throat, rendered it impossible for him to preach during the greater part of the summer. At length, after trying in vain a variety of means for the recovery of his health, in accordance with the best medical advice he could obtain, he made a voyage in company with Mr. and Mrs. Beadle, who had spent two months in his family, to Beyroot, and with Mr. and Mrs. Sherman thence to Jerusalem. Of this journey Mr. Riggs has prepared an account which he will speedily forward to you. The change of air and the interest of the tour in Palestine he found of great benefit; and after an absence of a little more than five weeks he returned much invigorated and able to resume his labors in both departments. The attendance on the Greek preaching is small. The average of the twenty-five Sabbaths during the year past, on which there has been preaching, has been about twenty-seven persons, twenty of whom have generally been Protestants. Still we feel the importance of continuing the service, both for the benefit of the Protestants who attend, and to give an opportunity to any others who may choose to come and hear the gospel preached, as we trust, in simplicity and godly sincerity.

Mr. Riggs has prepared in Greek a few hymns, which have been printed at our press and sung in the chapel at the Greek service. He has also ready for the press, besides some minor matters, a 'Manual for Infant Schools;' and is at present engaged in preparing a work on the 'Difficulties of Infidelity.' This is deemed peculiarly necessary at present, particularly in Greece, where deism has made and is making great progress.

Our attention has often been drawn to the importance of establishing in this city a high school under a well qualified teacher sent by the Board for this specific purpose. It seems to us probable that such a school, receiving as boarders pupils from among the Greeks, Armenians, Roman Catholics, and Protestants, without distinction, would flourish, if well conducted; and we should hope that, after a short time, a large portion of the expense, if not the whole, would be met by the pupils. The Roman Catholics have been making a similar experiment here with much success for the last three or four years. The children of Protestants here stand very much in need of such an institution, and are, through the want of it, drawn into the high school of the Roman Catholics. We feel persuaded that many of the youth in the city and neighborhood would be drawn into such a school from different sects, and that the benefit of it would be very great. We would therefore recommend it to the serious consideration of the Committee.

The last year has witnessed great and wonderful changes in this empire. The hand of the Lord has been stretched out, and it is stretched out still, and who can turn it back? In many important respects old things in it seem to be rapidly passing away. The commencement of the young sultan's reign has been distinguished by giving to the subjects of the empire the basis of a new code of laws, abolishing some of the most ancient and odious, but distinctive usages of Islamism, and pledging himself to advance in the path of reform. We cannot

but mark the finger of the Lord in these great changes, which seem to promise that the way is being opened for the introduction of the gospel at a future and, as we trust, not distant day. The word is gone forth from the lips of the Almighty Savior, "Behold I create all things new," and surely he will fulfil it in his time.

During the year 1839 there were printed at the mission press, in the Armenian, Armeno-Turkish, and modern Greek languages, 65,700 copies of books and tracts, embracing 3,253,600 pages in all.

Greece.

LETTER FROM MR. LEYBURN, DATED AT AREOPOLIS, 11TH NOV. 1839.

Opening of the School—Influence of the Teacher.

THE opening of the school at Areopolis after much delay, owing to the embarrassments thrown in the way of obtaining a teacher, was mentioned at page 137, of the last number. Of the opening of the school Mr. Leyburn gives the following account.

Our teacher came, and after he had spent some days in my own house, during which we became better acquainted and had much free and interesting conversation, we opened the school on Wednesday the 30th ult. The governor and demarch were absent, but the other civil and military authorities of the place were present by my invitation, with many other citizens. After prayer by the teacher, addresses were delivered by him and Doct. Galati. Colonel Feder of Bavaria, now in the service of Greece in this quarter, also added, of his own accord, some words of advice to the scholars. After the audience was dismissed and the teacher had read the rules of the school, I addressed some exhortatory words to the scholars. We began with fifty or sixty scholars, we have at this date upwards of 160, and shall probably within a week or two have as many as our house can accommodate. Some have come from the villages, and probably many more will apply. I have thought of employing, if our present house should become full, an under teacher, and putting him with the smaller scholars and any more little girls who may come,—for we have already two,—in an adjoining house, where we once had our Hellenic school. The execution of this plan, however, or at least the period of its execution, must depend on the state of funds. I do not think of extending operations this year.

Of the instruction given in the school and the religious influence which the teacher seemed likely to exert over the pupils, Mr. Leyburn remarks—

A good deal of religious instruction is given in our school, and most of this is in the strictest sense biblical. We are under some disadvantage on account of our not having gotten leave to use the translation of the Old Testament Scriptures in our schools at this station,—the pretence of objection to this being that it was not translated from the Septuagint. The want of this, however, is supplied in a good measure by Korae's Catechism, which contains a brief and excellent summary of Bible history and doctrine, and an abridgment of Old Testament history, which we use. On the Lord's day, on which the attendance, as in the other missionary schools of Greece, is voluntary, the teacher expounds the portion of the gospels which is that day read in the churches. This was proposed by the teacher himself, when I mentioned the subject of an exercise for that day; and as it pleased him and the people, I thought it a very good one, at least to begin with. He looks over with me on Saturday evening the lesson for the succeeding morning, using the commentary of Theotoki, which is in high esteem among the more intelligent of the Greeks, and which, with the exception of a few parts where he teaches on certain points, is an excellent work, both in respect to exposition and practical remark. Being intelligent, and having a good acquaintance with Scripture and systematic theology, which are regularly taught in the government institution for teachers at Athens, our teacher gives a very good exposition, and in a lively and interesting manner. I am persuaded that he will not, on any important point, say any thing contrary to my views. On any such points on which he may differ from me, I give him to understand that I expect him to be silent, though I hope that with him this necessity will seldom occur. He appears to be a man of quite liberal sentiments and very free from superstition, though he advocates the peculiar views of the Greek church on some few points, as explained and modified by the more intelligent members of that church. He fully knows our views on these points. In conducting the Sabbath day exercise he

first reads the passage in the original Greek and then in our translation, copies of which are also put into the hands of the scholars who can read. He then expounds the passage. I have on more than one occasion myself added a few words. I did this on the first occasion of the kind, as much as any thing for the purpose of giving all to understand, at the outset, the relation in which I must be expected to stand toward the school.

Besides this Sabbath exercise, which will be continued in its present form, or modified as circumstances may require, and to which, when the scholars learn to read better, we shall probably add some other scriptural exercise,—we have the forenoon of Saturday almost exclusively devoted to the study of sacred history, in which we use, as before stated, a summary of Old Testament history, the teacher also expounding and adding what the book omits on all the more important and interesting points of the history. He gives usually an excellent exposition, both as to matter and manner. He has taught in the fullest manner the views we hold both in regard to the institution of the Sabbath, and its observance as a day of devotion—views, however, which are found in the writings of Platon, archbishop of Moscow, of Theotoki, and others of the more enlightened among the modern Greeks. Theotoki's commentary on the New Testament, which the teacher and myself use a good deal, is, with the exception of some few passages in which he touches on certain peculiar doctrines of his church, a truly excellent work, showing good sense and I would hope piety.

Our school which opened with fifty or sixty scholars, has now 170, as many as the building can properly accommodate, at least in the present state of the school. If the state of our funds the coming year will allow, I shall probably employ an assistant teacher, which I can probably do for a hundred dollars, and place him with forty or fifty of the smaller scholars in an adjacent building; thus enlarging the school, as we have already had to reject some applications, and probably many more will be made. A number have already come to us from the villages of Mane.

I still distribute some books, and in a way that I hope will make the books more useful than they were when we gave them more profusely and indiscriminately. Indeed they are not so much sought after now, since the novelty of the thing has passed away; but probably the smaller number now distributed is not much less useful. The schools under our care, and other good schools that may be established around us, furnish the best field for the useful employment of good books. Such a school has lately been established by government in the neighbouring village of Œtylon, under the care of a young man who was for six months a pupil of our Hellenic school, and afterwards for a year, of the institution for teachers at Athens.

LETTER FROM MR. BENJAMIN DATED AT ATHENS, 2ND DEC. 1839.

On the present state of the Greek community, as having a bearing on the progress of knowledge and Christianity there, Mr. Benjamin remarks—

The opposers of the liberal party have lately succeeded in a measure, which shows that they feel strong in their positions, and are disposed to improve this circumstance. Pharmakides, whom I have before mentioned to you as a distinguished writer in favor of liberal principles, has been turned out of the office he has long held of secretary of the synod. This is considered by every body a very strong measure on the part of the king. Other things have occurred which show that all the political tendencies of the times in Greece are of the same character.

In regard to religious matters, I believe the Greek mind is more truly awake to them than it has been before for centuries. The time is at hand when Greek ecclesiastics will be forced to support the cause of religion by reason and the word of God. The existing effects of their deficiency on this point are indeed lamentable. An immense number of young men in the learned professions, and in the different stages of study, are deists and atheists—perhaps a majority of these. They are beginning now to avow it openly; and there are priests, and it is said even bishops, who avow that they do not believe a word of Christianity, though as a matter of policy they continue their professions of belief. There has recently occurred a developement of a case of scepticism which has interested and excited this people not a little. Cairis had founded about four years since an orphan school on the island of Andros. He was aided in the establishment and support of the school by voluntary contributions in Greece and in England. He was the sole teacher, and lived a most laborious and self-denying life, faring at the same board with his two hundred orphan-boys, and superintending

in person every apartment of this great establishment. He is a monk, well educated, of great acuteness of mind, a true patriot, having been most active during the war of the revolution, and a republican. Recently it has been discovered that he is a deist, and that many young men have imbibed, in his institution, most corrupt religious sentiments. It seems to have been his secret intention to establish a new sect, deistical; and that this was one grand motive in all his extraordinary labors in the cause of education. The Greek synod has taken up the matter. Cairis was brought to Athens in a vessel of war, and conducted by armed soldiers to the meeting of the synod for examination. In five minutes the place was surrounded by a great concourse of people, and for fear of violence, he was almost immediately remanded to his confinement on board the man-of-war. It is said that if he had been kept a half day in the city there would have been a revolution. He was without exception the most popular man in Greece, though at the same time the most modest and retiring. As he came out of the synod he was saluted with "Long live Cairis!" "The living virtue!" "The second Socrates!" etc. The enthusiasm of the people was immense, and their rage against the synod without bounds. The final step in the matter has been to send Cairis to confinement in a monastery on the island of Scyathos.

Cyprus.

SEMI-ANNUAL REPORT OF THE MISSION, DATED JAN. 1ST, 1840.

Preaching—Schools—Distribution of Books.

AFTER mentioning various facts respecting the sickness which prevailed at Larnaca, especially at Scala, the port of that place, during the preceding summer, the missionaries express the opinion that due regard to health should induce all foreigners to remove from Larnaca to some more elevated and healthful location, as early as the first of June, and not return earlier than the first of October.

Of their labors and the hindrances which they meet with, the missionaries remark—

Mr. Ladd and his family resided at Lefcara from June 20th to September 28th, excepting a few days when he was called to attend at the sick bed and funeral of Mr. Pease in Scala. Mr. Thompson and Mrs. Pease resided at the same place during one month after the death of Mr. Pease.

Much hindrance to progress in the language was felt, both at Scala and Lefcara, during the first half of the period now reported, for the want of a Greek teacher. At Lefcara Mr. Ladd was accustomed on the Sabbath, however, to read and explain the Scriptures to an average of twenty-four Greeks, who assembled sometimes in his house, and sometimes by the way-side, to listen to the word of God in their own tongue. He also distributed a few books, and heard some boys recite the commandments. He extended his general acquaintance among the people and studied their social and religious habits and character. It is hoped that a favorable impression has been made on their minds by the intercourse which we have thus far had with them.

At Scala, up to the time of Mr. Pease's sickness, he continued the more formal preaching of the gospel at his own house, once on the Sabbath, to a small company of Greeks. Soon after our return from the country, Mr. Ladd assumed that exercise in the same house, and the congregation has been gradually increasing in numbers. One source of this increase has been the regular attendance of the older members of the girls' school, and sometimes of their parents or friends and servants who accompany them.

The two Lancasterian schools of Larnaca and Scala, which we have continued to furnish with rooms and apparatus, have not flourished very well the last six months. That of Larnaca has been discontinued entirely during this period, on account of the ill health of the teacher, but efforts are now made to open it again under the instruction of a native Greek who has been learning the system in the Scala school. This last school was continued till about the first of August by Mr. Charalambas Philalethes, who then closed it and went into the country, and it was not opened again till the first of October. On the 14th of October he commenced his services again with us, and the former teacher at Larnaca took his place as teacher in the Scala school, which now numbers about fifty scholars.

For a long time we have felt it important to have a school exclusively for girls as soon as we were able to teach it, and especially since we have had no other schools on our hands. No school for girls has heretofore existed on the island, and therefore the ground seemed free for us to occupy. Accordingly last April Mrs. Ladd, having made sufficient ad-

vancement in the language for this purpose, commenced teaching daily seven or eight Greek girls who came to her house, without the formality of a regular school. This was interrupted by her removal to the country the first part of June. Immediately after our return to Scala, having fitted up a room for the school, it was re-opened as a regular school, October 10th, with ten girls, and in a few days the number increased to fourteen, then to sixteen, and now there are eighteen in the school, from eight to fourteen years of age. Both they and their parents seem much interested in the school at present. Our private teacher, who is regarded favorably by the people as a teacher, assists Mrs. Ladd in the school by teaching it two hours in the day, thus giving her opportunity to devote part of her time to the study of the language; and she teaches it the remainder of the time. The girls are taught reading, writing, arithmetic, grammar, and different kinds of needle-work, and the school is always closed with reading and explanation of the Scriptures. They have twice read through the 'Child's Book on the Soul,' translated and printed at Athens, at the same time receiving appropriate instructions and explanations by familiar remarks on the subjects contained in it. Nine of the girls, being all who can yet read with ease, have committed to memory the ten commandments, and some of the smaller ones, who could not read well, have learned one, two, or three of them from the older ones.

No tours have been taken since our last report for distribution of books and tracts. Mr. Thompson was appointed by his brethren last July, to go to Limasol on the first of September, and make trial of labors in the interior, on the plan of selecting some of the large towns as centres of operations for a few weeks at a time, and visiting all the adjacent villages to distribute and sell books, especially the Psalms and 'Apotheca,' and perform such other missionary work as could judiciously be done. But the removal of one of our number by death prevented him from entering on the execution of this plan, and he has had the charge of the business of the depository since the first of October.

This department of our labors continues to be prosperous. Not a week-day has passed for the last three months, in which customers have not called to receive books; and although the number distributed since our last report is small (2,000,) yet the fact that a larger proportion of these have been purchased by the applicants leads us to hope that the interest felt in reading is proportionably increased. We have lately supplied the Lancasterian school in Limasol, on their application, with a set of the 'Reading Lessons' printed at our press in Smyrna, and we continue to answer calls for books, slates, etc. from the other schools in the island. Such an affair as a bookstore is unknown among this people; so that we must consider ourselves, at present, the agents for providing the native schools in Cyprus with proper modern books. It is true that the charge of schools has been assumed by the chief men of the island; yet no care seems to have been taken to secure to them the requisite means of carrying them on farther than the appointment and pay of teachers.

As the readers in the circle immediately around us have nearly supplied themselves with the varieties of books now in our depository, we have thought it important lately to endeavor to replenish ourselves with new works, and have ordered a pretty large supply from the different missionary presses in the Mediterranean.

The number of books in our depository at present is 25,820. The whole number distributed since the commencement of our mission is 12,974. The number distributed during the last three months is 1,735, and seventy-three slates.

Of these books thirty-two were New Testaments, given or sold in pursuance of our resolution for supplying these two cities with the Scriptures; making in all ninety copies distributed in the two cities. The whole amount of sales since October 1st, 1839, is forty dollars.

On the fourth of August, four days before Mr. Pease was taken sick, he remarks in a letter, "But yesterday the bishop of Citium presented the scholars of the Scala school with the New Testament and other books from our depository, which I had given the teacher to be distributed at the examination of the school." There were at that examination sixty-four of our books given as rewards of merit by the bishop's own hand.

The removal by death of Mr. Pease, whose knowledge of the Greek language peculiarly fitted him for public labors among the people, will be deeply felt by the mission for some time to come.

Nestorians in Persia.

LETTER FROM DOCT. GRANT, DATED 30TH OCT. 1839.

Openings for Missionary Labor among the Nestorians of the Mountains.

ON pages 126—130 were given some notices of Doct. Grant's visit to Diarbekir, Mardin, and Mosul, in Mesopotamia; and at page 187 it was mentioned that he had arrived at the patriarchate near Julamerk, among the Koordish mountains. From the place last mentioned, he writes—

The Lord has at length brought me to the field which I have long been anxious to see occupied by a band of efficient laborers, and I am happy in being able to say that I have found it white for the harvest, while the obstacles in the way of entering it are by no means insurmountable. I am not yet prepared, nor have I time now to make a full report regarding this interesting portion of the Lord's vineyard; but I think we may safely arrive at some practical conclusions which may be specially important, in case the Board have taken steps to occupy a station west of the mountains. You are already apprised that there are no Nestorians among whom a station can be formed on the western side of the Koordish mountains. Had my investigations ended in that region, I should have felt bound to wait for new instructions before recommending the commencement of a new station in that quarter. But my investigations in central Koordistan lead me to the conclusion, that Mosul should be occupied as soon as practicable as a permanent station, with ultimate reference to future labors among the Nestorians of the mountains; while at the same time much good may result from labors among the various classes of Jacobite Syrians, Chaldean and Syrian Catholics, Yesidees, Jews, and Mohammedans in that wide field. The following are some of my reasons for this recommendation.

1. The Nestorians of the mountains can be more easily and safely approached from the Turkish than from the Persian frontier. Small caravans go almost daily from Mosul to Amadieh, making the distance by easy stages in four or five days. From Amadieh to Zearey (much the largest of the mountain tribes) is only twelve hours' ride, and that over a road occupied principally by Nestorian Christians. The whole intervening country from Mosul to Zearey is now entirely subject to Turkish authority; and the efficient measures of the present pasha of Mosul, under whose jurisdiction this district has recently been placed, are likely to render the government as secure and permanent as can well be expected in such a country. While this is the case, the missionary may visit this hitherto inaccessible region with entire safety.

2. It is important to the permanence and success of any plans of missionary labor among the mountain tribes, that we have a responsible agency on the Turkisk frontier. The currency of the mountain Nestorians is Turkish, and a large part of their trade is with Turkey, while the protection of a responsible government will render remittances much more safe and easy than from Persia, where they must pass through a lawless Koordish territory. The importance of a safe channel for remitting funds and various articles essential to the efficiency of a mission in a field like this can scarcely be too highly estimated.

3. There are various ways in which a station at Mosul may co-operate with stations to be formed in the mountains, and the amount of importance of such co-operation will increase as stations become augmented or multiplied, as they doubtless will soon be, in this most important field. There are several villages in Zearey, containing a population of from one to four thousand Nestorians each, where the missionary might live safe from lawless Koords, (as that district appears to be quite independent of Koordish authority,) and where stations should be formed with the least practicable delay.

4. Mosul appears to be the most eligible site for a station to co-operate with stations among the Nestorians of the mountains, while it opens a new, extensive, and varied field of itself, where efficient protection would be afforded through the British resident at Bagdad, who has assured me of his readiness to aid our operations by every proper means in his power. If that post in itself should prove a difficult one, it is on that account none the less important; and I doubt not but the armor of righteousness and a living faith will overcome every obstacle and at last obtain the victory. There are also several thousand Nestorians in Amadieh and Akereh, who might be brought more or less under the influence of a station at Mosul.

I would recommend, if missionaries have been sent out, or shall yet come out, with the expectation of laboring in Meso-

potamia, or on the western side of the Koordish mountains, that they proceed at once to Aleppo, and there remain studying the Arabic language, till myself, or some other person acquainted with these countries, shall join them; or till they shall have acquired a sufficient knowledge of the language and character of the people to proceed, either alone or with an interpreter, to commence a permanent station at Mosul.

Western Africa.

GENERAL LETTER FROM THE MISSIONARIES, AT CAPE PALMAS, DEC. 6TH, 1839.

Health of the Missionaries—Climate.

In reviewing the past year, we feel that we have, as a mission, great cause of gratitude to our Heavenly Father for his goodness and many mercies to us. The members of the mission generally have enjoyed a greater measure of health, perhaps, than we have ever before done; and all our operations have been carried on without material interruption. The arrival of our friends and fellow laborers, Doct. and Mrs. Wilson, on the 4th of October, and the goodness of God in sparing them from severe and protracted sickness, we would remember as one of the most special blessings conferred upon us; and we regard it as a token of God's favor and determination to sustain us in this work, to which our hearts are now very strongly attached. Both of our friends have had the fever, but so slightly as not to have been confined to their beds more than a few days; and if they continue to exercise the same care and watchfulness over themselves as heretofore, we do not see why they may not enjoy sufficient health to render them efficient laborers in building up their Master's kingdom in these benighted realms. The increased knowledge of treating the African fever which is now obtained, and the freedom from care and responsibility which missionaries may hereafter enjoy upon their first arrival in this country, materially lessen the otherwise dangerous nature of the fever; and we can confidently say, that persons of sound health, if they will be discreet on their arrival in this country, and will attend to the cautions which experience suggests, have very little to fear from the influence of the fever. And we would further remark before dismissing this subject, that it would be well if arrangements could be made for missionaries to arrive here sometime between the months of March and November, this being, so far as past experience goes, the most favorable period for undergoing the acclimatizing process.

Seminary—Common Schools—Capacities of the Pupils.

Our seminary embraces at this time about fifty pupils, thirty of whom are males, and twenty females. For some time past we have been enabled to carry on the male and female departments separately. The former is taught by Mr. James, and the latter by Mrs. Wilson, both of them having as assistants one or two of our most advanced pupils. The more advanced classes read perfectly, both English and Greybo, they write legibly, have made considerable proficiency in arithmetic, geography, history, and composition, and will soon commence the study of astronomy and natural philosophy. The acquisition of twenty female children to the institution we regard as a very encouraging feature in our operations. A few years ago the prejudice against female education was so strong, that we had serious fears it would not be possible to form a female school. But that prejudice is evidently relaxing, and we hope that the chief difficulty on this score has already been overcome.

Most of the girls in the institution are betrothed to our most advanced boys; so that these, when they leave us, will have educated, and in some instances, christian wives to sustain them. The parents of our boys, at our instigation, have procured girls for their sons at an earlier age than usual, that they might be educated at the same time and be made suitable companions for them. One pair of these have been united in marriage in our church, and now live together as a christian husband and wife, having the charge of a day school, which, according to the last account, is in a very flourishing condition.

We have frequent applications for admission into the school which we are obliged to decline, not having sufficient accommodations for a greater number of pupils than we have at present. We would remark here, as it is a subject of frequent inquiry with our correspondents, that we do not think the capacities of African children for learning is any way inferior to that of children in our own country. And it may be safely affirmed, that they pursue their studies with more

eagerness, and in some instances with more success, than any children we have known. To adduce a solitary proof of this assertion, it may be stated that we have boys of not more than ten years of age, who write, without any assistance, sensible and connected compositions upon such subjects as the Early history of England, Origin of the English language, etc.

Since the geographical division of the country with the missionaries of the Protestant Episcopal Mission, we have maintained only two day-schools; and we have found it best to limit each of these, for the present, to twelve or fifteen pupils. The pupils in these schools, as you were informed by a previous communication, are provided in part with food. The time will soon come, we trust, when the number of pupils may be materially increased, or when they will be supported wholly by their parents. One of these schools, as you are aware, is located at Rocktown, and is in a prosperous condition. The teacher of it is not only doing good in imparting instruction to the children, but is exerting a happy religious influence over the surrounding community. The other school is located at a place called Sarekeh, about twelve miles from this, in what is generally called the 'Bush Country,' and is taught by Wasa Baker, the native mentioned above. He teaches about twelve boys, and his wife has three or four girls whom she teaches in reading, sewing, etc. The community in which this school is located is at war with a neighboring tribe, both of whom border upon the colony. The war has not thus far interfered with the school, but it prevents us from visiting it as often as we would desire to do. These two tribes are contending about territory, and in their engagements, their guns are sometimes heard in the different parts of this settlement.

Additions to the Mission Church—Efforts to suppress the Slave Trade—Printing.

At our last communion, two native youth, one an assistant teacher and the other a pupil in the seminary, were admitted to the church. The whole number of native communicants connected with our church is eleven. There are several others who are serious, and are inquiring what they must do to be saved; but there is not, so far as we know, any very general or special interest manifested on the subject of religion. These, with one exception, have been consistent in their lives and are growing in grace and knowledge. The attendance upon preaching on the Sabbath has not been good for some time past; but the weekly night meetings, mentioned in a previous communication, are still generally well attended, and are, it is believed, exerting a silent, but decidedly religious influence.

The increased efforts of the English government to suppress the slave-trade is to be regarded as one of the most auspicious events connected with the improvement of this country. Although the direct trade in slaves has been carried on only on a few points along the coast, yet there is scarcely any part of it which has not, in some way or other, been afflicted and injured by its endless train of evils. In this vicinity they have not bought slaves for many years past, but it has been a favorite resort for the purchase of rice for the slave factories; and the article which the purchasers have usually given in exchange for rice, has been rum, the influence of which upon a community like this needs not to be told. During the season which has just past, this part of the coast has been guarded by a man-of-war, and no slave vessels have traded with the natives. Last week lord Francis Russel, commander of the brig Harlequin, anchored at this place, bringing with him a slave vessel taken on the leeward coast; and while he remained here he took a second slaver that was passing by, and chased several others. About the same time the corpse of a native boy was washed upon the beach near to this place, and the only reasonable conjecture is that it was thrown overboard from a slaver when pursued, to avoid being condemned, if captured. This is a common-place piece of cruelty in the annals of the slave trade. The number of vessels engaged in the suppression of this trade is much greater than ever before, and the number of captures therefore greater than ever before.

The printing executed at the mission-press during the year has embraced twenty-two separate books and tracts, including a number of school books, religious tracts, the gospel by Matthew and other portions of Scripture, and part first of a dictionary of the Grebo language. Further particulars respecting the printing and the language are given below.

The above estimate shows that we have printed during the year 1839, 411 pages of different subject matter, 29,860

volumes, and 683,940 pages. The tracts number nine, ten, seventeen, and a part of number eight, have been prepared for the press by the Rev. John Payne, of the episcopal mission. The preparation of the remainder of the books in the Grebo language, together with the revision, correction, etc. of the whole, has been performed by the mission.

We do not regard the Grebo language as fully mastered, but a sufficient knowledge of it has been obtained to make it available for the present purposes of the mission. And we believe that it has already, and is likely still to afford greater facilities in disseminating a knowledge of Christianity among the people, than the English language, or any foreign tongue whatever. It is comparatively an easy task for our children to acquire the art of reading in their own language, and they readily receive and comprehend instruction communicated through this medium; whilst, on the other hand, it requires years of most toilsome labor to acquire even an imperfect and superficial knowledge of the English tongue. Our present policy is to teach those whom we expect to make teachers both languages; but we would regard it as a needless waste of time and expense to introduce the English language into our schools generally. We have not as yet a very wide scope for the distribution of our books, there being none to read them, except those who have been taught by the missions at this place. But this sphere is constantly widening, and will, with the blessing of God, soon be an extensive one. The number of people who speak the Grebo language and its kindred dialects probably exceeds a million. We regard the press, in this place, as an important auxiliary to missionary operations, and we trust that we shall be furnished with the means of materially enlarging this department of labor for the next year.

In conclusion we have only to remark, that we regard the field around us as not only open, but inviting for missionary labor. The practicability of prosecuting missions in this part of the world we regard as beyond doubt; and we trust that men will be found who will come and occupy these extensive and most inviting fields of labor.

Beneficiaries in the Seminary—Evils of another Curtailment.

Mr. Wilson has forwarded the following list of the pupils in the boarding-school at Cape Palmas, who are supported there by benevolent individuals or associations in the United States. The names are given here for the gratification of their benefactors.

Cowles Mead,	William Thomas Wilson,
Moultrie Reid,	John Harrington,
George Coe,	Stephen Williams,
Robert Cross,	Francis Alison,
Samuel Wilson,	Henry A. Boardman,
William Shippen,	Alexander W. Mitchell,
Winthrop Sargent,	Packard Wilson,
Elisha Whittlesey,	Jesse W. Goodrich,
Joseph W. Barr,	
Margaret Ellison,	Anna Stiles,
Jane Bayard,	Martha Cleland,
Sarah Glen,	Mary Miller,
Theodosia Bayard,	Hellen M. White,
Hellen M. Wells,	Sarah Holt.
Elizabeth Vass,	

Writing on the 15th of January, Mr. Wilson adverts as follows to the sad effects to be apprehended from another reduction of the pecuniary allowances to the mission.

In a letter recently received from the treasurer he intimated that it may possibly become necessary to retrench again upon the allowances made to the missions. We are very much oppressed even at the probability of such a measure, and have deemed it expedient to suspend one of our schools and the erection of a house for Doct. Wilson until we hear further on the subject. Our plans of operation since August last have been laid on the expectation that a specified amount would be allowed us, independently of what would be granted for the support of Doct. Wilson and for the erection of a house for the accommodation of his family. If our drafts must fall short of the amount anticipated, (a point which we suppose will be decided by the next arrival from America) we shall be most seriously embarrassed, and I might add, very much distressed. We shall wait patiently, however, and leave the event with God, to whom we know the cause of missions is infinitely dear. We are perfectly aware that the Committee have done and are doing all they can; but our hearts mourn over the apathy of the churches. Surely it is because they cannot fully realize the discouragement which attends our efforts abroad by these pecuniary curtailments. We have not, even in a pecuniary point of view, fully recovered from the curtailments of 1837, and if we are again subjected to a similar embarrassment, we know not when we shall recover.

Sandwich Islands.

REPORT OF THE MISSION MADE AT THE GENERAL MEETING MAY, 1839.

THE general meeting of the missionaries was held at Honolulu, commencing May 13th. All the ordained missionaries and other members of the mission who could conveniently attend, were present. By reports from the several stations, the condition and circumstances of each were brought pretty fully before the meeting, and a month was spent in reviewing the ground already gone over, counselling and strengthening each other for further labors, and in devising measures for giving more efficiency to all the departments of missionary labor and improving the condition and character of the people. While together the missionaries and their families frequently engaged in various religious services for their own spiritual improvement.

Printing.—During the year 95,610 copies of various works had been printed at the printing establishment at Honolulu, including 10,000 of the second volume of the Old Testament, thus finishing the printing of the entire Scriptures in the Hawaiian language. The whole number of pages printed during the year was 11,499,636. At the seminary press at Lahainaluna, the number of copies of works printed was 9,210, and the number of pages 251,230; making the whole number of copies to be 1,031,820, and the whole number of pages 11,750,866. During the preceding year the printing executed at these two establishments amounted to 17,737,650 pages.

Churches.—The following statements and table will give the reader a view of the mission churches as they were a year since.

There are now eighteen native churches at the Islands; three of which have been organized since the general meeting of 1837, (viz.) one at Honolulu on Oahu; one at Hana on Maui; and one at Kohala on Hawaii.

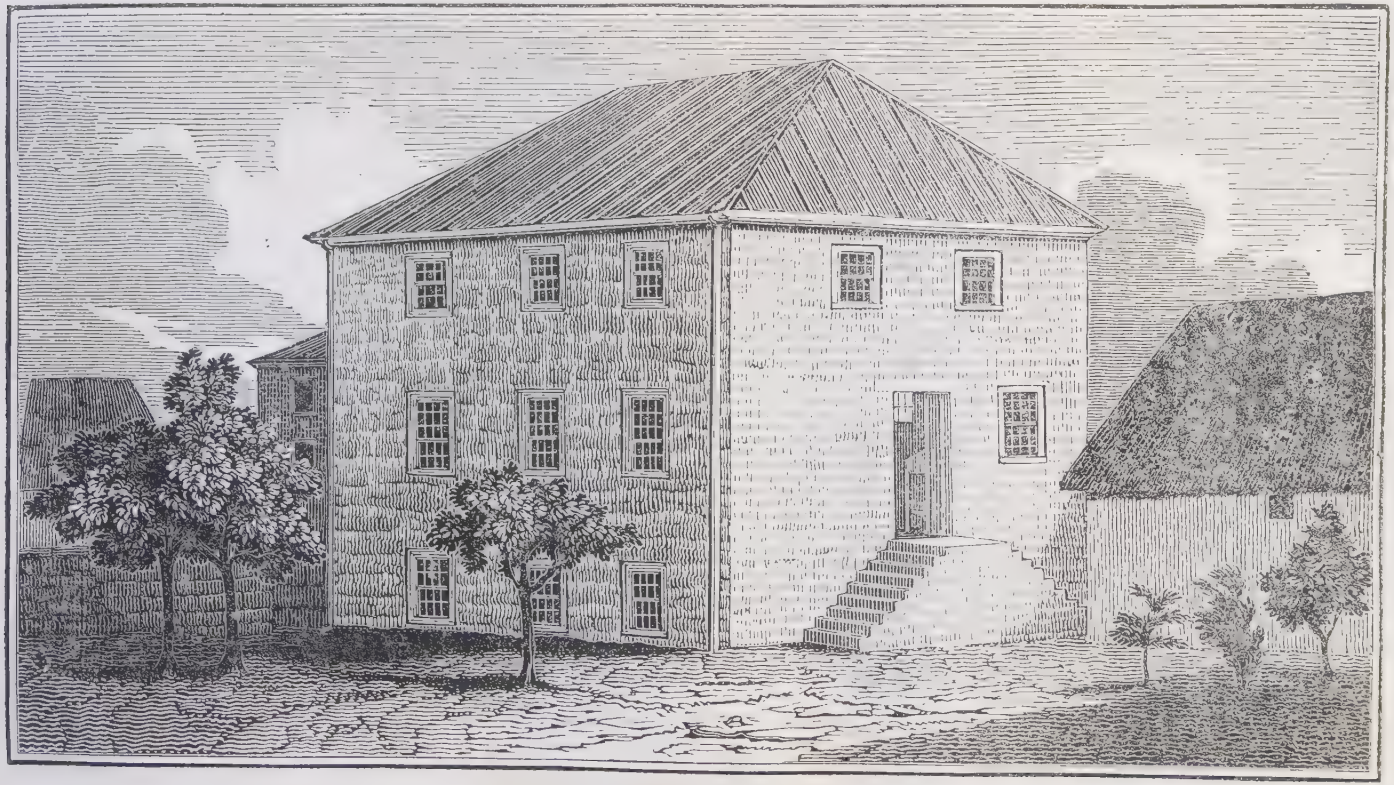
The whole number admitted to the churches from the beginning, as appears from the statistical table, is 16,587. The number admitted on examination the past year, is 10,725.

The present number of communicants in regular standing is 15,915.

The past has been a year of unexampled prosperity to the Redeemer's kingdom throughout the islands. At the close of the last year, the work of the Holy Spirit was going on in a most glorious manner at nearly all the stations; and the work so commenced has, to the praise of divine grace, advanced with steady progress. Persons of all ages have been subjects of the gracious visitations of the Spirit, from opening childhood to decrepit old age. The boarding school and sabbath school scholar, together with many who had been neglected, have sought, and it is hoped, found the Savior; or rather, they have been found by him and gathered into his fold. That every one apparently renewed by grace will prove to have been born again, cannot be expected; but we may confidently hope that great numbers of those who have this year professedly turned to the Lord, will be found in the last day to be truly his people.

	STATIONS.	*Whole No. ad. to Chh. on examination.*	*Admitted on examination the past year.*	*Admitted on certificate the past year.*	*Died.*	*Excommunicated.*	*Suspended.*	*Dismissed to other Churches.*	*Now in good standing*	*Candidates.*	*Children baptized the past year.*	*Marriages.*	*Av. No. of congregation on the Sabbath.*
Kauai	Waimea,	191	69	5	1	2			152	21	18	30	1,000
	Koloa,	158	37	28	8	9	6	12	123		37	24	600
	Waioli,	70	9	6					82			40	
Oahu.	Waialua,	361	202	3	1	7	4	7	335	203	142	47	1,350
	Ewa,	808	742	2	6	20	12	5	765	100	236	65	1,500
	Kaneohe,	139	85		5	4	1		130	48	26		900
	Honolulu, 1st,	865	390	16	12	6	6		719	102		100	2,000
	Honolulu, 2d,	754	672	8	20	11	3	13	707	290	189	16	2,000
Molokai,		280	59		2	4		3	269		104	38	850
Maui.	Lahaina,	382	131	4	8	3		5	313		81	126	1,800
	Lahainaluna,	*	20						23				
	Wailuku,	497	200			3			487	50	77	100	
	Hana,	71	62	9		1			70		37	100	
Hawaii.	Hilo,	5,964	5,244	10	49	35	67	12	5,804	200	1,332	109	4,000
	Kohala,	778	149	46	7	7	64	20	750		62	106	2,250
	Waimea,	4,900	2,300		54		250	112	4,474				
	Kealakekua,		262	4	5	8	17	2	385		186	95	1,200
	Kailua,	369	92	29	3	1	2	3	327		95	87	2,000
		16,587	10,725	170	181	121	432	204	15,915	1,014	2,622	1,143	21,450

* The compiler regrets that the reports do not enable him to fill out the blanks.



PRINTING OFFICE AT HONOLULU.

Protracted meetings have been held at nearly all the stations during the year, and also at many of the out-stations.

Some of these meetings have been most signally blessed by the co-operating influences of the Spirit of God; while the good effect of others has been less obvious.

Meeting Houses, School Houses, etc.—The particulars which follow show to what extent the chiefs and people have been roused from their indifference and inaction to effort. In no respect, perhaps, is the contrast between a civilized and christian people and a nation of uncultivated heathens more marked than in regard to public spirited efforts for the good of their own community, and benevolent exertions for promoting the welfare of other communities. Looking at the Sandwich Islands people in this light, no other nation, probably, so recently emerged from utter intellectual and moral darkness, presents a more bright and encouraging aspect. The reader is requested to consider the following statements, in connection with the letter of Mr. Bingham, inserted at page 188 of the last number, and remember that less than twenty years before these islanders were nearly as degraded a race of heathens as could be found on the earth, to whose minds nothing could be more remote than the idea of making large contributions of money or labor for erecting houses for christian worship, or for conducting schools and seminaries, or for supporting christian preachers, or, most of all, for sending the gospel to a tribe of Indians, two thousand miles distant on the American continent.

Waioli, (Kauai.)—The church and people are collecting materials to build a meeting-house. They have planted seven acres of sugar-cane, the avails of which are to be appropriated to this object.

Honolulu.—The first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and under-ground story, have been raised about twenty feet. The king has given $3,000 in money towards its erection, and voluntary contributions of about 2,500 more have been made by the chiefs and people. It is expected that a much larger sum will be needed for raising it fifteen feet higher and completing it.

The second church and congregation have nearly finished a dobie meeting-house 125 feet by 60. The walls are three feet thick and 13 feet high. It contains eight large pannel doors and sixteen glass windows.

Waialua.—Two large native school-houses have been built at out-stations during the year.

Kaneohe.—The people have built a good dobie school-house and furnished it with seats sufficient to accommodate one hundred scholars.

Wailuku.—The church and people have nearly completed the walls of a stone meeting-house, 100 feet by 53, with a gallery. At Haiku, an out-post, fourteen miles from Wailuku, the people have nearly completed a good stone meeting-house, 96 feet by 42.

Kohala.—A school-house has been built during the year at Kohala.

Waimea, (Hawaii.)—The walls of a stone church, 120 feet by 50, have been reared at Waimea. A large and commodious school-house has also been erected during the year.

Kealakekua.—The walls of a stone church, 120 feet by 54, are nearly completed at Kealakekua.

Hilo.—At Hilo a new grass meeting-house has been built, spacious enough to accommodate 3,000 people. A school-house also, 80 feet by 28, for the boarding-school.

Contributions.—At Waimea, (Kauai,) one hundred dollars have been raised for the support of schools.

Waialua—For foreign missions,	$25 00	
For the seminary,	20 00	
For erection of the 2d church at Honolulu,	84 00	
For support of native teachers,	125 00	
For support of their pastor,	62 00	
For a church bell,	100 00	—416 00
Ewa.—For school-house,	50 00	
For school teachers,	20 00	
To aid the 2d church at Honolulu in building their meeting house,	62 12	—132 12
Kaneohe.—For school teachers,	100 00	
Monthly contributions,	150 00	—250 00
Honolulu, 1st.—To support their pastor,	300 00	
For Oregon miss.	444 00	—744 00
" *2d.*—Towards building their meeting-house,	1,000 00	
Support of their pastor,	50 00	-1,050 00
Lahaina.—Support of their pastor,	54 00	
Female seminary, Wailuku,	40 00	—94 00
Hana.—Monthly contributions for schools,		22 00

Waimea, (Hawaii.)—Contributed several hundreds of kapas and mats, and have planted some twenty or thirty patches of kalo, potatoes, and sugar-cane, for benevolent objects. Some contributions also in wood and food.

Kealakekua.—Monthly contributions which have been applied to the support of schools. Liberal subscriptions have also been made for the erection of their stone meeting-house.

Kailua.—Monthly contributions, which have been disposed of in aid of benevolent objects.

For Hilo boarding-school, 50 00

Hilo.—Monthly cotributions in kapa, mats, kalo, potatoes, wood, salt, fish, etc.—which has been more or less aid to the objects of the station.

Boarding Schools.—Hilo boarding-school for boys. The general health of the pupils has been remarkably good. One has died. Two have been expelled for misconduct. Twenty-eight have attended regularly through the year; seventeen of whom are members of the church. Some four or five others give evidence of piety.

Hilo boarding-school for girls.—Twenty pupils, from eight to ten years of age. Their progress in learning has been very cheering. Eleven of them are members of the church, and hope is entertained for others.

Wailuku.—The number of scholars has increased from 34 to 52. The school has been repeatedly interrupted during the year, owing to ill health among the girls and the unroofing of the school-house by a tornado. Consequently there has been but about six months term time. One girl has died; three others left the school on account of ill health. Commendable improvement has been made in their studies. They are taught also to sew, spin, knit, braid, wash, iron, feed the silk worm, etc. Eighteen are members of the church.

Station and Common Schools.—Hilo. The station school has diminished during the year from 140 to 85. This is owing partly to the establishment of other schools in the vicinity, and partly to the migratory habits of the people.

The common schools are on the wane. The cause assigned is, the native teachers are not properly supported by their constituents. Three public examinations, when over 4,000 were present, two thirds of whom were adults.

Kohala.—From fourteen to thirty boys attend the station school. There are forty-six common schools, embracing 1,144 scholars; one half of whom are children and the other half adults. About four fifths of the whole can read.

Waimea.—Schools are in operation all over the field for children and adults. The missionary has examined them, some once, some twice, and some three times, but has preserved no account of numbers. In order to excite an interest in schools a feast has been prepared after examination for those and those only who attend school more or less regularly. The effect, as has been perceived, is good, especially in the station school.

Kealakekua.—Mr. Van Duzee removed with his family to Oahu soon after the delegate meeting in 1838; consequently there has been no special attention to schools at this station the year past.

Kailua.—The schools for adults are in a low state. The children's schools are eleven in number; in which, are receiving the rudiments of knowledge according to the capacities of their teachers, 558 scholars, of whom 318 can read. Two of the teachers have received their instruction in the common schools, one in America, and the remainder at the mission seminary. They generally manifest a good degree of interest in their work.

Hana.—In this district there are 1,523 children collected together in thirty-one different schools; 835 of them can read; 218 are studying geography and 297 mental arithmetic.

Wailuku.—There are forty-one common schools in this district, embracing 1,626 children, 980 of whom are readers, 880 in mental arithmetic and 273 in geography.

Lahaina.—Thirty select scholars connected with the station schools. In the parish there are fourteen schools containing about 1,400 scholars. Schools on the decline, because a comfortable support is not obtained for the native teachers.

Molokai.—1,147 children are gathered into the schools, 350 of whom can read, 100 write; 200 in mental arithmetic. Mrs. Munn has a class of select girls, twenty in number, who have made commendable progress in reading, writing, mental arithmetic, and singing. Some twelve of them have recently united with the church.

Honolulu, 1st parish.—Select school of forty girls and thirty-five boys. Their studies are reading, writing, mental and written arithmetic, geography, elements of geometry and astronomy. Their proficiency is quite encouraging. Eleven of the scholars and a native teacher united with the church in July last.—Two schools taught by natives, one at the station, seventy-five children; and one at Waikiki, sixty children.

Honolulu, 2d parish.—The native teachers obtaining but a small compensation for their services, their interest in the schools has diminished, and the number of scholars has greatly diminished. The average number of attendants during the year has been about seventy.

Kaneohe.—Twelve schools, embracing 400 children; 150 readers. Some have attended to mental and written arithmetic, some to geography, and others to the little philosopher.

Ewa.—Schools in a less flourishing condition than during the previous year.

The report gives no account of the number of schools or scholars.

Waialua.—The number of children enrolled in the several schools is 628; their attendance, however, has been quite irregular. Preparations are making for a self-supporting boarding-school at this station.

Waioli.—Two hundred and fifty children connected with the station school, 150 only have been regular attendants; 300 children in the out-schools, 200 only regular attendants.

Koloa.—The station school has diminished during the year from 175 to 20; schools at the out-stations exist only in name.

Waimea.—One hundred pupils are taught in reading, spelling, geography, and arithmetic at the station. The other schools in the district embrace 500 pupils, about one half of whom can read intelligibly. Adult schools are prostrate.

NOTE.—An important reason assigned in nearly all the reports why the schools are declining, is the fact, that the native teachers have not the means of a competent support. If the scholars are requested to reward their teacher, they withdraw at once from the school.

In this connection it should be mentioned that the chiefs had previous to the general meeting requested the services of Mr. Cooke, one of the teachers connected with the mission, as teacher for their children. After considering the request, the assembled missionaries approved of Mr. Cooke's engaging in this labor, provided the chiefs would build a school-house, sustain him in his authority over the pupils, and defray the expenses of the school.

Manufacture of Cloth.—The committee appointed by the mission to give attention to this branch of labor, reported that—

Since the commencement of the business, between five hundred and six hundred yards of cloth have been made at Wailuku, under the care of Miss Brown. Had her health enabled her to prosecute the work, the amount of cloth manufactured would doubtless have been much increased. Mr. Green has favored us with a report, and proved by occular demonstration what can be done at the female seminary.

At Kailua, Gov. Adams has made an effort to introduce the manufacture of cotton, and with some success. A considerable number of females have made good proficiency in the art of spinning; four young men have learned to weave; twelve pieces, 400 yards, of plain and twilled cotton have been manufactured; some of the latter were plaid. Most of the cloth was woven under the superintendence of a foreigner; one piece, however, was prepared and woven by the natives unaided.

In view of these facts your committee are of opinion that it is desirable to encourage the manufacture. It is not clear to us that it will be a source of permanent profit, yet it may be introduced with advantage in the seminary and in families, in the present destitution of employment.

Seminary at Lahainaluna.—Among other resolutions adopted relating to the seminary were the following—

That the interests of the nation loudly call for efficient efforts to impart a knowledge of the principles of correct living, and medical science; and therefore, it is recommended that one of the physicians of the mission be located at the seminary, with a view to this object.

That it be recommended to the brethren of the mission to render to the school as prompt and efficient aid as possible, by way of writing or translating suitable school books.

That the instructors of the seminary be authorized to encourage such of the pupils as may be especially promising, to continue in the school and prosecute their studies for more than the ordinary length of time, with a view of becoming professional men, instructors in our high schools, or improving the literature of the country.

Diseases of the People.—To those who bear in mind the painful accounts which have been given from time to time of the remarkable decrease of population at the Sandwich Islands, especially the statements on that point inserted on pages 277 of the volume for 1837, the following report, founded on the observation and inquiries of the physicians residing there, will be interesting. The committee report—

1. That they find the climate of the Islands highly favorable to the developement and perfection of the animal economy, the mean temperature being within a few degrees of that point which physiologists consider as most favorable to human life, and free from those sudden and great changes to which most other climates are subject.

2. That notwithstanding the favorableness of the climate, they find an unusual amount of disease among the na-

tives, especially of the sub-accute character, which, though for the most part not very painful, tends always to undermine the constitution and pave the way to a premature grave.

3. That the immediate causes of most of their maladies are plainly ascribable to their frequent violation of the first principles of correct living; to their low estimate of life, and recklessness of themselves; to their wretched habitations, which furnish little comfort or protection; to their practice of lying upon the damp ground; to want of protection by clothing, in exhausted conditions of the system, against vicissitudes in the weather; and to their poverty, which keeps them strangers to necessaries and comforts.

4. That we have witnessed no fatal epidemics depending upon a constitutional condition of the atmosphere since we arrived at the Islands, and that, of those diseases depending upon specific contagion, almost no lives are now lost. The mumps, which are now prevailing, may sometimes prove fatal through mismanagement; but the venerial disease, which probably did once make considerable havoc among this people, seems now so far to have worn itself out, that we seldom see it as recently contracted except about the harbors, and there not extensively, and very few deaths from it have occurred in our practice. Neither do we perceive that this disease materially retards the increase of population on these islands.

5. The causes of the maladies of the natives, which have been stated, suggest the remedies for their removal. To practise physic as your committee now do, is both partial and inefficient. Ten times their number devoted to the profession would not be equal to the wants of the nation; and then the curing of diseases simply, has little tendency to prevent their recurrence. A hospital or hospitals suitably constructed, furnished, and attended, would certainly enable us to attend many cases to much better purpose than we now do; but one upon each of the principal islands, even if very extensive, would accommodate only a part of the sick.

6. We have no hesitation in saying, that it is indispensable to the existence and well-being of this nation, that their homes be made a place of comfort and protection to them, in order to save them from the encroachments and ravages of disease. It is clear also, that if such diseases, as prudence and a proper course of living cannot prevent in future, are to receive any alleviation or effort towards a cure to any considerable extent, natives themselves must be educated, and taught the different branches of the healing art. In case such an attempt be made, one hospital for the purpose to give instruction in surgical practice would be of great service.

7. That as a preparatory step towards furnishing those who may hereafter devote themselves to the study of medicine, as well as for the benefit of all classes of society, we think it expedient that a volume be prepared in the native language on physiology and another on hygiene.

8. That a standing committee of one upon each island be appointed, whose duty it shall be to collect facts, touching the diseases of the natives and their causes, and whatever else they may consider as having an immediate bearing upon the increase and decrease of the population.

EXTRACTS FROM THE COMMUNICATIONS OF THE MISSIONARIES.

THE extracts which follow, taken from the letters of the missionaries recently received, together with those which may be inserted in future numbers of this work, will give the reader a view of the labors and successes at the several stations, with the more important events which have occurred.

Hana, Maui.—On the 11th of November, 1839, Mr. Conde wrote—

In July, 1838, we organized a church at our station, consisting of fourteen members. Only three were received on profession. The rest had been church members for several years previous, in different parts of this island, but resided within our field. There were many others who afforded very pleasing evidence of piety at that time, but it was thought best that they should stand on trial for some months, before being taken into the church. Many of that number, together with some others, have since been added to our church. The whole number received into our church on profession, since its organization, is about eighty. One has been excommunicated, another stands suspended. He will probably be restored before long. He professes to be penitent, and thus far affords pleasing evidence of sincerity.

Since we commenced our labors among this people many protracted meetings have been held at the station and in other parts of our field. These efforts have been very much blessed. In almost every

instance there was evidence of the presence of the Holy Spirit. Congregations large, attentive, and solemn. Almost all those who have been received into our church date their conversion to one or another of these special efforts. Thus far they have appeared as well, considering their previous advantages, as church members in the United States. Many of them exhibit a very encouraging measure of liberality. At every monthly concert for prayer they make a contribution of such things as they have, for the benefit of the mission seminary. The value of what they individually contribute at such times is from six to twenty-five cents each. This is by no means a small donation to be given every month, when we consider that the people are very poor, all the possessions of a single individual being worth, perhaps, no more than ten or twenty dollars. Let all the churches throughout christendom, contribute as much, in proportion to their means, and there would be in the Lord's treasury no lack of money for sending the means of grace to all the now destitute parts of the world.

Upon the whole, I think an important change for the better has already been wrought in the people about us, as to their external appearance, and also as to their moral character. There is, however, much ignorance and wickedness still prevalent throughout our whole field, over which we would weep and pray, until it shall give place to knowledge, piety, and all that can adorn and fit these precious souls, all over defiled with sin, for the holy and blessed society of heaven.

All that I can say in regard to our schools is that they are at present in a very low condition, in consequence of my not being able to pay them that attention which they require. Besides our teachers are very poorly qualified to instruct and govern Hawaiian children.

Lahaina, Maui.—October 15th, 1839, Mr. Baldwin writes—

When I last wrote you, which was January 7th and 21st, 1839, I mentioned the proofs which we had of the Holy Spirit's presence being still with us. We would hope his operations are still to be seen, in some degree, among the unconverted portion of the people; though since our long stay at the general meeting, I think there is much less visible evidence of it, than there was before. There is not the same concern and earnestness to be seen in the better portion of the church, which we saw before. The morning meetings, every day, are still continued and well attended. As many resort to our houses for conversation as we can possibly attend to, and more. Most of those whom we hoped were savingly benefitted still continue to give evidence that our hopes of them were not in vain. One hundred and thirty-one had been admitted to the church previous to our last general meeting, and a few have been admitted since. The defections which have taken place in the churches where admissions have been rapid, and some even among us, after all our caution, have taught me not to proceed hastily. Still I would hope that there are hundreds here who are truly converted and who will in due time find a place among the people of God.

Kohala, Hawaii.—On the 8th of October Mr. Bliss writes—

When I last wrote to you the blessed revival season had nearly or quite subsided. The conduct of the chief of this district was such, and continued to be such, as to divert the attention of the people from the great concern of their souls salvation. A sifting took place, and it became more apparent who was on the Lord's side. Many of those, especially out of the church, who had professed to turn from their sins, began to neglect meetings and go back to some of their former vices. Some showed themselves to be infidels, and opposed every thing good and scoffed at those who continued steadfast. Numbers in the church appeared doubtful, while several went into vices and were either suspended or excommunicated. While I was absent at the general meeting eight church members died, and four have died since, making twelve since I left for the general meeting. Since I last wrote you 160 persons have been received to this church on confession, at four different seasons. Numbers have been received by letter. At present I am not able to state the number of regular attendants on public worship. The congregation has diminished very much since the revival.

In consequence of removing, going to general meeting, and sickness, my time for the last three months has been much diverted from the ordinary labors of a pastor. I have, however, had three exercises on the Sabbath; in the forenoon preaching, and then a sabbath school for children. About four hundred have attended of late. In the afternoon I adopt

the verse-a-day system and take up the verses of the preceding week, explain them, and make some practical remarks. I also maintain a weekly Wednesday lecture, a meeting for the church on Friday, also the monthly concert for prayer. Besides this, my time has been much taxed by applications for medical aid, disposal of books, etc.

Kailua, Hawaii.—The absence from his station, of which Mr. Thurston speaks below, was occasioned by the impaired health of Mrs. Thurston, which rendered a temporary removal from the scene of her ordinary cares and labors necessary. This letter was written in October, of last year.

But little labor has been performed at this station for six months past. From the sixth of May to the fifth of September we were only thirteen days at this station. Doct. Andrews did not return from his visit to Hilo and Waimea till the last of September. During our absence the schools declined, and the people generally were less attentive to instruction than when we left for the general meeting. The work of the Lord declined, and meetings on the Sabbath and other days were but thinly attended. During this period, the meetings were conducted by native members of the church, and the result was as might have been expected. There are none of them as yet of sufficient intelligence and weight of character to keep up the interest of a congregation for any length of time. The interest of the people will soon begin to flag if none but natives conduct the religious services of the house of God. We hope, however, that the day will come when some will be competent to this service, and be prepared to sustain the labors and responsibilities of ministers of religion.

After our return to this place, the meetings began immediately to be more fully attended; and now our house of worship is filled on the Sabbath, and our week-day meetings are frequented by greater numbers. The Spirit of God is evidently moving the hearts of the people. They are waking up in almost every direction and are coming out from their hiding places, and with streaming eyes are confessing their sins with a determination to forsake them, and with resolutions to serve the Lord in future. Many, I have do doubt, will prove their repentance sincere. "By their fruits ye shall know them." Many who have resisted the strivings of the Spirit for years, and who have lived by the doors of the sanctuary of God, without thought or reflection in regard to their souls' salvation, are now brought down, apparently at least, to the feet of Jesus, trusting in his blood alone for pardon and acceptance with God. The Spirit breathes, life is infused into the dying and the dead, and they stand up and show themselves living witnesses to the power and faithfulness of God. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The Son of God is speaking, the dead are hearing his voice, they are rising, they are living—yes, verily, the dead in sins are quickened by the Spirit of God. Help us to bless his name. The work is his, and his is the glory.

There has been since my last communication a large addition to this church. It has been increased nearly one half, 283 having joined it by profession, and twenty-nine by letter, 312 in all. These were received at five different times. They are not of the number of converts of recent date. Most of them profess to have turned to the Lord nine months or a year ago, or during the revival which commenced in December, 1837, and continued with some abatement till our last general meeting, and perhaps I may say, till the present time, if the three or four months of our absence be excepted. For three months past there has been a gradually increasing attention among the people, and there are a number of hundreds now who are apparently seeking the Lord. Some we trust have found him, and they are now rejoicing in hope.

We have not, as yet, felt the influence of Romanism on this island, though we doubt not there are materials here for it to work upon, both in the churches and among the people. We hear that three hundred have received the sign of the cross, and a large congregation attend the papal services on the Sabbath at Honolulu. We cannot expect, however, to remain long unmolested by the errors of the man of sin; for if they have been introduced by the terrors of the cannon's mouth, we may expect that every effort will be made by the missionaries of the pope to influence the people in favor of their pernicious doctrines. Money will not be wanting to further their objects to the utmost extent, and they have power on their side to back them up, if other means fail. But we rejoice that the Lord is on the throne, and his kingdom shall stand, and he will do all his pleasure. The wrath of man shall praise him, and the remainder thereof he will restrain. He will bring the counsels of the wicked

to nought, and will execute all his will. Let the prayers of Christians ascend, and let them make efforts bearing some distant proportion to their obligations, and to the extent and nature of the work which the Lord has directly assigned them, and the present generation of the heathen need not pass away before the heralds of the gospel visit every land, and the glad tidings of salvation be published to all, and to every part of the heathen nations under heaven.

Oregon Indians.

LETTER FROM MR. SPALDING, DATED 2D OCTOBER, 1839.

Drought and Failure of Crops—Commencement of Printing.

IN the letters recently received, from which extracts are given below, little information is communicated relative to the religious state of the mission. Other letters are probably on the way across the continent, which may contain more on this subject.

The severity of the heat and drought mentioned in the first paragraph and the consequent failure of the crops are believed to be uncommon in the Oregon country.

The drought has been severe in this country the past season. For weeks the mercury rose daily to 100 and 105 of Fahrenheit. Nothing of consequence was raised at Fort Hall and Boisie, and only one third of a crop at Colville. We have not heard from the lower country. Doct. Whitman's crops are comparatively good. At this station, the ground which produced 1,500 bushels of potatoes last year, produced but 500 this season. Our corn and garden were saved by irrigation. The natives have suffered less from the drought. Some have good crops. Some hundred families have cultivated more or less ground in this vicinity. Great calculations are made by the natives to prepare this fall for the irrigation of their farms, so as to be more secure of a crop the next season; but it is not possible to supply the demand for hoes so as to accomplish this fully. The prospect of inducing this people to lead a settled life is quite flattering. This season great multitudes went for buffalo, but obtained very little meat. I think buffalo hunting will soon be over.

My last date left myself and Mrs. Spalding at Fort Wallawalla, expecting soon to leave with Mr. and Mrs. Hall, of the Sandwich Islands' mission, for this station. We had a pleasant journey up the river—Mrs. Hall alone in the canoe polled by three men, and the remainder of us on horses, obliged frequently to cross high points which presented impassable bluffs by the water's edge. We reached home in seven days' travel. Mrs. Hall suffered no inconvenience from the journey. Mr. Hall arranged our little printing establishment, and printed for us the first book in the Nez Perces language. We hope to have other books ready for the press during the winter. The printing-press and all its appurtenances were a donation from the First Native Church at Honolulu to this mission. The whole, consisting of the press, type, paper, ink, binding apparatus, and family supplies, amounted to about $500. You will recollect that the same church made a donation to this mission last year of eighty dollars in money and ten bushels of salt, with two of their number, a man and his wife, who have given themselves to our work and are rendering Doct. Whitman important assistance in his secular affairs. Others will doubtless come to our assistance next season. The same church has offered to sustain a missionary in this field, which offer has been accepted by our mission, and suggestions made as to the best manner of contributing to the object. Surely every christian heart will rejoice to be made acquainted with the rapid growth of this vine, so lately planted in heathen ground, but already assuming the maturity of age and yielding a hundred fold. May the Lord continue to gladden the hearts of our brethren and sisters of that mission by continuing the wonderful work of grace with which he has blest them for the past year.

Importance of teaching the Indians Agriculture and the Arts of Civilized Life.

Of the importance and probability of recovering the Oregon tribes from their wandering and hunter life, and inducing them to have permanent homes and seek subsistence by manual labor, Mr. Spalding remarks—

Permit me to repeat what I have often expressed in relation to locating this people. An increased knowledge of their character and the nature of the country, only fastens the conviction upon my mind that this people must soon become settled, as cultivators of the soil, or be annihilated. Consequently if this mission does not make this a leading object in all its movements, in my opinion, it has little to do but to witness their funeral obsequies and return home. My reasons are the following: No savage people, to my

knowledge, have ever become christianized upon the wing. The tendency of roving is to dissipate the mind and unfit it for serious thought, and consequently for instruction. Besides, while wandering through the country in search of subsistence, the missionary can have access to the people only occasionally, and consequently his instructions are seriously interrupted. To-day, he may have a congregation of a thousand, who, for the next two or three weeks or months, may be upon the constant move through the plains and over the mountains in search of food. Now they are at the salmon fisheries, where men, women, and children find hard labor for weeks, followed by as many more at their places of resort for roots. Now they are upon the rugged mountains in pursuit of game, or moving to the buffalo country, which proves fatal to many of their horses from the difficulty of the mountain route. True the vacancy is sometimes filled up for a short time by other bands, who are destined to the same round. This mode of living I consider destructive to life. Many births are premature from the hardships the women are exposed to from being almost constantly on the horse or under the burdensome packs, which I have often found difficult to even raise from the ground. Every woman on giving birth to a child, seeks a lonely place, where she spends two or three weeks, with no other shelter than a few rush-mats, or bushes, according to the circumstances of the journey. A great proportion of the children die within the first four days from violence done them by hard travelling, heat of the sun beating upon their bare heads, and exposedness to cold, or for want of nourishment. The sources of subsistence, already scanty, are fast diminishing. Once game was plenty and furnished a great amount of their food. Fifty years ago a man with the skin and head of a deer upon his person, would shoot down eight or ten deer without leaving his place, and perhaps in sight of his lodge; but the introduction of fire-arms frightened the game to a distance, which called in the use of the horse, an animal recently introduced into this country from the Spanish territories, and the consequence was a great havoc among all kinds of game. Now a party of twenty hunters will return after an absence of three or four days with perhaps two deer, one goat, and a bear. Once all the small water-courses were alive with beaver, whose flesh furnished a good supply of food. But the beaver vanished in a day, on the arrival of the trap. The absence of game in their food has been partially supplied, though at great expense of labor, by an increased proportion of roots and fish. Hence diseases, and decrease of population. The salmon which now come up the Columbia and its tributaries in great multitudes, and constitute a large amount of food for nearly all the tribes in the Oregon, cannot be expected to continue many years. When the lower country becomes settled with a white population, which day it is easy to see is probably not far distant, the salmon will be arrested in their upward course by some measure which the untiring invention of man will find out, and which it is not necessary here to conjecture. That day will be the date of universal starvation to nearly all the tribes of this vast country, if they be not timely settled upon the lands and furnished with means of a substantial subsistence. What hand will be stretched out for the object, if the missionary withhold his?

It may be asked, are the people disposed to settle? To this I can answer most unhesitatingly respecting many tribes, that they are not only willing, but anxious to do so as fast as they can be supplied with some rude means of cultivating their lands. This people are highly delighted with the produce of their small farms this season, and many are making preparations to water large pieces next year. I doubt whether a more industrious people can be found; and could their strength be rightly laid out, they would soon become comfortably established in considerable settlements around every missionary station, furnishing regular congregations and schools, to encourage the heart of the teacher and missionary. It pains my heart exceedingly to think that there may be one among the friends of the red man that would advocate an opposite doctrine, who would discourage all attempts to till the ground, and would keep these tribes constantly upon the chase to prevent their becoming worldly minded and thievish,—the very way, I should suppose, to foster such a state of mind. Scatter grains and the fruits of civilization among the people, if you would furnish a substantial reason to the chiefs to combine their influence to punish thieving in the lower class. There has been much less thieving this year than last. We have had a large patch of melons exposed for months, and I know not that one has been taken. The same can be said of other things. If I mistake not, the doctrine of the Bible and of reason on this subject, is preserve men from want as well as from riches.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN BENGAL.

IN the last volume, pp. 359—60, statements were given respecting a great awakening in a number of villages on the Jelingha, a branch of the Hoogly river, and seventy or eighty miles north of Calcutta. About eight months subsequent to the visit of the archdeacon of Calcutta, which was there mentioned, the bishop visited these villages himself; and after being there twelve days, he writes respecting the—

Progress and Extent of the Awakening.

I have been examining, to the very best of my power, the mighty work which has been for these two years going on: and work it is—and a great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian converts. Being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the churches in the apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age, to fade and disappear; but a work calling for joy, gratitude, and adoration to the God of all grace, and which may possible issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the gospel which has already commenced, and bring 100,000 souls within the boundaries of the christian church.

The progress of things generally, since the archdeacon's report in February, has been most encouraging. Seventeen new villages have welcomed the christian instructors. The number of those who are asking the way to the heavenly city is now above 4,000. The number baptized is, including those of which I shall presently give some account, between 1,000 and 1,100. The demand for teachers stretches over an extent of eighty miles, from Hooghly to the Jelingha; and a family of seven gooroos, who have had many thousands, perhaps eight or nine thousands, under their direction, as spiritual guides, have embraced the gospel, and placed themselves among the catechumens of the missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus! "One day spent as yesterday was," in the village of Joy (Anunda Bas,) is worth—as my honored predecessor, bishop Heber, said at Trichinopoly in 1826—"years of ordinary life." I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought to do, in estimating the real good likely to be effected.

On our arrival at Kishnaghur, the first tidings which greeted us was the extraordinary fact of two or three gooroos having come over to the faith of Christ. These were afterward stated to be seven. One had been for many years in a christian school at Burdwan. They are all of one family, about two days' journey from Kishnaghur; and appear, so far as can be judged, to be sincere in their inquiries—for they are inquirers only. They said to Mr. Deerr, "We hear you have the true doctrine, we are seeking truth. We are Kurta-Bhojas; we hope by devotions to obtain a sight of God, and, through that sight, salvation. We know there is only one God, the creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism; we give up caste; we wish to be christian disciples." To these inquirers, Mr. Deerr began at the same place, so to speak, and preached unto them Jesus. He declared the mystery of godliness: he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will shew. But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution they must now encounter. This they know. Nor is there one earthly inducement for these leaders to embrace the gospel. They lose a large income, collected annually from perhaps eight or nine thousand disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The society will be careful to observe that the conversion of these gooroos cannot yet be affirmed, much less any movement whatever among their followers. But there is every reason to hope that some of the seven will stand their ground; and that, ultimately, some thousands of their people may give in their names to the Lord.

We learned, further, that seventeen villages had joined the flocks of catechumens since the archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—that one or two villages having failed to obtain teachers, had sent on to Berhampore, to the missionaries of the London Society, but had been very properly referred back to their own pastors—that the number of baptized persons was nearly seven hundred; probably, with their infant families, one thousand or more—that more candidates were in a state of preparation for sacrament in every quarter—that nearly two hundred were considered ready for confirmation—that ten chapels have been built, of mud and bamboo, with open verandahs, costing about one hundred company's rupees each, and capable of standing ten or twenty years with care—that there were twenty catechists employed, of various abilities, but not very satisfactory persons.

The bishop gives a detailed account of the examination of the candidates for baptism in one of the villages, numbering 150 or 160, by whom as much knowledge of the christian doctrines was exhibited as could be expected in persons who had been under instruction for so short a time.

The baptisms being ended, I explained the nature of confirmation or ratifying; and having the candidates before me, above 100, I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, "No, we do not repent, we stand to our baptismal dedication." I inquired whether they were prepared to go on, under the banner of Christ, to their lives' end, whatever they might be called to do or to suffer. They replied, "Yes." I asked, in what way they hoped to do so. "In the strength of Christ," was the shout of answer, almost in the words of the apostle: for all our doctrine in these missions is simple, apostolic, old fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other. When the confirmation was over, I addressed a brief exhortation:—"Your village never deserved the name of Anunda Bas till these days of the Son of Man: it is now The Abode of Joy. Three kinds of joy are in it—joy in the tidings of a Savior, as the angels sang—joy in your hearts, by this Savior being born and formed within you, as the apostle speaks—and joy in heaven, over many sinners who have repented. You, who are confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you, in answer to prayer.

The number of baptisms was above 400; and of candidates for confirmation 182, or a few more. The baptisms, added to the 600 or 700 previous, raises the whole number to between 1,000 and 1,100, and, with the families, many more; while the confirmation of nearly 200, out of 650 or 700, is a very high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small station of fifty or sixty persons; and the subscription paper shows already between 500 and 600 company's rupees.

Origin of the Awakening—Previous Character of the Villagers.

I was not aware till I made the inquiry, that Mr. Deerr, with three or four catechists, had preached daily, for the space of two years, in the bazaar of Kishnaghur; so that, not all Asia, but all the Zillah of Kishnaghur, had heard the word of the Lord Jesus. The impression made was testified by the fierce opposition which he met with, the contradiction, the violent assaults, the gross abuse, so that his life was at times in danger. Arguments were sometimes entered on by the crowd of two, three, or four hundred persons; and there were often three or four speakers. This was in the course of 1835—36, after his return from Europe. The converts who have since been made, Kurta-Bhojas and others, had thus heard, most of them repeatedly, the mystery of the gospel, and many of them the arguments which had been held; for the villagers throughout the Zillah are continually coming up to the courts of Kishnaghur, or for other business.

In the next place, the secret preparatory work in the minds of the Kurta-Bhojas joined in upon and aided this bold preaching of the sacrifice of Christ. Their history I cannot fully develope: time will reveal the whole. So far as I can learn, their name means, Worshippers of the Creator. They spring from both Hindoos and Mohammedans. They have been, like the innumerable other subdivisions in Hindoostan, very much unknown, and not often disturbed by their neighbors; for paganism tolerates all religions but the true. They have a tradition that they came from the west; and indeed some of the older men are Rajpoots, manifestly, by descent. The Bengalee is quite a different person. Many among them date their rise from one Baboo Doolal, a gwalior, milkman caste, in Ghoorpara near Hooghly, forty or fifty years since. Probably many eminent leaders have appeared in different places. Their chief peculiarities are, They reject all idolatry; they acknowledge neither Koran nor Vedas; they worship one God, the Creator of all things; they perform their devotions in the night; when they eat and drink together, and sing hymns or poems of a religious character. This reminds me of Pliny's language respecting the first Christians. They conform in the day to the Hindooism or Islamism of their families, i. e. they live as Hindoos or Mussulmans from cowardice, and not having hold of enough truth. They profess to seek, by devotion, that God would give them eyes to obtain a sight of himself, and, through that sight, salvation. They have an expectation that God would become incarnate and visible to their bodily eyes. They have some idea of a Trinity of Persons in the One God, whom they call Kurta, "Creator;" Thakoo, "Son;" Mohaprabroh, "Great Spirit."

It was to a village of these people that Mr. Deerr addressed himself, in 1835; and, after a year's consideration, received about thirty of them, in 1836, to baptism, as I stated in my former letter to your lordship. I confess this preparatory work, which was going on so long, gives me a considerable confidence that the whole is, in substance, of God. In fact, if these seven Kurta-Bhoja gooroos, or two or three of them, turn out sincere believers, it is impossible to say how rapidly the tidings of salvation may extend. The word of the Lord may again run and be glorified, as among the Thessalonians of old, in the length and breadth of India.

I assign further, as a preparatory cause, the instructions of early missionaries at Serampore, Chinsurah, Calcutta, who were accustomed forty years since to travel through the Zillah and preach the gospel. One convert heard the word of the kingdom at Calcutta twenty years ago. One gooroo had been in the Burdwan school. Others are found to have received ideas of the gospel through their family, etc.

The silent distribution of copies of the Holy Scriptures and religious tracts have had their share in this blessed machinery; to what extent I do not know; probably not to a wide extent, as the Zillah is entirely destitute of education.

Prospects of the Mission.

With regard to the prospects, I have learned, now that I am in my eighth year of residence in India, to be much less sanguine than I was; and yet I must not, and will not, distrust the grace and power of God. The prospects are indeed unbounded. The fields are white for the harvest. The immense empire committed to the greatest of the protestant nations, almost by miracle, speaks for itself. Take things at the very lowest, and what a scene still opens before the view from this Kishnaghur mission. There are 4,000 souls broken off from the chain of caste, idolatry, superstition, and vice; this is a

fact of the last moment. These inquirers are under direct christian institution and instruction: all is instinct with the fullest and clearest principles of the gospel: they are not left to their old incipient notions: they are not taught Kurta-Bhojaism, nor any other ism: they are training in the school of 'God manifest in the flesh.' So many of these catechumens have appeared to manifest a change of heart and the dawning of grace, that one thousand or eleven hundred have been baptized: I say 'appeared,' for I am taking things at the lowest. After two years, about one fifth have been judged fit candidates for confirmation; or, taking the adults only, one third perhaps. These are still detained, and kept back from the sacrament of the Lord's supper, for more matured instructions and firmer habits of piety. New accessions are made of inquirers: among the rest, seven goo-roos, who have been the guides, and are nominally the guides, of thousands—four, five, six, seven, eight, or nine thousand—take the lowest, four thousand disciples. There is no retreat open to Hindooism or Mohammedanism to any of them—they may be apostates—they may be outcasts—they can never be Hindoos, nor Mussulmans again. They profess boldly the name of Christ at their homes, in their villages, and in their circle; and bear the bitter hatred and reproaches of their neighbors, and the petty injuries of the Zemindars. Five European missionaries are in the field of labor; two accomplished Bengalee scholars of experience, standing, and exalted piety; the rest beginning to become such. All classes of persons bear testimony to the general good conduct of these inquirers and converts, so far as they can at present judge—for I still stand on the lowest ground—judges, magistrates, missionaries—strangers who visit them—the arch deacon, the bishop's domestic chaplain, the bishop. Every accusation or complaint is examined and sifted to the bottom, with the greatest calmness and perseverance: nothing is passed over. The money lent to the Christians for purchasing seed-corn last spring, to prevent their borrowing funds at one hundred per cent. from the native money-lenders, is now being cheerfully repaid. The sect from which most of the converts sprang, ramifies over a large tract, and is allied by the strongest ties together: and as some of their gooroos have embraced the gospel already, many seem not unlikely to listen to the same joyful sound. The above named temporal advantages of seed-corn loans may have swayed many, and influenced more; but those who best know the Hindoos and Mohammedans declare, that such transient and uncertain benefits would never move a single idolater or Mussulman from his faith. The lacs upon lacs given in charity two years since, to the perishing, famine-stricken, population of Western India, and very much through the hands of missionaries—Mr. Moore, for instance, of our own society, whose exertions at Agra have been publicly acknowledged by the governor-general and the honorable court of directors—produced no conversions. The constant flow of the charitable district societies at Calcutta, Cawnpore, Kurnaul, etc. produces no conversions. False religion sinks far too deeply into the soil for such feeble means to eradicate it.

MISSIONS OF THE LONDON MISSIONARY SOCIETY IN THE SOUTHERN PACIFIC.

Murder of two Missionaries by Savages.

THE New York Observer of May 9th contains an account of the murder of two missionaries, the Rev. Messrs. Williams and Harris, connected with the London Missionary Society, at the island of Arromanga, one of the New Hebrides. Mr. Williams, who has fallen in this melancholy manner by the hand of violence, is the author of the 'Narrative of Missionary Enterprises in the South Seas,' a book of great interest and very extensively known among the friends of missions. After spending many years in very active and successful labors in exploring numerous islands and planting the gospel upon them, he visited his native land; where, after spending two or three years, he re-embarked in April, 1838, with seven missionaries and three assistants, with their wives, who accompanied him on his return to the scene of his former labors. They were conveyed in the ship Camden, which had been purchased for the society, to be placed at the disposal of the missionaries in the Southern Pacific, to facilitate the introduction and establishment of Christianity on the numerous islands in that quarter which remained unevangelized. It was in the prosecution of this part of their work that these servants of Christ, who have manifested apostolical enterprise and zeal in extending the boundaries of his kingdom, have fallen. The sad intelligence was first published in the Australian, at Sydney, New South Wales. The survivors give the following particulars—

On the 19th of November we had communication with the natives of Tanna, one of the New Hebrides. Finding them favorable to receive instruction from our teachers, we proceeded to the island of Arromanga. The whole of the island is, without exception, a complete iron-bound coast, without the least appearance of culture. The natives are a barbarous race, quite different from those of other islands.

Wednesday morning, 20th of November, we sent the ship's boat ashore, containing Mr. Williams (missionary,) Mr. Cunningham, (vice-consul for the South Sea Islands), captain Morgan, and Mr. Harris. Mr. Harris joined the Camden at Otaheite, for the purpose of proceeding to this port to take his passage to England, with the view of arranging his affairs there previously to returning to the Marquesas as a missionary.

On the boat approaching the beach, we could distinctly see the natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, etc., for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any intercourse with the island, and Mr. Harris asked permission to leave the boat for the purpose of making

another attempt. He was followed at a short distance by captain Morgan, Mr. Cunningham, and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running down towards the boat, followed by a large party of natives, armed with spears, clubs, bows and arrows, and he fell the first victim. As soon as one knocked him down, the remainder of the party speared him through.

When Mr. Cunningham came running to Mr. Williams, the latter turned and made for the boat, but unfortunately stopped to look a moment for Mr. Harris. He then made for the boat, and reached the water, but in the hurry stumbled and fell; when one of the natives immediately took advantage of the circumstance, and struck him four blows on the head with a club. By this time captain Morgan and Mr. Cunningham had gained the boat and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, speared him through, although our informant thinks that he was dead when they arrived. The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the Camden. Camden Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sydney direct.

That the mission has sustained a great loss there can be no doubt, but that God will carry on the great work of evangelizing the islands there cannot be the least question. The missionaries and their friends ought to be, and doubtless are, prepared for catastrophes so mysterious as these.

In another communication it is stated that a few years ago a trading vessel visited the island to procure sandal wood; and that a number of the natives had been killed by the crew, by which the people of the island had been filled with hatred of all white men. This is supposed to have been the cause of the murder.

The London Patriot, in noticing the mournful event makes the following appropriate and just remarks—

The loss which the mission and the church of Christ have sustained, is heavy indeed; viewed in itself, irreparable; but when we consider in whose cause they labored, and in whose service they have fallen, we dare not allow ourselves to identify the success of the great work with any human instrumentality, how admirably soever adapted to the purpose. It was doubtless a severe trial to the faith of the infant church, when Herod the king stretched forth his hand and 'killed James, the brother of John, with the sword.' And there is something staggering in the removal of such a missionary as Mr. Williams by the hand of violence, when we view it as taking place by permission of Divine Providence. Yet the history of the church shows it to be no 'strange thing' that has happened. 'Yea, and if I be offered up on the sacrifice and service of your faith,' exclaimed the apostle of the gentiles, 'I joy and rejoice with you all.' In the same spirit did our beloved friend—(who did not so regard Mr. Williams?)—go forth on his last mission,—'ready to be offered,' whenever 'the time of his departure' should come He has 'finished his course;' and 'the crown of righteousness' is laid up for him, which 'the Lord, the righteous judge, shall confer, at the great day on every good and faithful servant.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

Siam.—Messrs. Caswell and Hemenway and their wives, and Miss Pierce, whose arrival at Singapore was mentioned at page 187, embarked at that place for Bankok, December 12th, in the Kugrorie, captain Jackson. Miss Taylor, also connected with this reinforcement, was, December 18th, united in marriage with Mr. Minor, superintendent of the printing establishment at Manepy in Ceylon.

Ceylon.—Rev. B. C. Meigs, with his wife and three children, embarked at Madras in the ship Washington, January 16th, and arrived at Philadelphia May 9th. Mr. and Mrs. Meigs were connected with the first missionary company sent by the Board to Ceylon, having reached that island March 22d, 1816, and having been absent from their native country more than twenty-four years.

Madras.—Under date of January 22, Mr. Winslow writes that Mr. Hunt, destined to take charge of the printing establishment at Madras, with his associates, had arrived at Colombo, Ceylon, where they found a vessel soon to proceed to the north part of the island, which would enable them to reach Jaffna.

Mr. and Mrs. Hoisington had returned to Ceylon from the continent in improved health.

Sandwich Islands.—Mr. and Mrs. Vanduzee, of the Sandwich Island mission, having been advised to return to the United States on account of ill health, arrived at Newport, R. I. in the William Lee, captain Hussey, April 28th, having embarked at Lahaina, October 22d. A son of Mr. Bishop accompanied Mr. V.

Mr. Charles McDonald, teacher at Lahaina, after a protracted illness, was removed by death on the 7th of September.

Southern Africa.—Under date of January 29th Mr. Lindley writes from Port Natal that he had opened a school for the children of one party of the Dutch emigrants encamped near him, and had ninety scholars. The emigrants had nearly finished a new house for the accom-

modation of the school. The field of usefulness on which he was entering seemed to be wide and important.

The state of the contest between Dingaan and the emigrants remained nearly the same as when the last accounts were received.

HOME PROCEEDINGS.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.—The fifteenth annual meeting of the Auxiliary of Fairfield County East was held at Bethel October 9th, 1839. In consequence of the absence of the treasurer and secretary, through prevailing sickness in the place of their residence, no regular report could be presented of the proceedings of the society during the past year. From information, however, supplied from other sources, there appeared reason to hope that the cause has been sustained with at least usual interest. In consequence of the absence of the delegation expected from the Board, the cause was advocated by the Rev. Messrs. Punderson, Kent, Perry, Day, Stone, and Brundage. The necessity of augmented effort was strongly urged by the several speakers, and appeared to be deeply felt by all present.

The contributions during the year amounted to $388,98.

Rev. Thomas Punderson, *President;* Rev. I. Greenwood, *Secretary;* Sylvanus Sterling, Esq. *Treasurer*

MASSACHUSETTS.—The anniversary of the Barnstable County Auxiliary was held, in connection with the meetings of other benevolent societies, in the Rev. A. Cobb's meeting-house, in Sandwich, April 15th. Six of the ministers connected with the auxiliary were present, and twelve were absent. The president, Rev. A. Greenwood, presided. After a short report from the secretary and treasurer, the Rev. C. Eddy, delegate from the Board, addressed the society. The address was listened to with deep attention by the people; and such was the state of feeling awakened, that instead of diminishing their subscription, as they had thought they must, on account of pecuniary embarrassments, they resolved greatly to increase it.

A resolve was passed to send an agent to those Associations who have omitted to contribute the past year, to stir them up to duty; and the Rev J. Pike of North Falmouth was invited to engage in this agency.

Rev. Asahel Cobb, Sandwich, *Secretary.*

The Middlesex South Conference of Churches, as auxiliary to the Board, held its anniversary at Holliston, April 21st. Rev. C. Eddy, General Agent of the Board, was present and addressed the meeting. After a brief statement from him of the present condition of the missions under the care of the Board, and of its treasury, accompanied with pertinent anecdotes, by which a deep interest was awakened in all present, a number of resolves were passed unanimously, the last of which was—

"That we will endeavor (what we acknowledge to be our duty and privilege) so to increase our pecuniary contributions as to meet the claims which the Board justly has upon the churches composing this conference."

Rev. David Brigham, Framingham, *Secretary.*

The anniversary of the Essex North Auxiliary was held in connection with the anniversaries of other benevolent societies, May 6th, at the meeting-house of Rev. J. C. March, in Belleville. The Rev. Dr. Dana presided. James Caldwell, Esq., treasurer, made his report, exhibiting the animating fact that most of the churches had doubled, or more than doubled, the contributions of previous years. The amount already received was more than $2,200; and what is expected to come in from a few congregations, whose returns are not yet received, will make the total rise to about double the amount of last year. The secretary, Rev. Jonathan Stearns, read an able report, exhibiting the importance of such regular systematic action in this cause as enlightened christian principle only can secure. The Rev. C. Eddy attended as a delegate from the Board.

Were all the auxiliaries of the Board to follow the spirited example of this one, not only would its wants be relieved, and embarrassments removed, but new energy would be imparted to all its operations.

Donations,

RECEIVED IN APRIL.

☞NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary,

or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 1,192 15
Addison co. Vt. Aux. So. G. H. Fish, Tr.
Cornwall, Extra effort, 22,27; J. Bingham, 10; Mrs. E. W. E. 1; 33 27
Middlebury, Prof. ALEXANDER C. TWINING, which constitutes him an Hon. Mem. 100 00
New Haven, Asso. 1 50
Shoreham, Gent. 37 00
Weybridge, Cong. chh. 8 00—179 77
Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Auburn, H. Harris, 1 00
Cayuga, Contrib. in chh. 61,50; two little girls, av. of labor, 7; juv. sew. so. 5; 73 50
Geneva, 1st presb. chh. 11 00
Scipio, 2d do. 4 50—90 00
Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Falmouth, Gent. 103,39; la. 81,34; mon. con. 13,36; sab. sch. coll. 10; North, Mon. con. 48; gent. and la. 27,72; (of which to constitute Rev. JOHN PIKE an Hon. Mem. 50;) 283 81
Truro, 1st cong. so. 12 50—296 31
Boston and vic. Ms. By S. A. Danforth, Agent,
(Of which fr. a friend, 10;) 1,796 13
Brookfield Asso. Ms. A. Newell, Tr.
Ware Village, Mon. con. 52 00
Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.
Danville, Gent. 53,38; la. 16; chil. miss. so. 9,62; 79 00
Hardwick, Rev. J. N. Loomis, to constitute Rev. W. A. CHAPIN an Hon. Mem. 50; T. Tolman, 10; 60 00
St. Johnsbury, 1st cong. chh. 20; mon. con. in 2d do. 62,50; 82 50—221 50
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Rindge, Mon. con. 32,10; a friend, 67c. 32 77
Troy, Mon. con. 12 16
Winchester, Cong. chh. 7 50—52 43
Chittenden co. Vt. Aux So. W. J. Seymour, Tr.
Burlington, Presb. chh. mon. con. 21,58; la. 36,42; la. sew. so. 30; la. sem. 12; to constitute MOSES CATLIN an Hon. Mem. 100 00
Cambridge, La. 30 00
Essex, La. 15 67
Fairfax, Chh. and so. 19 50
Jerico, 1st chh. contrib. 38,10; Mrs. Chapin, 20; 2d chh. la. 5; 63 10
Milton, Chh. 13 13
Weston, Chh. 16 50
Williston, Gent. 23; la. 27,04; 50 04—307 94
Clinton co. N. Y. Aux. So. L. Myers, Tr.
Champlain, Benev. fund and indiv. 123; Mrs. S. Hubbell and chil. for *Silas Hubbell*, Ceylon, 20; a fem. friend, extra effort, 10; 153 00
Chazy, J. C. Hubbell, 50 00
Clinton and New Sweden, Chhs. and congs. coll. 38 30
Malone, Chh. and cong. 33; mon. con. 17; 50 00
New Sweden, Mon. con. 12 00
Plattsburg, 1st presb. chh. and cong. 63,18; mon. con. 32,02; 95 20—398 50
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Durham, Indiv. 12 00
Portland, High-st. chh. mater. asso. for *John* and *Frances Chickering*, Ceylon, 40; class circle, for *Mary C. Oxnard*, Ceylon, 18; 58 00
Waterford, A mem. of chh. to constitute REV. THOMAS T. STONE of Machias, an Hon. Mem. 50 00—120 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Special effort, 86,58; mon. con. 13,42; 100 00
Linebrook, La. miss. so. 4 62
Newbury, Coll. in Mr. Withington's so. 66,70; young la. of do. for Ceylon miss. 25; la. read. so. of do. for Park Hill, 16; Mrs. S. Newman, for Oregon miss. 5; Bellville, special effort, in Mr. March's so. 95; mon. con. in do. 13,20; 220 90
West Newbury, Special effort in Mr. Edgell's so. (of which to constitute Mrs. H. H. A. EDGELL an Hon. Mem. 100;) 130 78—456 30
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Beverly, Dane-st. chh. coll. 106; mon. con. 38; 144 00
Danvers, N. par. La. for hea. chil. 52 17
Essex, Mr. Crowell's so. 69 00
Salem, Mon. con. in Tab. 24 70—289 87
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.
Brookfield, A friend, 5 00
Danbury, Cash, to constitute HENRY T. HOYT an Hon. Mem. 100 00—105 00
Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.
Darien, Cong. chh. mon. con. 25 00
Franklin co. Ms. Aux. So. F. Ripley, Tr.
Greenfield, Juv. miss. so. 9; chil. of mater. asso. 6; for *Julia Bird*, Madura, 15 00
Hawley, 1st par. La. 6 15
Northfield, Rev. H. J. L. 1 48—22 63
Geneva and vic. N. Y. By C. A. Cook, Agent,
Camden, Coll. 64,12; fem. miss. so. 10; mon. con. 4; 78 62
Canandaigua, H. Howard, 10; I. B. Hays, 10; T. M H. 5; A. W. 3; 28 00
Castile, Presb. chh. 8 25
Fulton, Presb. chh. and cong. 76 00
Gainsville, Mon. con. 34; fem. miss. so. 13,75; 47 75
Geneva, Rev. F. E. Cannon, 20 00
Hannibal, Mon. con. 15 00
Junius, Rev. J. Merrill, 17 00
Le Roy, Benev. sew. so. 40 00
Lockport, 1st presb. chh. (of which to constitute Rev. NATHANIEL W. FISHER an Hon. Mem. 50;) 68,90; ded. loss on rem. 68c. 68 22
Mexico, Mon. con. 19 75
Mexicoville, Mon. con. 11 00
Oswego, 1st presb. chh. coll. 48,70; mon. con. 53,54; sab. sch. for *John B. Parke*, and *Delia Smith Wright*, Ceylon, 40; Mrs. Condit, for *Elisha D. Whittelsey*, do. 20; juv. miss. so. for *Robert W. Condit*, do. 20; Miss L. Park, for *Louisa Park*, do 20; Sophia, 2,55; 2d presb. chh. 37,25; 242 04
Ovid, Presb. chh. 68 81
Painted Post, 1st presb. chh. 14 00
Penn Yan, Presb. so. 68,22; sab. sch. for *Ira Gould* and *Margaret Lock*, Ceylon, 25,78; 94 00
Portageville, 1st cong. chh. 8 21
Richford, 18 00
Rushville, Coll. 25; mon. con. 10; 35 00—909 65
Grafton co. N. H. Aux. So. W. Green, Tr.
Hanover, C. Tenney, 1 00
Haverhill, Mrs. Elizabeth Leverett, to constitute JOHN LEVERETT MERRILL an Hon. Mem. 100 00
Louden, Dea S. and fam. 1 50
Lyme, Cong. chh. and so. 110,95; J. Franklin, by O. K. Porter, and D. Churchill, 50; chil. of mater. asso. for Sandw. Isl. 4,30; 165 25
Meredith Bridge, Mrs. S. 75—268 50

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
East Durham, Chh. 50; A. Pratt, 50; H. P. 5; 105 00
Hunter, Presb. chh. after reading Dr. Anderson's sermon, 51,56; mon. con. 11; 62 56
Lexington, Mon. con. in sch. dist. No. 2, 10; E. Pratt, 10; N. T. 5; D. C. 5; A. D. 2; M. P. B. 2; Rev. A. L. Chapin, 25; 59 00
Osbornville, Rev. L. B. Van Dyck, 50 00
West Durham, Mon. con. 10 00—286 56

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Blandford, ORRIN SAGE, which constitutes him an Hon. Mem. 100; A. Pease, 20; D. B. 5; J. B. 5; C. J. H. 3; E. K. 3, E P. 3; a friend, 3; seven indiv. each 2; thirteen indiv 10; 166 00
Westfield, Mon. con. 141,50; A. B. Fowler, dec'd, 100; F. Taylor, dec'd, 20; 261 50
West Springfield, HORACE SMITH, which constitutes him an Hon. Mem. 100; Miss AMANDA BAGG, which constitutes her an Hon. Mem. 100; 200 00—627 50

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Westboro', Mon. con. 27 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon, W. so. Gent. 5 00
Burlington, La. 8; mon. con. 1,77; 9 77
Canton, Mon. con. 21 17
East Hartford, Mon. con. 15 28
East Windsor, Mon. con. in Theol Inst. 16; sab. sch. con. for sup. of Mr. Eells, Oregon miss. 9; Wapping so. mon. con. 6,23, East Windsor Hill, 3,50; 34 73
Hartford, 1st so. Gent. 610; la. 277,88; 887 88
Manchester, La. 200 00
Simsbury, Coll. 91 85
Suffield, Coll. 33 00
1,298 68
Ded. for unc. bills, 75-1,297 93

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Antrim, A fem. dec'd, 25 00
Goffstown, Coll. in Mr. Willey's so. 68 00
Greenfield, Evang. chh. 18 42
Hillsboro' Centre, Rev. G. W. Adams, 15 00
Mont Vernon, Mon. con. 15 60
Nashua, Mon. con. in Mr. McGee's so. 60; Village, 1st cong. so. (of which fr. EDMUND PARKER, which constitutes him an Hon. Mem. 100;) 193; 253 00
Temple, Gent. 8 35—403 37

Kennebec Confer. of chhs. Me. B. Nason, Tr.
Augusta, Mrs. ELIZABETH L. SEWALL, which constitutes her an Hon. Mem. 100 00
Litchfield Corner, Mon. con. 25 00—125 00

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Boothbay, Mon. con. 30; coll. 21; to constitute Rev. DAVID CUSHMAN an Hon. Mem. 51 00
Lisbon, Rev. J. Merrill, 6 00
Phipsburg, Mon. con. 20 00
Wiscasset, Coll in cong. chh. and so. 52; mon. con. in do. 45; 97 00—174 00

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Avails of former collections, 87 28
Bethlem, 22 00
Canaan North, Chh. and cong. special effort, 49; mon. con. 16; 65 00
Canaan South, 8 00
Ellsworth, 3 62
New Hartford, North, 32; South, coll. 23,26; 55 26
New Preston, Coll. 63; mon. con. 20; fem. benev. so. 9; 92 00
Sherman, Coll. 36,13; la. so. 27,31; 63 44
Watertown, Indiv. 53 40—450 00

Lowell and vic. Ms. Aux. So. W. Davidson, Tr.
Lowell, John-st. chh. contrib. 67,84; mon. con. 17,86; 85 70

Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Henniker, Young la. Mahratta so. for *Mary E. Darling*, Bombay, 13 00

Michigan aux. so. E. Bingham, Tr.
Maple, Chh. 5 00
Milford, Chh. 16 38
Pontiac, Mon. con. 17 50
Wing Lake, Chh. 5 00—43 88

Middlesex asso. Ct. Aux. So. S. M. Pratt, Tr.
Pettipaug, Young la. friendly so. 10 00

Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Dunstable, Mon. con. 10 00

Middlesex South, Conf. of Chhs. Ms. O. Hoyt, Tr.
Holliston, Mon. con. 34 35
24 53—58 88

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
A friend, 100; do. 25; 125 00

New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.
Waterbury, Mon. con. 80 00

New London and vic. Ct. Aux. So. C. Chew, Tr.
Stonington, Mon. con. in 2d cong. chh. 16 00

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. juv. miss. asso. of Houston-st. chh. for Rev. C. Washburn, Cher. miss. 116,32; fr. a friend, for miss. to W. Africa, 100; fr. a friend, to constitute Rev. A. M. MANN, of Poughkeepsie, an Hon. Mem. 91; to constitute Rev. GEORGE D. ARMSTRONG, of Lexington, Va., an Hon. Mem. 50;) 2,277 78

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Roxbury, Eliot chh. and so. 225; mon. con. 20,37; sab. sch. 47c. 245 84

Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Belchertown, J. Walker, 15 00
Chesterfield, Benev. so. 11 32
Hadley, Gen. benev. so. extra effort, 200 00
Northampton, Edwards chh. benev. so. 200; la. benev. so. 53,34; sab. sch. asso. 50; mon. con. 7,78; 1st par. mon. con. 24,47; Dolly Fowle, dec'd, 5; 340 59—566 91

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Canterbury, Gent. 33 58
Colchester, Mon. con. 38,41; gent. 37,78; la. sew. so. 35; sab. sch. 30; 141 19
Franklin, Gent. 10 00
Goshen, Mon. con. 13 50
Griswold, Gent. and la. 50 75
Norwich, 1st chh. Gent. 30,85; mon. con. 28,49; 3d chh. sab. sch. for schs. in Syria, 4,02; J. Huntington, 20; 83 36
North Stonington, Mon. con. 14 62—347 00

Old Colony Association, Ms. H. Coggeshall, Tr.
Dartmouth, Gent. and mon. con. 40 03
Middleboro', 1st par. Gent. 125; la. 58; 183 00
Rochester, Centre, Mon. con. 12,50; la. 62; Mattapoisett, mon. con and la. mite so. 90; Sippican, la. 21; 185 50—408 53

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, 1st cong. so. (of which to constitute Rev. AMOS DRESSER, of Kingston, Ja., an Hon. Mem. 50;) 75; I Allen, 25; 100 00
Cassville, Cong. chh. 13 69
Centre Lisle, Fem. miss. so. 5 68
Clinton, Cong. chh. 200; sab. sch. for child in Bankok, 20; 220 00
Half Way, Welch so. 6 04
New Hartford, Coll. 36,87; presb. cong. 28,79; mon. con. 10,38; 76 04
Norway, Rev. S. Burt, 10 00
Peterboro' Presb. chh. and so. 10 00

Rome, 1st presb. so. coll. 53 00
Sangersfield, Cong. chh. and so. 20 00
Smyrna, I. Foot, Jr. to constitute Rev. L. POMEROY an Hon. Mem. 50; cong. chh. 17,50; 67 50
Springfield, Chh. 46 00
Trenton, Presb. so. 11 33
Utica, Cong. chh. 50; 1st presb. chh. benev. asso. 40; Welch chh. 15; 105 00
Warren, Presb. chh. 11 00
Whitesboro', Fem. miss. so. 22 75—778 03

Orange co. Vt. Aux. So. H. Hale, Tr.
Williamstown, Chh. and so. extra effort, 48,77; mon. con. 8; 56 77

Orleans co. Vt. Aux. So. J. Kimball, Tr.
Barton, Cong. chh. and so. 8 00
Craftsbury, Two la. each 2; 4 00
Derby, Cong. chh. mon. con. 7 75—19 75

Palestine Miss. So. Ms. E. Alden, Tr.
Randolph, E. par. Gent. 54,12; la. 37,96; (of which to constitute Rev. DENNIS POWERS an Hon. Mem. 50;) mon. con. 35,58; 127 66

Pilgrim Association, Ms. Rev. E. G. Howe, Tr.
Hanover, Chh. and so. 9 00
Kingston, Evan. chh. mon. con. 1 56—10 56

Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.
Hampstead, Indiv. 45 00
Hampton, Cong. chh. and so. to constitute JOHN BATCHELDER, of Needham, Ms., an Hon. Mem. 100 00
Portsmouth, N. par. Mon. con. 130 00
Windham, Mon. con. 38,14; gent. 28; la. 25,78; 91 92—366 92

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Castleton, Cong. chh. and so. 140,12; juv. asso. for sch. in Ceylon, 25; E. M 2d, 2; 167 12
Middletown, Cong. chh. mon. con. 9 00
Orwell, Cong. chh. 4,50; Rev. H. Morris, av. of watch, 8; 12 50
Pittsford, La. 5 25
Rutland, La. 2; a friend, 13c. 2 13—196 00

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Alton, La. 2 00
Durham, Coll. 27 55
Gilmanton Centre, Contrib. to constitute WILLIAM BADGER an Hon. Mem. 100; chh. 24; Iron Works, cong. chh. and so. 16,50; so. of inquiry in Theol. Sem for Oregon miss. 14; Old par. contrib. 9,25; mon. con. 6,57; 170 32
Ossipee, Coll. 30 50
Tamworth, 5,37; for Sandw. Isl. miss. 60c. 5 97
236 34
Ded. expenses paid by aux. so. 7 50—228 84

Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.
Goshen, R. Booth, 2 00
Lempster, Mon. con. 19 25—21 25

Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Berkley, La. cent so. 13,38; la. 3,68; 17 06
Freetown, 16 00
Mansfield, A fem. friend, 1 00
Norton, 28 00
Raynham, 12 00
Sekonk, 21 87
Taunton and Middleboro' Precinct, 64 00—159 93

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 716 51

Washington co. Vt. Aux. So. C. W. Storrs, Tr.
Berlin, Mrs. Mary Stickney, dec'd, 30 00
Fayeston, Cong. chh. 50
Montpelier, 1st cong. so. mon. con. 39,86; sab. sch. con. for *E. W. Smith*, Ceylon, 17,82; Rev. S. Kellogg, 10; Rev J. Seely, 10; C. Spalding, 10; C. W. Storrs, 10; Dr. J. S. 2; Mrs. E. V. 1; 100 68—181 18

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Grafton, Cong. so. 55; mon. con. 31; less c. note, 5; 81 00

Windham co. South, Ct. Aux. So. Z. Storrs, Tr.
South Mansfield, Chh. and cong. extra effort, 60 00

Windsor co. Vt. Aux. So. B. Swan, Tr.
Chester, Cong. chh. mon. con. 37,69; S. H. H. 10,18; twelve indiv. 14,50; chil. of mater. asso. 6,66; coll. 5,97; 75 00
Perkinsville, Mon. con. 11 00
Royalton, Young la. so. 18 00
Springfield, Coll. in cong. so. 40 00
Windsor, 1st cong. chh. and so. gent. 35,99; mon. con. 26,01; a friend, by E. C. T. 3,50; la. 1,25; 66 75—210 75

Total from the above sources, $17,628 71

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 6; do. 4; 10 00
Albany, N. Y. 4th presb. chh. 50 00
Allentown, Pa. Mrs. G. 3 00
Amenia, N. Y. Presb. chh. mon. con. 7,50; Rev. H. Barber, 10; 17 50
Andover, Ms. Students in Phillips acad. 20; Mrs. Furbush, 10; 30 00
Arkport, N. Y. Mrs. E. Hurlbut, 8 00
Ballston Spa, N. Y. Mon. con. 13 50
Bangor, N. Y. Four indiv. 3 50
Belfast, Me. Mon. con. 30 72
Bennington, Vt. GEORGE LYMAN, (which and prev. dona. constitute him an Hon. Mem.) 50 00
Billerica, Ms. Rev. JOSEPH HAVEN, which constitutes him an Hon. Mem. 100 00
Brooksville, Me. Chh. 4,91; Mr. W. 5,36; Miss H. 1; Miss D. 50c. 11 77
Bucksport, Me. Cong. so. 30 00
Buffalo, N. Y. 1st presb. chh. mon. con. 77; Park chh. do. 12; 89 00
Castine, Me. Chh. 45 83
Chanceford, Pa. Presb. cong. for *Samuel Martin*, Ceylon, 20 00
Charleston, S. C. 2d presb. chh. Col. Y. for Armenian Magazine, 15 00
Charlestown, Ms. 1st cong. chh. coll. 145,33; mon. con. 130,50; a member of 1st par. for Sandw. Isl. miss. to constitute Rev. WILLIAM J. BUDDINGTON an Hon. Mem. 50; 325 83
Chelsea, Ms. Mon. con. 13,69; la. work. so. 3,07; m. box, 74c. J. Amos, 1; 18 50
Christiana, Del. Chh. special coll. 10 00
Clinton, N. Y. Young la. dom. sem. 25; Phoenix so. of Hamilton coll. av. of shells, for Dr. P. Parker, 8; a beneficiary, 5; 38 00
Columbia, S. C. La. sew. so. for the Armenian Magazine, 15 00
Concord, Ms. Juv. miss. so. for *Mary Wilder*, Ceylon, 20 00
Deer Island, Me. Chh. 6,04; E. H. 2; Mrs. T. S. 2; 10 04
Dennysville, Me. Chh. and so. to constitute Rev. ROBERT CROSSET an Hon. Mem. 50 00
East Bloomfield, N. Y. Juv. sew. so. 5 00
East Machias, Me. Cong. chh. 6 00
Eastport, Me. Coll. in cong. chh. 23 01
Edgartown, Ms. Coll. in Mr. Thomas's so. 33 27
Edisto Island, S. C. Indiv. in presb. chh. 165 00
Elizabethport, N. J. Cong. chh. mon. con. 1 47
Fairfield, N. J. Fem. mite so. 20 00
Franklin, N. Y. 1st cong. relig. so. 17 00
Fresh Pond, N. Y. Presb. chh. 13 06
Galena, Ill. Mon. con. in Mr. Kent's so. 252; special effort, 110; little girls benev. so. for sch. in Ceylon, 20; 382 00
Gilbertsville, N. Y. Fem. miss. so. 7 50
Greenville, N. Y. Presb. cong. mon. con. 21 00
Guildhall, Vt. Mr. Smith's chh. and so. 9 00
Hanover, N. J. Presb. chh. coll. 53,50; mon. con. 9,50; 63 00
Jefferson co. N. Y. Aux. So. A. Ely, Tr.
Adams, Chh. 24; Champion, do. 31,81;

Watertown, 1st chh. coll. 162,98; mon. con. 60; 2d chh. mon. con. 31; 309 79
Kennebunk, Me. 2d par. coll. 25,27; mon. con. 15,99, fem. asso. 3; Mrs. C. Bettis, 5,74; to constitute Rev. GEORGE W. CREASEY an Hon. Mem. 50 00
Kingsboro', N. Y. Presb. cong. S. G. and Mrs. L. Hildrith, 20; Rev. E. and Mrs. F. Yale, 20; five indiv. 22; 62 00
Knox, N. Y. Sab. sch. 2 00
Lancaster, Pa. J. Galt, 10 00
Lewisburg, Va. A fem. friend, 5 00
Lexington, Ky. J. G. Todd, 5 00
McDonough, Ga. J. Daily, Jr. 25 00
Machias, Me. Fem. of chh. and so. to constitute Rev. S. D. WARD an Hon. Mem. 50; mon. con. 15, chh. 25; 90 00
Mendham, N. J. Presb. chh. 133,89; Washington Corners miss. so. 12; less. c. note, 2; 143 89
Mercersburg, Pa. Union mon. con. 22 00
Montrose, Pa. Presb. chh. mon. con. 36 00
Morristown, N. J. R. M. Stiles, 20 00
Neshamony, Pa. Pupils of Mr. Wilson's acad. 5 00
Newark, N. J. 1st presb. chh. S. P. Smith, 50; la. asso. 160, 2d presb. chh. a voluntary answer to circular of Pru. Com. 234; Rev. S. B. Treat, 40; J. P. Jackson, 20; M. W. Day, 10. T. R. 50c. 514 50
New Berlin, N. Y. Cong. chh. to constitute Rev. JULIUS S. PATTENGILL an Hon. Mem. 50 00
New Lebanon, N. Y. R. Woodworth, a rev. pensioner, 50 00
New Providence, N. J. Presb. chh. 24 93
Newton, N. J. Presb. chh. mon. con. 8 34
Norristown, Pa. 1st presb. cong. mon. con. 78, sab. sch. 10; a lady, 10; Miss Robb's sch. 2; 100 00
North Andover, Ms. A friend, 2 50
Northern Liberties, Pa. 1st presb. chh. 61 50
Northville, N. Y. La. of cong. chh. 20 00
Onondaga Hollow, N. Y. Presb. chh. mon. con. 10,76; G. H. H. 94c. 11 70
Orange, N. J 1st presb. chh. mon. con. 24 00
Paterson, N. J. 1st presb. chh. 2; mon. con. 8; less c. note, 1; 9 00
Perry, Me. Mon. con. 13 85
Philadelphia, Pa. So. for ed. of hea. youth, 200; A. Henry, 100; J. M. Atwood, 50; J. Atwood, 50; juv. miss. so. of 1st presb. chh. for *Samuel Wilson* and *Mary Miller*, Cape Palmas, 40; 1st cong. chh. 125; sab. sch. in do. 52,55; Mrs. Hildeburn, 10; E. H. R. 5; a friend, 20; la. of 1st presb. chh. 73,75; 726 30
Pittsburgh, Pa. 1st presb. chh. inf. sab. sch. 39, 5th do. sab. sch. 21; (which and prev. dona. constitute Mrs HANNAH SHAW BARNETT an Hon. Mem.) 60 00
Pleasant Mount, Pa. Presb. chh. mon. con. 18 00
Princeton, N. J. Session of presb. chh. 30; Nassau Hall miss. so. 20; Theolog. sem. miss. depart. 12,53; 62 53
Providence, R. I. High-st. cong. sab. sch. for Madras miss. 30, fem. miss. so. of Benef. cong. chh. 48,58; young la. sew. so. 10. (which and prev. dona. constitute Mrs. HARRIET S. TUCKER an Hon. Mem.) 88 58
Rochester, N. Y. Sab. sch. in 1st presb. chh. for Mr. Ward, Madura, 30 00
Rockaway, N. J. Presb. chh. 70 00
Rogersville, Ten. do. 60 00
Sanford, Me. Chh. 13 00
Saratoga Springs, N. Y. Coll. 10,50; av. of watch, 3; 13 50
Shelter Island, N. Y. Presb. chh. 18 75
Sheridan, N. Y. Cong. chh. 5 65
Smithfield so. N. Y. Bal. of coll. 5 00
Southold, N. Y. Presb. chh. 18; mon. con. 2,50; 20 50
Spencertown, N. Y. Mon. con. in presb. chh. 16,78; coll. 5,64; 22 42
Stillwater, N. Y. Presb. chh. mon. con. 40; Mrs. A. Wylie, 10; 50 00
Trumansburg, N. Y. 1st presb. cong. 37 26
Turner, Me. Indiv. in Mr. Greely's cong. 5 00
Union City, Mich. 1st cong. chh. mon. con. 8 00
Wantage, N. J. 2d presb. chh. 19 00
Warren co. N. Y., E. D. Smith, 2 00
Washington, D. C. 1st presb. chh. coll. 202; miss. asso. of do. 160; 362 00
Western, N. Y. Asso. 20 00
West Newton, Ms. B. Eddy, 2 00
West Somers, N. Y. Cornelius cong. chh. mon. con. 21; coll. 21,75; 42 75
Wilmington, N. C. Miss M. Moore, 3 00
Wolmsdorf, Pa. Presb. chh. 25 00
York, Pa. P. A. and S. Small, 25 00
Unknown, Cash, for Seneca miss. 1 00

$22,902 45

LEGACIES.

Boston, Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r, 1,000 00
East Bloomfield, N. Y. Mrs. Fally Taylor, by M. Adams, ($300 prev. rec'd,) 200 00
Newark, N. J. Josiah Conger, 12 shares State Bank, Newark, 539 00
Newbury, Ms. Betsey R. Rogers, by Rev. L. Withington, Ex'r, 78 09

$1,817 09

Amount of donations and legacies acknowledged in the preceding lists, $24,719 54. *Total from August 1st, to April 30th*, $164,754 73.

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Andover, Ms. A box, for Mr. James, Cape Palmas.
Bloomfield, N. J., A box, fr. Mrs. Cook's sem. for Mr. Ladd, Cyprus, 90 00
Brattleboro' E. Village, Vt. A box, fr. sab. sch. scholars, for Ojibwa miss. 96 84
Brookfield, Vt. A bedquilt, for Mr. Bailey, Sandw. Isl.
Chelsea, Vt. A box, fr. la. sew. so. 59 30
Chichester, N. H. 2 pair stockings, fr. Mrs. N. True.
Danville, Vt. A bundle, for Miss E. Smith, Dwight.
Dedham, Ms. Clothing, fr. a friend, 10 00
Dennysville, Me. Comp. Commentary, fr. Rev. R. Crosset.
Hartford, Ct. Letter paper, 25 reams, fr. A. W. Butler, 100 00
Holden, Ms. A box, fr. indiv. for Mr. Bailey, Sandw. Isl.
New Castle, Del. A box, fr. fem. miss. so. for Dwight, 103 00
Perry, Me. Robinson's Calmet, fr. Rev. Mr. Davenport.
Philadelphia, Pa. A box, fr. ladies, for Mr. Apthorp, Ceylon.
Putney, Vt. Foolscap paper, 3 reams, fr. I. Grout, 10 50
Southampton, Ms. A box, fr. ladies, for Mr. Bingham, Sandw. Isl. 38 00
Sullivan, N. H., A box, fr. fem. cir. of indiv. 16 46
West Medway, Ms. 7 shirts and 1 pr. socks, fr. fem. char. so.
Whitesboro', N. Y. 13 shirts.
Windham, Vt. A box, fr. cir. of industry.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. JULY, 1840. No. 7.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

GENERAL LETTER FROM THE MISSIONARIES, DATED JUNE 8TH, 1839.

In the last number, pp. 222—27, extracts from the minutes of the general meeting of the missionaries, including the statistics relating to the several departments of labor, were inserted. Below are given extracts from the general letter of the missionaries, in which they express their views on various topics connected with their work and the prospects of the mission.

Health of the Missionaries and Islanders —Death of Kinau and Kaikioewa— Contagious Diseases.

We have occasion to mention, with great gratitude to our heavenly Father, that all the adults of this mission, and all their children resident at the islands, who were alive at the commencement of the year, were also alive at the close of it. God has dealt very kindly with us, and it would be ungrateful in us not to make mention of his mercy.

Though several of our number have, during the past year, been in some degree laid aside from their labors, yet perhaps, upon the whole, considering the number at present connected with the mission, there has not been a greater proportionable amount of sickness than has been usual in former years.

There has no unusual sickness prevailed at the islands during the year, till just at its close, when a new and contagious disease was introduced by a vessel from California, under command of captain Barker. It was probably thought that the mumps were not a disease of sufficient importance to demand any caution, and therefore, though the late consul Jones was on board, no notice was communicated to the authorities of the place; and there being no quarantine laws, the fact of that disease being on board was not known until one of the men affected with it had come on shore, and as afterwards proved, communicated the disease. It spread rapidly, not only in Oahu, but was soon communicated to the other islands, and a large portion of the inhabitants, old and young, the strong and the feeble, became affected with it. Great numbers have died with the disease, not usually, however, in its active stages, but as a consequence of it, through ignorance, exposure, ill management, etc. In order to counteract these evils we published in the Kumu Hawaii cautions and advice, which doubtless had some effect; but still the disease has often proved fatal. Many of the children of the mission and some of the adults have had it, but with them it has not proved serious.

The late lamented Kinau had scarcely recovered from that disorder, when she was attacked with a fit of paralysis, which closed her life on the sixth day. We shall not enter into particulars respecting her useful life, nor shall we write her epitaph, but would say, that to human appearance the nation has suffered a loss not likely to be repaired. She has sustained the highest rank in the nation, next to the king; and, according to the constitution of the government, no public act, even of the king, was considered legal without her consent. Hence, when he was called upon to sign a document of a public nature, it was pretty uniformly his practice to ask her approbation. Her station, therefore, was one of vast importance, and of vast responsibility. For this station she had some eminent qualifications. For stability of character, she has left no equal. She was ever awake to the best interests of

the nation, and showed no ordinary skill in managing its concerns, even in the most troublous times. During the whole period in which she was in authority, she set her face against the prevailing immoralities, and gave satisfactory evidence of a readiness to make any personal sacrifice for the sake of promoting christian morals and the general best interests of the nation. Those best acquainted with her have witnessed no stain on her character during the nine years in which she has been connected with the church. The females of the mission, who have superintended praying circles with which she has been connected, can testify to the apparent fervency of her prayers, and the interest she felt in the religious concerns of the nation. But we trust that this change, which has covered the nation with sackcloth, has been unspeakable gain to her.

The next day after the funeral of Kinau, Kekauluohi was proclaimed as her successor in office, and the people were called upon to yield the same obedience to her as they had done to her predecessor.

Only one week after the death of Kinau, the nation was again bereaved by the removal of Kaikioewa, an ancient chief, and the governor of Kauai. That island is now left without any suitable person to act as governor. It is probable that the oldest son of Kinau will be appointed governor, with the widow of Kaikioewa to act as his guardian and agent.

The health of the king has been poor for several months past, but he is now much better.

Death seems to be still diminishing the number of the people, though we have some reason to hope that the rate of diminution is not so rapid as it has been during past years.

There has recently been a great alarm created here by the arrival of a ship; on board of which the small-pox had raged. But the alarm was groundless and has resulted, as we trust, in very great good. Very providentially, Doct. Wood, who had just arrived from the United States, in the Fama, had brought vaccine matter, which proved to be good, and measures are now being taken for having the entire population vaccinated. Should the small pox be communicated while the people are in their present state, it might prove exceedingly destructive, though perhaps not more so than the measles, as with the limited knowledge which the people possess of treating diseases, and their exposed manner of living, there could be little hope of the recovery of those who were attacked, and there could in that disease be no substitute procured as is the case in the small-pox.

Quarantine laws are now enacted which will have some tendency to keep off contagious diseases.

School for Young Chiefs—Remarks on the Revival of Religion at the Stations.

After noticing some cases of sickness in the mission families, and changes in regard to location or sphere of labor, the missionaries proceed—

But perhaps the most important change we have made is the removal of Mr. Cooke from his former sphere of labor to that of a boarding-school for the young chiefs of rank, eight in number, the eldest of whom is now ten years old. We have for a length of time perceived that the young chiefs were growing up more ignorant than the common people. The chiefs have seemed unwilling to connect themselves with the seminary, or our other boarding schools, and we have ourselves hesitated in encouraging them to do it. We have feared that their connection with those schools would exert an unhappy influence on the other scholars, while they themselves would receive less benefit than they would under other circumstances. We have also felt that it was a matter of immense importance that they should stand the highest in the scale of civilization, that they should know by their own delightful experience the happiness and the excellency of a well regulated family. Heretofore the chiefs have been unwilling to have their children excluded from a train of attendants, which they considered as being necessary to the very existence of a chief. But now the chiefs all manifest a readiness to dispense with whatever the good of their children may require, and have assented to the plan of their being adopted into the family of a missionary, to be trained up entirely by him. They themselves nominated Mr. Cooke, and the mission have appointed him to that business. The chiefs will defray all the expenses of the establishment except Mr. Cook's private support. From this school or family we hope much.

During the year which has now closed the labors of the mission have perhaps been as signally blessed, as during any year of its existence. At the close of the

last year the work of the Holy Spirit was going on in a most glorious manner at nearly all our stations, and the work so gloriously commenced has been as gloriously carried forward. The characteristics of this work of grace have varied somewhat at the different stations. At some it has been emphatically the "still, small voice," showing itself by the great numbers who visited the house of God; by the solemn and anxious countenance, the silent tear, the stillness of the streets and markets and other public places of resort; by the numerous calls for the word of God, and by other similar indications. At other stations there has been more external excitement and more to give the enemy occasion to speak reproachfully; but we have seen abundant evidence that the Lord is sometimes present in the "rushing, mighty wind," as well as in "the still, small voice."

In no respect have we seen more abundant and heart-cheering evidence of the presence of the Spirit, than in the improvement of those who were previously members of the church or gave evidence of piety. The standard of piety in our churches has been raised, and many of the members have renewed their spiritual strength. Not a few of our church members would, for their ardent feeling and uniform activity in religion, be ornaments to any church in the United States. But while we speak thus strongly, we must confess that we have many anxious fears that much chaff has been gathered with the wheat. The excommunications have not yet been numerous, though our rules of discipline are probably more close than in any of the churches with you.

There is some difference of opinion among us as to the time required to gain sufficient evidence of piety for church membership, especially in those with whom we have no opportunity of acquaintance, except by personal conversation. Most of our number do not, and would not by any means receive strangers to our churches without having had conversation with them, at least as often as weekly, for many months in succession, and in addition to this, having favorable testimony from all those in the church who are acquainted with them. A few of our number have not been so particular; but you will receive accounts from them in their own hand, and we therefore refer you to their accounts for particulars respecting their reception of members to their churches. Should there hereafter be a great falling away, as there was at the Society Islands, we shall not be greatly disappointed. There is, however, but one opinion among us as to the fact, that a great and glorious work of God has been performed at all the islands, and nearly all the stations;—a work at which angels rejoice,—a work too which should awaken the churches to gratitude and praise, and to renewed and greatly increased exertions in behalf of the heathen. For we can say sincerely of most of our churches, and can say it too with confidence, that for evidence of piety we believe their members would compare well with the members of evangelical churches in the United States. While we are well aware that the Hawaiians are much attached to outward forms and the external show of religion, we have also abundant evidence that there is not a little secret prayer, and heart-felt emotion, such as the Savior himself approves and loves.

At the present time there is less evidence of the presence of the Spirit, than there was a year ago; but we have strong hope that when the excitement has passed away, which has been created by the death of Kinau and Kaikioewa, and by the spreading of new diseases among the people, and by some other events of public interest, that the feelings of the people will revert back to the former state of tenderness. We do not feel that the Spirit has yet deserted us, although there is less evidence of his active operations than there was a year ago.

Male and Female Seminaries—Common Schools.

We continue to look with strong, and even increasing interest to our seminary, as the most important of all the means in our possession for supplying the Sandwich Islanders with a permanent and educated ministry. We feel, however, that the school is deficient in one essential department; namely, a political department. To have such a department in a distinct form we suppose would be inconsistent with the principles of the Board. To what extent this object can be connected with others, in the plan of the seminary, we have some doubt, and should therefore be glad of instruction on this subject.

The female seminary at Wailuku is at present in a very prosperous state. The number of pupils has been increased to forty-nine. The blessing of heaven seems to have rested very signally on that institution. Several have been hopefully converted and are respectable members of the church. The labors of Miss Ogden, who was removed to that place

by the delegate meeting of last year, have been very useful in teaching the girls to sew, knit, and spin. Those of our number who have visited Wailuku have testified, with but one voice, to the very encouraging appearance and prospects of the school. Until the experiment was tried, we could not have believed it possible to have so perfectly secluded the little girls from their parents and friends, and they remain so happy. A happier little group is seldom seen. We refer you to the principal for particulars, but we make these remarks to testify that our observation agrees with his.

The allowance made to the school last year was not adequate to the support of the present number of scholars, and Mr. Green was able to receive them only by the aid of individuals who saved a little from their allowance and devoted it to that object. It was deeply trying to our feelings to see scholars turned away, while we have such abundant evidence that the female portion of the population must be raised, or our expectation for the male portion of it must be nearly lost. As the Committee have increased our annual allowance, we are enabled to bestow a larger sum on that school, and hope soon to increase the number of scholars to seventy-five.

We have considered the subject of dividing our funds so as to establish a new school, but we think it cannot be done economically; and even if it could, we have not men to man a school, without breaking up stations which ought not to be abandoned. The seminary at Wailuku will, therefore, remain the only public one for females, until we have more means than we now have for establishing another. Most of the pupils, however, will probably continue to be derived from Maui for the present, on account of the difficulty of safe conveyance from island to island. We have hope, however, that the period is not far distant when the natives will endow schools themselves on each of the different islands. The king has already promised to give a number of acres of land for the aid of the female seminary as soon as the plan for a board of visitors shall be arranged. When that land shall be put under cultivation, it will supply most of the school with their vegetable food; and as there is an abundance of uncultivated land in the vicinity, we shall hope that the king will enlarge his grants as the wants of the school increase. It is, moreover, the design to cultivate the mulberry to some extent, and employ the girls during their leisure hours in feeding the silk-worm. By these means we hope ere long to see the school in some good degree supporting itself.

Respecting the schools at Hilo we would remark that we consider island boarding schools for boys of great importance in raising up and preparing pupils for the seminary. For, unless scholars are well fitted when they enter, they will be unable to go forward so as to receive the highest benefit from that institution. We are fully of opinion that money laid out in supporting a boarding-school on each of the islands would be well expended. Perhaps Oahu will ere long be furnished by the experiment going on at Waialua.

The character of our common schools is improving, though the numbers attending them are either stationary or diminishing. We refer in these remarks to the station schools and schools of children under the care of missionaries, or the graduates from the seminary. Schools for adults now scarcely exist. The graduates from the seminary continue to do well. The schools under their care are almost uniformly prosperous. But there are material difficulties in the way of the maintenance of these schools, or rather in the way of the maintenance of the teachers. The teachers have learned something of the value of time and of education. They have become in some degree civilized in their habits. They are not pleased with making the ground their bed, seat, and table; nor are they pleased with using their fingers for spoons, and their teeth for knives. They wish for some other dress than the malo and kihei; and in relation to themselves they understand the principle laid down by our Savior, that "the laborer is worthy of his hire." They therefore are not willing to spend all their time in teaching and receive no compensation, except their food and kapa. But the people cannot provide furniture for their houses, nor clothing for their persons, neither is there a market where they can sell the productions of the land, such as they are, and thus procure the conveniences of life. And, moreover, the people do not clearly see why the teacher should be better clothed, or live in a better house, or have any better furniture, than themselves. This last is a difficulty which will not be soon removed. The first we think is even now diminishing, and the time we trust is not far distant when the people will cultivate such productions as will command a market, and thus enable them not only to support themselves, but also to support their own literary and re-

ligious institutions, if they are disposed so to do. But when we consider the very simple manner in which the people have been accustomed to live, twenty dollars being abundantly sufficient to support either a man or a woman for a year, it can hardly be supposed they will soon be ready to contribute in such amount as will be necessary to support foreign teachers, together with those various public institutions which are necessary to the best interests of the people.

In most of the school districts the chiefs are disposed to furnish lands to the teachers, which the pupils can cultivate, and thus they procure their food. In other districts the teachers receive their board and kapa by direct donation from the parents of the scholars.

Means of Supporting the Missionaries.

In connection with the support of native teachers, we feel it necessary to suggest the question, which is becoming an important one among us, how far it is expedient for missionaries to devote their attention to securing their own support. At many of our stations the state of things is becoming such, that the missionary, by directing the labor of natives, and investing some fifty or a hundred dollars in a sugar-mill, or in some other way, might secure a portion and often the whole of his support, and would thus be teaching the people profitable industry. It could not be done without occupying a portion of the time of the missionary, though at some stations it would probably not occupy much. The importance of this subject is pressing upon us heavily, not merely as it respects the Board, but as it respects the best and most permanent interests of the nation. The chiefs have in several instances made such offers as have led our minds to this subject; and should the Board approve the course, at no distant period some of us might probably cast ourselves entirely on the people for support. In that case it would be necessary for us to know whether we might retain our furniture, houses, and other property of the Board, now in our hands, and on what terms. We deem this a subject of importance, and think the people would be much more profited by a missionary's services, when they should support him, and feel that they support him themselves.

The chiefs have secured firmly to the people the lands which they now hold, and the right of property is also fully secured, so that if the laws are regarded or enforced, the king has no more direct power over the property of his subject, than the subject has over the king's property. Restrictions on the fisheries are removed, and no new tax can be laid by any chief, not even on his own private lands, which are now in the hands of tenants, unless such tax shall be sanctioned by a council of the nation. Definite encouragement to industry is offered, and those who have four children are freed from half their taxes, and those who have five are freed entirely from all taxation. Premiums are offered to every individual who engages in any new species of profitable industry, and the courts are to be so remodeled that no man can ever act as judge in a case where he is personally interested. Considering, however, the ignorance of the officers, it is not to be supposed that the laws will be very faithfully executed at present. The time set for them to go into operation is next January. The chiefs have to assemble annually for legislative purposes, and every chief who three times violates the constitution they have adopted is to have his lands and power taken from him. The adoption of this code of laws we trust will be an important era in the Sandwich Islands' nation. We think it must have a powerful effect on the industry of the people.

While speaking on the subject of industry, we may speak of the manufacture of cloth, which, we may say, has been successfully commenced and is successfully going forward, notwithstanding the ill health of Miss Brown. In the annual report of the station at Kailua, we have a very pleasant account of the success attending governor Adams' exertions in this department. The art of spinning was taught at Kailua by a female from Lahaina, who was herself instructed by Miss Ogden. We are at present, however, more particularly encouraged by the prospects at the female seminary. The little girls learn to spin with great ease, and have already accomplished considerable in that department and also in knitting. Very encouraging specimens of their skill and industry were exhibited at one of the sessions of the general meeting, and should we live to see the improvements of the Sandwich Islanders a few years hence, we shall hope to see a *fair* which will interest the philanthropist much more than any exhibited in New England.

We rejoice that the churches have enabled you to increase our annual allowance, as it will enable us with more

vigor to prosecute our various departments of labor.

An abstract of the laws enacted by the king and chiefs, which are referred to above, was inserted at page 101.

REPORT OF THE STATION AT HILO, HAWAII, DATED JUNE 6TH, 1839.

THE following communication is one of unusual length. But as it relates to what all must regard as a remarkable out-pouring of the Spirit of God—remarkable for its powerful and pervading influence, its long duration, and the great number of the converts,—and as it treats on some points on which the friends of missions in this country have occasionally expressed doubts as to the propriety of the course which the missionary was pursuing, and fears as to the result, it seems no more than proper that he should have opportunity to present a statement himself of what the Lord has been doing in the field intrusted to his care, together with his own course of proceeding, the motives and reasons that have governed him, and the results, so far as they are yet developed. Of these the reader can obtain a much better view by having the whole subject before him at once.

The letter was written by Mr. Coan while at Honolulu, during the sessions of the general meeting. Mr. Lyman remained at Hilo, in charge of the female boarding-school there.

Meetings and other Methods adopted to communicate Instruction.

In recording the labors and events of the past year, all praise is due to the great Head of the Church for the signal displays of his presence and power, in calling sinners from darkness to light, and from the power of Satan to God. The work of grace, which became very distinct in Hilo and Puna more than two years ago, has moved steadily forward up to the present time. For no period during the past year has God left himself without witness of his saving love. There has been an unceasing shaking among the dry bones in this valley of death. The slain have felt the breath of the Almighty coming from the four winds, and they have been revived and raised up an army to praise the Lord.

Though the descent of the Spirit has been continuous, it has not been uniform in power. Sometimes it has fallen in gentle, often in copious showers. It has been as the small rain upon the grass, and as the great reign of Jehovah's strength. All parts of the field have been watered. Every place has felt the power and presence of the Lord. Every village and hamlet, however distant or obscure, and almost every cottage in Hilo and Puna, has been made to echo with the voice of salvation.

Two protracted meetings have been conducted at the station during the past year, both of which were attended by the manifest power of the Holy Spirit.

The average weekly number of sermons and lectures at the station has been seven or eight, besides funerals and other occasional meetings. My associate, Mr. Lyman, uniformly preaches once on the Sabbath, and he has usually conducted one meeting in the course of the week. Mr. Wilcox has, during some part of the year, conducted a large Sabbath school of adults. Both of these brethren have been ready to assist the pastor whenever they could do it consistently with the duties of their own departments. This has been more especially the case during his absence on his repeated tours.

Besides public preaching, a very great amount of attention has been paid to personal and social instruction, including conversation and prayer with individuals, and in families and social circles. No class has been intentionally neglected. The anxious, the stupid, and the reviler, have been constantly plied with the truth. The aged and infirm, the "blind, halt, withered," the trembling paralytic and "those afflicted with divers diseases and torments" have been sought out, and the gospel has been preached to them by the way-side and in their houses. Many of this class have been led by the hand; others have been brought in litters, or on the backs of their friends to the place of worship. On my tours through Hilo and Puna, multitudes of this poor and afflicted class, are brought from their scattered and obscure residences in the glens and fields, and laid by the way-side, that they may get an interview with the missionary as he passed, and obtain a little balm, not only for the soul, but also for the body.* Very many of this wretched class have hopefully passed from death to life, just as they were passing out of time. Many of them have given precious evidence that their shrivelled limbs have embraced the Savior. Some have already departed in peace; some in exulting triumph, praising God that their eyes had seen his salvation.

Much attention has also been paid to the religious instruction of children, and

*I always carry medicines with me on these tours.

out of the mouth of these babes God has ordained praise. Several hundreds give good evidence of love to Jesus; and of those children who have been united with the church, very few have fallen. Most of them stand fast and adorn their profession. As a class, their lives appear less exceptionable than those of the adults.

I have conducted a large Sabbath school for children at the station during the year. This school has enrolled more than one thousand names. The average attendance has been four or five hundred. This school has been constantly refreshed with the dews of heaven. It has been a nursery to Zion and the gate of life to many young immortals.

Besides Sabbath school instruction a regular weekly lecture for children, has been maintained through the year. Numerous occasional meetings have also been held for different classes of children; namely, for those in church fellowship; for baptized children, for the anxious, etc. Our wives have also held repeated meetings with the children, to teach them the importance of attending to their persons, to braid mats, to make their tapas, hats, bonnets, etc., and to prepare something to contribute at the monthly concert for prayer. Very encouraging success has attended these efforts.

Numerous and special meetings have been held for all classes of the people; for the church, for parents, mothers, the inquiring, for church candidates, for those under church censure, etc. etc. Vigorous and untiring efforts have been made to arouse the most stupid and to arrest the most bold and daring in sin. The mountains, the forests, the glens, the highways and hedges, have been scoured, and no labor has been spared, "in season and out of season," to bring all the people under the sound of the gospel.

Truths Preached—Great Number of Hearers.

It has been an object of deep and uniform attention to keep the holy law of the Everlasting God constantly blazing before the minds of all the people, and to hold the claims and sanctions of the gospel in near and warm contact with their frigid hearts; and probably there is no individual, high or low, rich or poor, feeble or strong, in all Hilo and Puna, who has not, during the past year, either by private and personal instruction, or public address, been warned to flee from the wrath to come, and pointed to the Lamb of God for pardon and life.

The attention of the great mass of the people has been arrested, meetings have been thronged, and by night and by day, my house and my path have been crowded with trembling, anxious sinners, and with new-born souls. Multitudes of people have visited the station from the remotest parts of Hilo and Puna, a distance of from forty to sixty miles. The probable average of our congregation on the Sabbath has been four thousand. On special occasions, such for instance as the celebration of the Lord's supper, the concourse of people has swelled to seven thousand or more. At such seasons our congregations has been divided, two meetings being held at the same hour, in separate places. Our new meeting-house, erected by the voluntary action of the church, will accommodate three thousand persons; and this, with the old one, capable of containing four or five thousand, has sometimes been crowded to overflowing, while hundreds still remained without for want of room to enter. The people sit on the ground, and in a more compact manner than could be conceived by one not familiar with such scenes. Each body is fixed almost immovable, for the time being; and in looking over the congregation, as in looking down on a field of wheat just ready for the sickle, you see little else than a dense mass, a forest of heads. One might walk over them, but to walk among them is often impossible. It is an affecting sight, and one which calls for all the power of the reaper to thrust in his sickle and gather the precious sheaves into the garner of the Lord. Our congregation is nearly equal in the morning and afternoon. Formerly the disparity was great, as it has been at all the stations; but vigorous and persevering efforts to correct the evil of forsaking the house of God in the afternoon, have, at Hilo, been attended with very happy success.

It may be proper here to remark, that the permanent congregation at Hilo must eventually be considerably smaller than it has been for the two past years, as the multitudes who have come from distant parts of the field to hear the word must return to their own homes visiting the station only occasionally and at special seasons.

Preaching Tours—Aid from Native Converts—Statistics of the Station.

Since July last the pastor has made five separate tours through Hilo and Puna, holding numerous protracted meet-

ings, and preaching from twenty to thirty times a week. These labors have been prosecuted from village to village and from house to house, by night and by day. The signal blessing of God has attended these labors. The manifestations of the Spirit's power have been glorious in the quickening of saints and in the conversion of sinners. The word sometimes comes to the people on these tours, like the still small voice: often it has fallen upon them as a mighty rushing wind from heaven, or as the fire and the hammer of God. Sometimes its effects have been awful and overwhelming, and it has been the power of God unto salvation to very many. While on these tours, no efforts have been spared to collect all the people of all ages and conditions in places where they might hear the word of life and be saved.

During the past year, much valuable assistance has been rendered the pastor by native converts. Many of the more discreet, prayerful, active, and intelligent of the church have been stationed at important posts throughout Hilo and Puna, with instructions to hold conference and prayer-meetings, conduct Sabbath schools, watch over the people, etc. Some of these native helpers are men full of faith and of the Holy Ghost, and their influence has been happy. They have often succeeded in taming and softening the wild and uncultivated, and in inducing them to attend to instruction; and it is believed that, through the divine blessing, they have been made the agents of turning many to the Lord. Other active members of the church have been selected and sent forth, two and two, into every village and place of the people, at times when it was not convenient for the pastor to be absent from the station. The men thus sent out have gone every where preaching the word. They have visited the villages, climbed the mountains, traversed the forests, and explored the glens, in search of the wandering and the dying sons of Hawaii. These active measures, while they have enlarged and strengthened and blessed those engaged in them, have also aroused the attention of the outcast, the wild, and the neglected, and thus prepared the way and facilitated the labors of the missionary in his succeeding tours.

The following are some of the more important statistics of the station for the past year.

Marriages,	169
Received to church on examination,	5,244
Do. by letter,	10
Removed to other churches,	12
Died,	49
Suspended,	67
Excommunicated,	35
Now in good standing,	5,304
Children baptized,	1,332
Average congregation on the Sabbath,	4,000
Average of children in Sabbath school,	450
Whole number enrolled in children's Sabbath school for the year,	1,000

Measures Adopted to ascertain the Character of Candidates for the Church.

Of those received to the church during the past year, some were hopefully converted three years ago, and others, perhaps, at a still earlier period. The greater part of them, however, have been hopefully born of God during the last two years.

Great care has been taken, and no labor has been spared in selecting, examining, watching, and teaching candidates for the church; and though the admissions have been numerous, they have not been hasty or indiscriminate. Every effort which the nature of the case would admit, has been made to ascertain the true character of those received; and while the injunction, "Preach the word; be instant in season and out of season," has not been forgotten, the searching out, the gathering, the guiding and feeding of the sheep and the lambs, have been objects of untold anxiety, and of incessant toil.

It was remarked above that candidates have not been received hastily to the church. It has been the habit of the pastor, both at the station and on his repeated tours, to write down the names of those who profess to have been born again. The persons thus recorded are in this manner kept under my eye, though unconsciously to themselves, and their life and conversation are made the subjects of scrutinizing and vigilant observation. After the lapse of three, six, nine, or twelve months, as the case may be, selections are made from the list of names for examination. Some whose names have been recorded are found to have gone back to their old sins. Others are stupid, or give but too doubtful evidence of having passed from death to life; while many stand fast and run well. Those who appear to have been renewed are examined for the church. Thus, from a list of a hundred names, ten or twenty, and from a thousand names, one or two hundred, more or less, as the evidence may be, are selected, while those of more doubtful character are deferred for a more full developement of their character, or to be melted by the continued in-

fluence of the gospel. Thus many who have come into the church were converts of two years standing at the time of their baptism. A still larger class were those of one year's standing. Another large class were those who had been hopefully converted from six to nine months; and the cases received in a shorter period than three or four months after conversion have been few—mere exceptions, insulated and rare.

Besides all previous measures to learn the true character of candidates for the church, about one half of those who have been received during the past year, stood propounded from three to five months before baptism. Others have stood even longer, and others still for a shorter period. Most of those received from the distant parts of Hilo and Puna, and who were hopefully converted during the tours made among them, have left their villages and spent several months at the station, previous to their union with the church. Here they have been watched over and instructed from week to week, and from day to day, with anxious and unceasing care. Here they have been examined and re-examined personally, and often to the number of five or six times. In this way they have been sifted and re-sifted with scrutiny, and with every effort to take forth the precious from the vile. The church and the world, friends and enemies, have also been called upon and solemnly charged to testify, without concealment or palliation, if they knew aught against any of the candidates. To this charge a great multitude in the church are faithful, being afraid to conceal the sins, even of their nearest friends. It is therefore difficult for any one to practise outward sins for any length of time without detection.

Much care has been taken to instruct the young converts on the nature and evidences of union to Christ—on the import and design of the ordinances of the church—on christian doctrines—and on the practical and active duties of life.

With all these precautions, and with many others which time fails me to name, some have given painful evidence that they did not enter by the door into the sheep-fold, and it is to be supposed that others still eat and drink judgment to themselves, whose hypocrisy or self-delusion has not yet come to light. None but the omniscient Shepherd can fully separate the sheep from the goats.

During my repeated tours through Hilo and Puna many persons have been baptized and added to the church. The individuals thus received were the aged, the infirm, the sick, and those whose circumstances rendered it impossible or improper to come to the station. The young and the healthy have never been received in this way, but they have uniformly spent some time at the station previous to their union with the church. The same general rules of caution and scrutiny have been observed in relation to those baptized at a distance from the station, as have been heretofore mentioned in reference to other candidates; at least, so far as the nature of the case would admit of it. They have usually professed conversion from six months to a year, and in many cases, for two or more years, before baptism, their names have been long in the hands of the pastor, and they have been repeatedly met, examined, and instructed during his tours through their villages. All other means within my reach, have also been used to ascertain the character and lives of those thus baptized.

Character sustained by Church Members —Pastoral Watchfulness.

Most of the church have thus far stood fast, and there is cause of thanksgiving to God that so few have fallen. They are all babes in knowledge and christian experience. They are encompassed with infirmities, and beset on every hand by temptations, and not a few of them have been persecuted by their enemies, and fiercely assailed by the fiery darts of the wicked. But the Lord still upholds them with his hand. Very few indeed have been convicted of scandalous offences, and scarcely any now under censure exhibit the distinctive marks of apostasy. A great majority of the cases which have called for the discipline of the church has been for smoking that national intoxicator, tobacco.* Other crimes are comparatively rare, and among these may be mentioned, childish quarrels, envy, deceit, falsehood, fraud, and oppression. Some have been cut off from the church for levity of manners, for neglecting schools, meetings, etc., and for general stupidity and indifference to instruction. A few have fallen by theft and adultery. It will be seen that the proportion of those under church censure is as one to sixty, or nearly. This proportion is much smaller than we have usually reported,

*The manner of smoking is such as to produce actual intoxication, and is regarded as a vice similar to the intemperate use of intoxicating drinks in this country.—*Editor.*

or than had been reported by other churches, either in this or in other heathen lands, though our rules of discipline are more close than in most churches either here, or in our native land. Thus far the proportion of offenders has been less among the young professors than among those of from five to ten years' standing in the church. What will be hereafter, is known only to God. How many of this great church will finally reach heaven, remains for the judgment roll to reveal. One truth affords consolation, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Should only one half, or even one fourth of the church prove genuine disciples of the Lord Jesus, still those who have toiled, and watched, and prayed for their salvation, will not feel that their labor has been in vain in the Lord.

The church of Hilo is scattered over a territory one hundred miles in extent, and consequently the labor and difficulty of watching and directing all its members, is greatly augmented. Hitherto all the healthy and strong of the flock have assembled periodically at the station, to eat the Lord's supper; while for the edification and comfort of the sick and aged, the ordinance has been administered at different places in distant parts of the field. The number of communicants who assemble at the station is now so great that they cannot be all seated together in our meeting-house. They are therefore divided, one half celebrating the supper in the morning and the other half in the afternoon.

At each successive tour through Hilo and Puna special attention is paid to the members of the church. They are all collected in their respective villages, their names are called, each one is seen face to face, the wanderers are sought for, the stupid are aroused, the afflicted are comforted, the feeble are strengthened, and all are warned, reproved, exhorted, or encouraged, as the case may require. Thus the location, the life, and the feelings of every individual of this numerous flock are frequently brought in review before the pastor, and become the subjects of examination, so far as can be done by one frail shepherd. This is a work of anxious, happy toil, offering no rest by day, and often driving sleep from the pillow, or taking many hours from repose at night. Still the work is light, compared to that of the apostle, who ceased not to warn every man, and to teach every man, night and day with tears.

Moral and Social Improvement of Church Members—Liberal Contributions.

Some of the precious evidences that God has wrought a good and glorious work among our people, may be seen, in their breaking off from old and cherished sins; in their present quiet and peaceable lives; in their searching for the word of God; in their readiness to receive instruction; in their disposition to flow together to the house of God; in the remarkable spirit of grace and supplication poured upon them; in their affection for their spiritual guides; in their vigorous and anxious efforts to save sinners; in their liberality and the cheerful manner in which they engage in good works.

It is true that there is much sin remaining in the church. There are many who do not shine and adorn the doctrine of God our Savior; many, of whom we stand in doubt, and who give but too dubious evidence of having been purged from their old sins; many, who, like the foolish Galatians, over whom Paul wept, may hereafter become bewitched, so that they will not obey the truth; and many may turn again to the weak and beggarly elements of the world. Of the great mass, however, we hope better things, and things which accompany salvation.

The cheerful zeal with which they engage in works of charity, when meekly instructed, and when patiently led in their duties, does honor to their profession; and their example in this respect would surely put very many Christians in our own land to the blush. Thousands stand ready to unite their "two mites" with their prayers at each returning monthly concert. It is true that most of them give out of "deep," yes out of the deepest "poverty." Still it is believed that there is in the church a "willing mind," and that every individual would give "according to that he hath," could the opportunity be afforded him, and his duty directly pointed out. In the thousand hands which come up with offerings on the morning of the monthly concert, you will see the following among other things. A *tapa*, a *malo*, a *pau*, a mat, a bunch of hemp, a stick of wood, a little salt, a fish, a fowl, a taro, a potato, a cabbage, a melon, a little arrow-root, a bunch of onions, a few ears of corn, a few eggs, a piece of lime-stone or coral, etc.; every one giving according to his own mind, and according to the ability which God hath given him. Another company, (often the old, the feeble, and those who have nothing else to give,) wend their way to the fields, where they

plant and weed taro or sugar-cane, while women and children gather grass to cover and to enrich the soil. Thus all hands are employed: and male and female, competence and penury, children and age, the feeble and the strong, each and all may share a part in the blessed work. Were the ability of this people equal to their cheerfulness in giving; and were there a ready market for their contributions; or could their labor be made the most productive, the amount of their devotions might send relief to many a captive, and bring back on the donors "the blessing of many ready to perish." As it is, however, the people are poor, distressingly poor, and not a few of them are themselves the objects of deep commiseration, while the gifts of others often turn to little account for want of a ready market for such things as they can contribute. Whatever they give which may be turned to account we appropriate to the support of our boarding schools, to the relief of the poor, or to any other object which meets the minds of the donors.

Besides the monthly concert collections, many little acts of charity are done by the church and people of Hilo. Our families often receive little presents of pigs, fowls, eggs, vegetables, etc., and there is a great readiness among them to assist us in any way within their power.

Opening of a Boarding School for Girls.

Early in the past year Mrs. Coan determined to open and sustain a boarding-school for girls with her own hands, and with such native help as she could command. So soon as her plans were made known to the church and people, they came cheerfully forward, and with great promptness erected a comfortable native building for the school, the women contributing tapas, mats, etc., to furnish the house. A few seats, a table with bowls and spoons, and some other things having been provided, the school was opened on the tenth of September, and it has been in constant operation from that to the present time.

The number of little girls in the school is twenty, and their ages from seven to ten years. Their food is supplied by the weekly contributions of the people, in the following manner. The country lying immediately around the station is divided into five sections, each district containing a population of from two to five hundreds, perhaps. These districts supply the school with food for one week each, in regular rotation, by voluntary contribution. Each individual who is of a willing heart brings a single taro, a potato, or a fish, as he comes up to the house of God to attend the regular Wednesday lecture. Several hundred potatoes or taros thus put together make a heap, on which the school is fed for a week, while the cheerful donors perceive no diminution to their own little stock. When the districts have all fulfilled their weeks, they commence again, and thus, like the earth, move round in a perpetual circle, shedding constant blessings in their revolutions. For some time past a part of the people have engaged, on each monthly-concert day, in planting food as a supply of the future wants of the school. The principal food of the little girls is taro, potatoes, fish, and arrow-root, with occasional supplies of cabbage, melons, bananas, sugar-cane, etc. They all sit and eat at a common table in English style.

They are clothed in a cheap cotton fabric, which, together with table furniture, books, cards, maps, stationary, etc., is furnished by Mrs. Coan. The value of all these articles, however, is probably refunded by the people in supplies for our family consumption, so that it may be said the school is entirely sustained by the voluntary contributions of the natives. Two native assistants are employed in the school and paid regular wages. Attached to the school building is a garden, containing many beautiful trees, such as the oriental lilac, the mimosa, the guava, the mango, the tamarind, the fig, the lemon, the coffee, and the mulberry, besides a great number of beautiful flowering plants. The garden is surrounded and intersected by gravelled walks, and divided into little sections, each pupil being responsible for the neatness and good order of one section, while all unite in keeping the walks and the common pleasure grounds in good taste. A little rill passes through the garden, and this, with a convenient bath, adds not a little to the beauty and comfort of the place, under these tropical skies.

All the children engage in weeding their flower beds, gravelling their walks, or in some other free and gentle labor daily. Their hours for eating, sleeping, labor, recreation, study, and devotion are all defined. Hitherto they have been taught reading, writing, geography, natural history of beasts, arithmetic, singing, sewing, braiding, and a few other things. Their progress has been very gratifying. Some of them entered the school without a knowledge of the alpha-

bet. All are now tolerable readers, and all have acquired a considerable amount of knowledge on most of the above named branches.

The government of the school has been remarkably easy. Corporeal punishment has never been called for, but in one case, and stern reproof has hardly been known in the school; and I hazard nothing in saying that I never, in any country, saw a school of twenty little children so uniformly meek, quiet, gentle, docile, and industrious as these little girls. They are a company of bright faces and happy hearts. Their contentment has seemed perfect from the first. No one wishes to leave the school; no one sheds homesick tears. All are cheerful as the lark, and, by their obedient and affectionate manners, they have entwined themselves closely around our hearts.

But the crowning blessing of all is the precious influences of the Holy Spirit in the school. These influences have continually descended in soft showers like the gentle rain and the early dew. The attention of the school can always be arrested by the subject of religion; and, when they are affectionately addressed on this subject, the fixed eye, the solemn inquisitive look, and the silent tear tell the operations of the Holy Agent within. Their consciences are already very tender, and we believe that many of their hearts have been formed into the image of Christ. Eleven of their number are members of the church, and they have thus far adorned their profession. Others, we trust, are born again, and it may be said of all, that, so far as man can judge, their conduct is nearly unexceptionable.

Our prayer is, that these dear little ones may all indeed be the daughters of Abraham, and that this unpretending school may live to shed a mild and heavenly light upon the degraded females around: that, mingling its taper rays with the broader and brighter beams of other schools and seminaries already risen, and which shall hereafter arise, it may help to dispel the darkness which still rests heavily on the Hawaiian nation.

Comparative Standing of the Church Members.

The foregoing pages contain the substance of my pastoral report to the general meeting of the mission, during its present session. It will speak for itself, and as yet I have heard no one attempt to gainsay it. Though it presents the more prominent outlines of my course, still it is imperfect, as a thousand facts and circumstances, not seen at a distance, and too numerous and minute to be mentioned in a brief report, are necessary to modify and explain a subject of this nature, and to delineate a picture which shall be true to life in all its colors, features, parts, and proportions.

I have seen a glorious and overwhelming work of God going on without abatement in Hilo and Puna for more than two years. All my physical, moral, and mental energies have been in this work. To save this wasting, dying people, and to fulfil the ministry which I have received of the Lord Jesus are subjects which have occupied my earliest thoughts in the morning and my latest at night, and which have consumed many a wakeful midnight hour. I have heard of revivals, blessed revivals, at other stations, and on other islands. I have also heard various reports of prudent and imprudent measures, of good and bad things attending these revivals. Some things I have supposed were true, and many things I have believed to be false, and the offspring of unbelief, envy, or prejudice; but God is my witness that I have meddled with no man's measures, or conscience, or work; and that I have reported for no one but myself; and this, without stretching myself beyond my measure, or making comparisons which might appear invidious. My great aim has been and shall be to "build the wall over against myself." If in doing this I have not adopted the wisest and most efficient instrumentality, (as I surely may not have done,) I shall feel under everlasting obligation to any one who will, not theoretically and speculatively, but practically, and by plain matter of fact, show me a more excellent way.

That you should have apprehensions on this subject, may be natural and proper. Perhaps I have as many as you or any other one has, or can have. We should have anxieties in all that concerns the purity and enlargement of the church and the honor of our Lord. Paul had fears and anxieties and distressing apprehensions for his converts and for the churches under his care. Again and again did he travail in birth for his "little children." Often was he humbled among them and made to bewail many of them. Often was he made to weep over backsliders and apostates, who turned quickly to the "beggarly elements of this world," and to cry out in the anguish of his soul, "Who hath bewitched you;" "Where is the blessedness ye spake of;" "I am

afraid of you;" "Am I then become your enemy because I tell you the truth;" "Demas hath forsaken me;" "All seek their own;" "No church communicated with me;" "No man stood by me;" "In perils among false brethren." No one can read the history of Paul and the other apostles of the Lord Jesus, with any good degree of care, without seeing absolute demonstration that they were men, unfurnished with the attribute of omniscience, or the power of searching hearts and of detecting hypocrites, so as to prevent their entrance into the church. The falling and apostasy of their converts is notorious; and there is no evidence, so far as I have investigated the subject, that defections were less frequent, or less painful, in their churches, than in those of faithful ministers at the present day. Christ gave to them and to us one and the same rule of testing character, namely, "By their fruits ye shall know them." Thus, when hypocrisy was made manifest in the life, and excision and apostasy followed, it is recorded, "They went out from us because they were not of us;" and, "that it might be made manifest that they were not all of us." But I have said more than is necessary on that subject. I only intended to allude to it, simply to show my belief, that, whatever might have been the apostles' reasons for hasty or immediate admissions to the church, their power of discerning spirits, or of detecting false converts, could not have been one of those reasons.

No one who knows the facts in the case will say that I speak unadvisedly, when I aver that the reins of church government here are drawn much closer than in most churches in the United States. Very many things palpably inconsistent with the spirit of the gospel, pass unnoticed in many of the churches in that land, which things would not be tolerated in this church.

Systematical Effort and Pastoral Watchfulness employed.

If it be inquired how I can become acquainted with so many thousands of converts so as to be able to judge of their characters in the space of two or three years? I would answer that I cannot be so fully acquainted with them as is desirable, or as I long to be. But I have a multitude of souls committed to my charge, for every one of whom I feel no small degree of responsibility. And if I am to be the only pastor and spiritual guide to this great multitude, I must do what I can for all. If I cannot have so full, constant, and personal acquaintance with each individual of my flock as is desirable, then I must use all the agencies and instrumentalities under my control for compassing the same object, or for making the nearest possible approximation to it. Should I neglect to gather converts into the church till I had as close and intimate knowledge of their feelings, their conversation, and their actions, as developed in their family retirements, and in their every day duties and intercourse with each other, as could be desired, the great mass of them might never come within the visible fold of Christ, and I might go down to the grave leaving them to wander in darkness, uncertain as to their own character, exposed to every temptation of earth and hell, unknown and unrecognized as the sheep and lambs of the Lord Jesus, and in danger from the all-devouring lion.

How thorough personal knowledge other pastors have with the religious exercises and daily habits of the individuals of their flocks, I will not attempt to determine; but for myself, I can say that my knowledge of the church in these matters, is, at the present time, more minute and thorough than it was at the time the church numbered no more than fifty or a hundred members. To effect this requires system and diligence, a careful and wise improvement of every hour, and an all-absorbing interest in the work. A watch ticks an incredible number of times in a day, and yet it performs but one stroke at a time; so that there is no confusion in its work. By drawing lines in my parish; by dividing the people into sections and classes; by attending to each class separately, systematically, and at a given time, and by a careful examination and a frequent review of every individual in each respective class; by keeping a faithful notebook always in my pocket, to refresh my memory; by the help of many faithful members of the church, and by various other collateral helps, I am enabled, through the grace of God, to gain tenfold more knowledge of the individuals of my flock, and of the candidates for church membership, than I once thought it possible to obtain in such circumstances. "My grace is sufficient for thee," is a promise on which my heart rests with calm confidence and heavenly delight. "As thy day, so shall thy strength be," I feel continually verified, and I must record it to the glory of God's grace.

Considerable stress is laid on the alleged fact that the church here is popu-

lar, and therefore it is dangerous to receive rapidly to its privileges. This consideration is important, and it will not be overlooked by "a wise master builder." Still we should not make too much of the argument. Facts prove that persecution has not always kept hypocrites out of the church. This is abundantly seen in the history of the churches planted by the apostles. The same fact appears in mission churches at the present day. In Ceylon, where a man has much to fear from a profession of Christianity, one in thirteen, if I mistake not, of all who have united with the church, have fallen, and been cut off from its privileges; and I learn that a much greater proportion of the recent converts of that mission have been excommunicated. But I intended only to allude to this subject, for my object at this time is, neither to defend nor to condemn what are sometimes called hasty admissions to the churches, but simply to give some facts and explanations in relation to my own course of procedure.

Rapid and powerful Movement in the Conversion of the Heathen to be expected.

I am persuaded that the main thing which creates alarm is the numbers received, and not their qualifications, nor the shortness of their time of trial. Had I received but one hundred, instead of thousands, and had I received them on shorter probation, and with less scrutiny even, and on a lower standard of christian character, no one would probably have intimated that I was imprudent, indiscreet, etc. Now I can see no good reason why, when I had baptized one hundred converts, who, by the confessions of my most discreet brethren, ought to come into the church, I should not consistently proceed and baptize one hundred more of equally unexceptionable qualifications. On this, as I supposed common sense principle, I have proceeded in all I have baptized. When our church numbered from twenty to fifty cold, halting, doubtful professors; when our congregation was less than a thousand on Sabbath mornings, and no more than four hundred in the afternoon; when the annual additions to our church were ten, five, or nothing; when the thousands around us were deceiving and being deceived, living in lust and pleasure, despising the gospel, hateful, and hating one another; and when they were going down to perdition in unbroken columns, there was no alarm. Whence then the present fears and apprehensions, in respect to the course of those who are indeed, and I trust feel that they are the least of all saints? and who yet have received grace "to preach among the gentiles the unsearchable riches of Christ," and to make a poor, besotted, dying people, "comprehend with all saints what is the breadth, and length, and depth, and height, of the love of Christ." I say again, that I suppose the great numbers added to our churches is what staggers the faith of many. A beloved missionary sister, in writing to us on this subject, says, "If there were only a few hundreds, we could believe; but there are so many it spoils it all." That was a frank and honest confession. The fact is the church is not prepared to see great things in the conversion of the heathen. Missionaries themselves are not prepared for it. God has called on zion to arise and shine, to lengthen her cords, to break forth on the right hand and on the left, to stand up and thresh; to subdue kingdoms and to possess all nations. He has spoke of opening the windows of heaven, of a nation born in a day; of converts flying as a cloud and as doves to their windows; of overturning and overturning till the banners of Jesus shall wave round the world, and he shall reign over all nations. Predictions and promises of this nature shine like sunbeams through all the Bible, and they are often read and expatiated on with a kind of romantic rapture: but I ask when will there be faith and toil enough in the church to make these long promised, long "hoped for" things "substance?" to change the future and far distant glories into present living realities? Should God begin to work in our day, as he has promised, would the church believe "though a man declare it" to her? Should the Son of Man come, would "he find faith on the earth?" Should Jesus begin now to usher in the millennium by such a rapid and unprecedented enlargement of his church as we all profess to expect, and as we know must take place before the glory of the Lord shall fill the whole earth, would the churches believe? Would their ministers believe? Would they dare to speak of it in the monthly prayer meeting, in the pulpit, or the periodical? Would they dare to say among the people, "The Lord reigns?" Would they declare his glory among the heathen? Would they publish his salvation? Would they say to zion, thy God reigneth? Would they ascribe greatness to our God? Would they declare his wonders among all people? Would

they make mention that his name is exalted?

I do not say that the time of zion's brightness has come. Unbelief has for ages staid the chariot wheels of the Redeemer, and the same guilty cause may continue its baleful effects for ages to come. If we do not believe we "shall not be established." Christ may not be able to "do many mighty works" at present on the earth, "because of unbelief." We all expect him to arise and shake terribly the earth; to rend the heavens; to melt the mountains; to overthrow kingdoms; to put all enemies under his feet; to hush all discord; and to spread the broad beams of peace and light and salvation over all nations. But when he comes to do these things will not his advent be mistaken by many as his first coming was by the Jews? Will he not appear to multitudes, even in his church, "as a root out of dry ground?" When he comes to his own, will not many refuse to receive him? Will not the agents, the instruments, the means and measures he employs to build up his kingdom, become a stumbling-block and an occasion of offence to many? Will he not break up old and venerated customs and traditions in the churches? Will he not confound the wisdom of the wise and bring to nothing the understanding of the prudent? Will he not choose weak things, and things that are despised, yea and things that are not, to bring to nought things that are? and will not those who are blessed with the precious grace of being more especially successful in saving souls, lose the character of wise, sound, and discreet men? Will they not be counted fools for Christ's sake?

But I have already extended this letter to an immoderate length and it may weary your patience to read it. I make no apology, except that the general subject of these sheets deeply affects my heart. When I commenced I did not think of writing any thing more than my report, with a few remarks. What I have written, therefore, has been without plan or premeditation, but simply throwing out my thoughts as they rose during the hasty intervals in which this letter has been penned.

I would not be understood in what I have now written to say that there is no danger of overrating the work of God in a given revival, or that there is no danger of too hasty admissions to the church. Nor would I say that we all, and myself especially, may not have erred in many things. In my own case I see mistakes continually, and by experience, by watching, by prayer, and the light of God's word, I endeavor to detect and correct my mistakes, to learn how to win souls, to keep the vineyard, to feed the flock of God, and to make full proof of my ministry.

With these remarks I leave the subject, praising God for all the glorious things he has done for the poor people of these islands, and adoring his unsearchable grace for what my eyes have seen, my hands handled, and my heart felt of the word of life. I still expect to see his power and his glory displayed on resuming my labors among my people, for Jesus has said, "Lo I am with you always," "I will never leave thee nor forsake thee." May we not then "boldly say, the Lord is my helper?" "I shall yet praise him for the light of his countenance."

Continued Progress of the Revival.

On the 6th of August, about two months after his arrival at Hilo, on his return from the general meeting at Honolulu, Mr. Coan writes again, giving an account of further displays of the grace of God made to the people of his charge.

On my return I found the families at the station all well, and happy in their work. I also found the church united, prayerful, and active in building up the kingdom of Christ. Before leaving Hilo I had selected about twenty of the most intelligent and devoted native helpers, and had stationed them as watchmen and workmen at all the important posts in Hilo and Puna, giving specific instructions and solemn charges in relation to their duties during my absence. On my return I had the most cheering reports from all these outposts. A spirit of wrestling prayer had prevailed, and the work of God had gone forward in most of the villages throughout the field. No outbreaking sin was heard of in any quarter. My anxiety for this church during my absence can be told only by those in like circumstances. It is a great church of little children—of babes—weak, ignorant, exposed to every seduction and every danger, and needing all the wakeful solicitude and tender care of the "nurse" who "cherisheth her children." Hitherto the Lord has heard our prayers. He has not taken his loving kindness from us nor suffered his faithfulness to fail. His grace is sufficient. His word is faithful. His promises are all yea and amen. He has said, "I will never leave thee nor forsake thee." This church was, perhaps, never in a more

prosperous and happy state than at the present time, and sinners are daily turning to the Lord. A new and happy impulse has been given to the work since our return from the general meeting. I have lately sent out about forty church members to visit from house to house in every village and hamlet, and in all "the highways and hedges" within four or five miles of the station. These men were instructed to converse and pray in every house: to look after all the sick, the wretched, and the friendless; to stir up the minds of the converts: to gather the children; to seek the outcast, the wild, and the wandering, and to persuade all to come up to the house of God and attend to the "things which accompany salvation." Two days were spent in this way. Every cottage was entered, and every fastness of Satan scoured. The messengers were every where well received, and the immediate result was, that several back-loads of tobacco, awa, and pipes, were brought in and burnt, and about five hundred, formerly careless and hardened sinners, gathered into the house of God, to hear the words of life. The Spirit of the Lord fell upon them, and many, I trust, are born again. There are few whose attention has not been arrested.

Since our return from Oahu I have made a tour of about two weeks in Hilo. This season was most interesting, refreshing, and solemn. The whole mass of the people was moved and came out to hear the gospel. Those who had remained wild and hard, and who had resisted all former efforts to reach and save them, now came out of their lurking places, and with tears and trembling listened to the terms of reconciliation with God. No new cases of scandal were found among the converts in that district, and old backsliders returned weeping and begging for mercy. I called over the church roll, inquired after every individual of the flock, looked after the baptized children, etc. For the comfort and edification of the feeble, the sick, and the aged disciples, I administered the Lord's supper at four different places during the tour. These scenes possessed solemn interest: and the effect on the people was powerful and happy. During all the progress of this work, which has been moving forward with great power for two and a half years, I have never seen the congregations more full, tearful, and solemn, or the attention of the people more universally aroused, than on this recent tour. Crowds of trembling sinners, who had hitherto resisted all the thunders of God's word and all the beseechings of mercy, now followed me from place to place, weeping and inquiring the way to zion. The fear of God fell upon all the villages, and the people came out with one consent.

In order to compass my plans and return to the station at the time appointed, I was obliged to labor incessantly from morning till night, and sometimes till midnight. This tour was rendered still more fatiguing by the great rains which fell at the time. At such times the steep and lofty precipices in this region become slippery, difficult, and dangerous. Over these precipices I had often to climb during descending showers, and for want of time or place to change my saturated raiment, I must stand and preach for one or two hours to a congregation already collected and in waiting for me. But what rendered this tour truly perilous was, the swollen and furious state of the rivers. Their rush was rapid and fearful. Some of them I succeeded in fording, some I swam by the help of a rope to prevent me from being swept away by the raging current, and over some I was carried passively on the broad shoulders of a powerful native, who passed safely with me through a strong current up to his arm-pits, while a company of strong men locked hands and extended themselves across the stream just below me, in order to save me from going over a near cataract, in case my bearer should fall. Many of the less hardy and daring of the natives, after several unsuccessful attempts to cross, and after the most hair-breadth escapes from being swept down the cataracts, gave up the struggle and consented to remain behind. But these are trifling things; and I only mention them as incidents which illustrate the preserving care of our God.

Two new meeting-houses, one in Hilo and one in Puna, have just been completed by the voluntary efforts of the church, and three more are now in a state of preparation for building. Thus there is a prospect that all the important outposts in Hilo and Puna will soon be supplied with commodious meeting-houses by the spontaneous action of the people. Several large and convenient school houses are also in building, and some are just completed. At the completion of one large school-house, the people of the land that built it brought Mrs. Coan's school a present of fifty fowls and forty bundles of native food, with a request that I would go immediately and preach to them in their new house.

Nestorians in Persia.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

Character of a Meerza and Prince—Conveyance of Letters.

On the 23d of July, 1839, the youngest son of Mr. Perkins was removed by death. Suffering under the effects of this heavy affliction, and from the exhaustion of previous anxiety and toil, the health of Mrs. Perkins required relaxation and change of scene. To secure this Mr. and Mrs. P. made an excursion to Tabreez, now occupied as a missionary station by Mr. Merrick. While at that place he made the following entries in his journal.

August 5th, 1839. Wishing to improve my time to advantage, while here, I have engaged a meerza to give me lessons in Persian. I am very glad of the opportunity thus to attend a little while to this language, as my pressing and multiplied duties among the Nestorians at Ooroomiah have never allowed me to study Persian but little.

My meerza is the same who taught me the Turkish language, when I resided at Tabreez, soon after our arrival in Persia. He was for two years a member of Mr. Haas' missionary school in this city, and has thus become quite intelligent. He is much attached to missionaries and professedly to their object. He once made the declaration to one of the missionaries, "I believe in Jesus;" and he has often made similar remarks to me. Were he not restrained by the terror of Mohammedan intolerance, I have little doubt that he would gladly make an open profession of Christianity. Though convinced of its truth, however, he probably has but very inadequate views of its spiritual nature and requisitions.

23. To-day my meerza stated to me, that last night, to use his own words, he "preached to a large number of Mussulmans from the fifth chapter of Matthew;" and when at the close he demanded what word of that chapter was not good, "all exclaimed that it was excellent."

Who can tell what good may result from the impressions, which this and many other young Mussulmans received in the German missionary school? The missionaries disbanded that school about three years ago, by order of their society, and retired from the field; but the fruits of their labors are yet to come to light. Since that school was dismissed, the scholars have had no one to teach them, though they have been constantly seeking instruction, until recently most of them have become members of a school commenced by a French Jesuit missionary. Shall Protestants look negligently on, and allow such a field of usefulness to be closed against them, without making an effort to occupy and improve it?

24. With Mr. Merrick, I waited on Kahraman meerza, the prince-governor of Azerbijan. He has just returned from Teheran. The king has rewarded his late visit to the capital with considerable augmentation of his power, both in the extent of his territory and prerogatives. His title is now *naib sultanet*, lord lieutenant, the same which his father, Abbas meerza, had while he was so long heir apparent to the throne. On his late arrival here, to make his officers and courtiers sensible of his increased power, he immediately ordered a Persian noble to be bastinadoed in his presence, and fined him about two thousand dollars, without alleging any particular reason. One would deeply regret such an act of arbitrary despotism, were it not that there are very few Persian nobles in the empire who do not richly deserve such treatment, for their wicked extortions and oppressions which they inflict on the poor; and his royal highness may have had some particular desert of this kind in mind, in the infliction of this punishment on the noble.

The prince received us with much civility, inquired after our welfare, and told us, as we left, that if we should need his aid at any time, to let him know it. Under his government of this part of Persia, we enjoy great quietness in the prosecution of our labors, for which we ought to be grateful to him, and yet more grateful to our Heavenly Benefactor, who has the hearts of kings and princes in his hands.

September 2. Yesterday the monthly English courier came in from Erzeroom, but brought us no letters, as he had been robbed of his packet on the road. This is a sad disappointment to us and others; but it cannot be remedied and must be endured. The lawless Koords will be very unlikely to restore the letters, though they may be useless to them. In the packet were twenty-five dollars, forwarded to us by our friend, Doct. Riack from Erzeroom, (most of it contributed by himself,) for the American Tract Society—the only money, probably, which the marauders realized in their robbery.

The excellent donor, Doct. Riack, still intends that the Tract Society shall not suffer, so far as he is concerned, by the robbery. This is the first instance in which an English courier, on that wild route, has been robbed since I came to Persia; and not one of my letters, to my knowledge, has ever before been lost, either on the ocean or on land. We are greatly indebted to the English government, not only for the regular and safe transmission of our letters to and from Constantinople, but also for the *terms* on which they are transmitted. When the German missionaries resided at Tabreez, they were charged by the Russian post a sum not varying much from $250, annually, for the transmission of their letters. On the other hand, all the letters of our mission pass between Constantinople and Persia, by the monthly English courier, without the charge of a single farthing. The friends of missions in America are indebted to the English government, for its protection and patronage of their missionaries in Asia, in ways and to an extent, which it is difficult for them adequately to appreciate.

Medical Profession—Return to Ooroomiah.

4. Employed a young Persian seid, (lineal descendant of the prophet, distinguished by wearing a green turban,) to engrave a small marble slab, to be placed over the grave of our child. More than four years ago I employed this same seid to engrave a similar slab for the grave of our first child, who died in this city. He is a very intelligent, amiable young man, and seemed much delighted again to meet with me. At the time of our first acquaintance, he begged of me a Persian New Testament, which he informs me that he read, and then lent it to a friend who resides in a distant town. By questioning him a little, I found that he had read the New Testament, and retained in his memory considerable portions of its contents. He begged another copy, and I presented to him both a New Testament and a copy of the psalms, for which he seemed truly thankful. May they prove seed sown on good ground.

This seid is a Persian physician. Today, observing that William, our little boy, appeared ill, he offered to prescribe for him, and would warrant a cure. The proposed prescription consisted of a prayer extracted from the Koran, which the patient must eat. This incident explains a circumstance which was a ludicrous enigma to us, when we first opened our medical dispensary at Ooroomiah. The sick, on receiving their doses, often inquired if they should swallow the paper inclosing the medicine, as well as the medicine itself; and some actually swallowed the envelope. They had doubtless been accustomed to the above-mentioned Persian prescription.

The medical profession, in Persia, is a most flagrant system of quackery. Naturally superstitious, and devoted supremely to the body, the people have great reverence for their physicians; and much as they suffer from imposition, they never tire in seeking relief from the impostors. And, unhappily, native Persians are not the only empiricists in this country. Almost every miserable, vagrant European, who strolls into Persia, with no means of obtaining an honest livelihood, turns physician, and is sure to find good business in that calling. The light of the gospel, the sovereign balm for mortal ills, alone can remedy this, as well as all the other moral maladies under which Persia is groaning.

9. We started for Ooroomiah, having much occasion to be grateful for our mercies, during our visit at Tabreez.

12. At Yaoshanly, a village about midway between Tabreez and Ooroomiah. Here we met our friend, the governor of Ooroomiah, on his way to Tabreez, whither he had been summoned by the prince. I called on his excellency, who received me with fraternal kindness. Instead of travelling the direct road, he had come by a circuitous route, and lingered a few days at his favorite summer village, situated in a small glen on the shore of the lake, in the bold projecting ridge of mountains which separates the district of Salmas from Ooroomiah. He inquired by what route I intended to go, and when answered by the direct route, he so strongly urged me to go by his village and spend a few days, at the same time directing the chief man of the village, who was then in his retinue, to conduct us thither and entertain us at his house, that I deemed it hardly civil to decline the attention.

13. The chief man of the governor's village was early mounted and ready to escort us to his house. While we should have much preferred the nearest route, we still regarded it so far in the light of duty to show that we duly appreciated the kindness of the governor, that we resolved on encountering an addition of ten or twelve miles to the length of our journey, and a much rougher road, in complying with his invitation to visit his

village. As, however, we skirted the beautiful lake, mile after mile, on the very brink of the promontory, by a most romantic route, which we had never before travelled, we no longer regretted the arrangement. We reached the village about eight o'clock in the morning, were conducted to the dwelling of our host, and in half an hour an excellent breakfast was spread before us. After breakfast, we walked through the village and surveyed the governor's premises. Instead, however, of lingering several days, in this summer retreat, as his excellency had invited us to do, we felt constrained to hasten on our way, in the hope of reaching home before the Sabbath. We therefore excused ourselves to the villagers, and took our leave of them about noon; and by pursuing the same circuitous, romantic route, we reached Gavalan, the village of Mar Yohannan, after a ride of four hours.

14. We started at twelve o'clock in the morning, and reached home about nine, truly thankful to find our missionary brethren and sisters in comfortable health. Our last stage was considerably longer than either of the preceding. We usually started at three o'clock in the morning, and reached our stopping place at nine; thus enjoying refreshing sleep during the night, and avoiding the heat of the Persian sun during our rides. Thus, too, we had the privilege of spending a long day under our little tent, which we usually pitched near some grove, and beguiled the hours by perusing the periodicals from America, which reached us just before we left Tabreez. As cold water to a thirsty soul, so is good news from a far country. How did our hearts burn within us, as we read and conversed of the glorious things which the Lord is doing for zion in our beloved native land, at the Sandwich Islands, and in other parts of the world. But our hearts were also pained. How appalling is the spirit of war, which is so easily excited, throughout the length and breadth of America. Is it possible that a christian land is so eager to rush into the horrors of human butchery? May the Lord save our land from the calamities of war!

And scarcely less belligerent are some portions of the church in America. In view of these facts, we can only pray for the peace of Jerusalem.

On our journey home, we had the pleasure of the company of R. Glen, a son of the Rev. William Glen, a Scotch missionary, formerly stationed at Astrakhan, but now at Tabreez, engaged in the translation of the Bible into Persian. This young man accompanied us home, for the benefit of the excursion to his health.

23. Our seminary and girls' boarding-school commenced with favorable auspices, after the summer vacation. We have our principal vacation in summer, that the scholars and ourselves may not suffer from too much confinement in hot weather. In the absence of Messrs. Holladay and Stocking, who, with their families, are spending a few days at Gavalan for the benefit of the country air, we are a little solitary here in the city. All, however, is quiet, and we have nothing to apprehend. The angel of the Lord encampeth round about them that fear him.

Character of Priest Dunka—Koordish Robbers—A Convert—Tract on Papacy.

25. Priest Dunka, one of our translators, arrived from his village among the mountains, where he has been spending the last three months. He tells me that he has spent much of his time during this interval, in preaching the gospel in the villages in the vicinity of his home. The people in that quarter, he says, have very little instruction, and they crowded around him to hear, and, to use his own words, "were as eager in listening, as people dying of thirst are for cold water." Priest Dunka has a very good knowledge of the Scriptures, and we sometimes almost hope that he has a saving acquaintance with them. He also shows a commendable zeal in enlightening his people, and we trust he is designed by Providence to become an instrument of great good to them. He informs me that two priests of his acquaintance, who are unable to understand their ancient language, had resolved to come with him and attend our seminary for the purpose of learning to read. But their Koordish chief demanded of them a heavy present before he would allow them to come; and they were thus hindered. He hopes, however, that these priests will at length succeed in coming. It is gratifying to have ecclesiastics from the mountains brought under our influence, as they may become the medium of communicating the blessings of the gospel where we cannot now reside or travel with due regard to safety.

26. This evening John commenced reading the memoir of Henry Obookiah to a circle of listening Nestorians; and the parts which they did not understand in English he translated into their own

language. All were much interested in the narrative.

27. Back about thirty miles, among the mountains, is a celebrated Nestorian church, bearing the name and consecrated to the memory of a favorite Nestorian saint. On this saint's day, the people from all quarters flock to that church. At the present time, the Hakkary Koords are pasturing their flocks in the vicinity of the church; and on the late festival, most of the Nestorians of this quarter were thus deterred from going to it. A few, however, had the temerity to make the attempt, carrying with them presents to the Koordish chief, which they hoped would prove successful passports. The Koords have seized both presents and Nestorians, and now demand a heavy ransom for their release.

About three weeks ago, a party of those Koords came down, by night, from the mountains, and sacked a Persian village, a few miles distant from this city. Within the city we are doubtless secure from their depredations; but we probably should not be safe in any village, however near the city it might be situated.

28. Young Mr. Glen, who is with us on a visit, has just informed me that he hopes he has, within the last few days, found the pearl of great price. If there be joy in heaven over one sinner that repenteth, how ought this event to melt our hearts in gratitude to God, who alone is able to convert a soul by the exceeding greatness of the working of his mighty power. This young man was born at Astrakhan, where his father labored seventeen years, as a missionary. He is now eighteen years old, a young man of fine talents. He says that it is his heart's desire and prayer to God, that he may be made a missionary to those who are perishing for lack of vision in benighted Asia. I trust that the Lord will accept this consecration, and guide him in a course of preparation which shall duly qualify him for this high and holy work, and place him in the field. His oldest brother is on the eve of starting, if he has not already started, as a missionary to China, under the patronage of the London Missionary Society. Here are encouraging facts for missionaries, much as their children are exposed to temptation, and limited as are their privileges on benighted ground, to consecrate them to God, and use all possible fidelity in training them up for his service. If faithful, the Lord will take care of their offspring.

30. To-day, instead of our translation of the Scriptures, in which I am regularly engaged, I employed our translators in commencing the preparation of a small tract on Romanism. Such a tract seems called for, by the revival of papal efforts in Persia, which evidently have special reference to the conversion of the small remnant of the Nestorians, whom Jesuit intrigue has not long since succeeded in turning from the religion of their fathers. Our little tract is to be made up of a few simple scriptural reasons for not embracing papacy; taken principally from the tract, number 162, of the series of the American Tract Society, entitled, "Twenty-two plain reasons for not being a Roman Catholic."

The interest which the priests, our translators, manifest in the subject and preparation of this tract, it is impossible to describe. As the corrupt doctrines and practices of the Romish church, many of which the Nestorians as thoroughly oppose as Protestants can, were drawn out, and scriptural texts in refutation of them placed opposite, the priests were surprised and delighted, at the fullness and explicitness of the Bible in condemning them. "These proof texts," said priest Dunka, "come point-blank against the papal doctrines, like shooting at a mark." Said priest Abraham, "How pleased priest Yohanna, (the principal teacher in our seminary,) will be, when he comes to read this little book." "Sir," added priest Dunka, "such labors are deeds of charity; so far as you thus aid us, to wield the sword of the Spirit, in defence of the truth, the Lord will reward you." And again, "Whenever my people, back among the mountains, shall ask what I am adding to my knowledge by going to live with the American gentleman, this little work will furnish an answer to them."

We shall endeavor to scatter copies of this little tract among the Nestorian ecclesiastics, and I trust it will do much to prevent the ravages of the man of sin among them and this people.

Mar Gabriel—Jesuit Efforts in establishing Schools.

October 1. Rode to Ardishai to visit Mar Gabriel. This young Nestorian bishop has, from the first, been regarded by us as an individual whom it was highly important for us to bring under our influence, so far as practicable—particularly, as he has a large diocese and more influence than either of the other bishops in this province. Hitherto, however, we have been less successful in relation to him, than to either of the others,

on account of his juvenile fickleness and unreasonableness; perhaps also in part, on account of our having failed to yield some minor points, so far as would have been expedient, on the principle of becoming "all things to all men," that we might gain him. My interview to-day with him was very satisfactory, and we made arrangements for commencing a school in his village, on condition our mission, whose representative I was, should be satisfied with the terms; and I trust the thing will be carried into immediate effect.

When the papal emisaries were here a year ago, they visited this bishop, and endeavored to make him their prize; but he has not yielded; and, as in some former instances, has since even surprised us by some bold strokes in opposition to the papists. There have long been a few papists in his village, and after the visit of the Jesuits above named, these papists became quite officious and zealous in their efforts to make proselytes among Mar Gabriel's people. The bishop was so much annoyed at this, that he entered their church and stripped it of every crucifix, image, picture, and charm, and to-day he brought them all before me, carelessly rolled up in a great bundle, as a trophy of his zeal for the Lord; and submitted the question to me, whether, in the circumstances of the case, it was not a meritorious proceeding.

We hope in opening a school at Ardishai, which we shall endeavor to make an interesting and efficient one, that we shall bring both this bishop and his people strongly under our influence, as is the case with the other bishops of this province and their people. He is a talented young man, and is a great favorite with some of his people. Our prayer and hope is that the Lord will not only keep him from betraying his people into the hands of papal emissaries, but will make him an instrument of much good in the revival of religion among the Nestorians.

3. To-day, priest Abraham read, at the exercise of the seminary in declamation, the rough sketch of the tract which we are preparing on Romanism. The scholars listened to it with deep interest.

4. Yesterday and to-day, Mr. Stocking has been to Ardishai, and completed the arrangements with Mar Gabriel for a school, and the school has already commenced under favorable auspices. This measure seems very timely; particularly as last evening Mar Gabriel received a letter from the papal bishop of Salmas, signed also by a French Jesuit who is now there, flattering that vain young man, (Mar Gabriel,) with the most bombastic string of fulsome epithets and compliments, which even an oriental tongue can furnish, and proposing soon to visit him, evidently with the determination, if possible, to bring this Nestorian bishop over to allegiance to their master, the pope. We trust that the establishment of this school will contribute, in no small degree, to counteract this influence. We have placed an excellent teacher, priest Yohanna, (the first teacher in our seminary, over that school for a time, as we regard both the place and the undertaking very important, in their relation to the general interests of our work.

6. Sabbath. Tooth-ache and a swelled face prevented me from conducting the afternoon exercise in the Nestorian language, and Mr. Stocking conducted it in my stead.

Just before dark, a messenger arrived from Mar Gabriel, stating that the bishop wished me to come to his village as soon as possible; that the papal emissaries were in the city, and were coming to visit him the next day, and he wished me to be on the spot at the same time. Regarding the emergency as of great importance to our mission, and suspecting the bishop's object in sending for me, Mr. Stocking and myself determined to start immediately for Ardishai, that we might preoccupy the ground, my tooth-ache and swelled face, and the distance, (twelve miles,) and darkness of the night notwithstanding. We set off about seven o'clock in the evening, accompanied by the bishop, Mar Joseph, and two priests, Abraham and Dunka; and we reached the village about eleven. All the villagers were sound asleep. We, however, at length roused Mar Gabriel, who had hardly expected us to come until the next morning. We were all soon seated around a lamp, and priest Yohanna, the teacher, who was also present, requested all but Mr. Stocking and myself to retire, while he should state the object of the bishop's having sent for us; the substance of which was as follows:—Mar Gabriel, imagining himself slighted by his clerical brethren, particularly by the bishops who had resided with us, and being strongly assailed by flatteries, promises, and offers of large sums of money, by the papal emissaries, had, in an evil hour, yielded to the temptation, and encouraged them to come among his people. On reflection, however, he had repented of the rash step, and now wished to rid himself of those who, he clearly saw,

were coming in to lead astray the Nestorians. He wished us to remain until they should come, that we might be with him and shield him, by our presence, from their solicitations. We took occasion to warn the bishop strongly of the danger of yielding in the least to those who would bring him into their snare; at the same time encouraging him, by telling him that so long as he and his clerical associates should remain firm and watchful, the papists could do little among their people. We advised him, that, as his people did not desire papal emissaries among them, he should distinctly tell the Jesuits that such was the case. The bishop, however, shrunk from seeing them in person, and resolved to prepare for them a letter, declining to entertain or meet them, and then go home with us to the city. He directed priest Dunka to write a letter, which he dictated to him, in substance as follows: "Be it known to you, Mr. Bore [the French Jesuit]—True, I did once encourage your coming to open schools. But my people being apprized of this, have rallied around me, and declare that if I encourage you, deceivers as you are, to come among them, they will all forsake me and no longer acknowledge me as their bishop. Be it known to you, therefore, that I have nothing farther to do with you, and you must beware of coming into any village among my people. Amen."

We started about three o'clock in the morning, Mar Gabriel accompanying us, and reached home a little after break of day, quite tired out, from the length of the nocturnal ride, accompanied, in my case, with serious indisposition. The hand of God, however, was so apparent in our having been called to Ardishai, just at that juncture of affairs, that our weariness in such a case was matter of heartfelt thanksgiving.

Immediately on reaching the city, Mar Gabriel sent his letter to the Jesuit, who was quite surprized and greatly enraged on receiving it, and returned a verbal reply, that he should pay no regard to the bishop, but should go on with the royal authority, of which he said he was in possession, and establish schools where he pleased.

Mar Gabriel seems now determined to resist the encroachments of these papists, so far as it is in his power; and we hope he will remain firm. They will, however, push their intrigues and their efforts to the utmost, and if possible, shake the stand of this bishop and bring him over to their interests.

Our patrons at home should have in mind, that the most formidable antagonist which many of their missionaries have to encounter, in Asia, is papal influence. If there is one human being, of whom more than all others, the strong language of Paul to Elymas, the sorcerer—"O full of all subtilty and mischief, though child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" may be literally applied, that individual is the European Jesuit, in his fiendish opposition to the labors of protestant missionaries in Asia. It appears to me that the churches should make it a prominent point, in their supplications to the mercy seat, that the Lord would restrain, in a special manner, these "wolves in sheep's clothing."

Protection and favorable Notice from the King and Princes.

7. You are aware that we undertook, last spring, by virtue of a firman from the prince governor of this province, giving us authority to prepare a summer retreat for the invalids of our mission at Gavalan, the village of Mar Yohanna; and that the undertaking was thwarted by Nazir Ali Khan, a Persian of rank, who farms the village, which is itself the property of government. That Persian noble not only interrupted our undertaking, but beat and abused the villagers, bastinadoed the poor unoffending bishop, and extorted from him and his father 250 dollars in money, charging them with the crime of having invited us to the village. We reported the affair to the Russian consul, and he laid it before the governor of this province, demanding redress. The governor of the province promptly sent a sheriff to Ooroomiah with orders to take from the khan the money which he had extorted from the bishop, and restore it to its rightful owner. The khan, however, who is a wicked, obstinate man, struggled hard to evade justice, and seemed determined not to pay the money, if he could avoid it.

Our friend, prince Malek Kassem Meerza, happened at the same time to be at Teheran and in great favor with the king; and Mr. Merrick, who is in intimate acquaintance with that prince, stated the whole affair to him in a letter. To-day we received letters from Tabreez and among others a letter which Mr. Merrick has received from Malek Kassem meerza, in answer to the one in which he had stated the circumstances of our annoyance from Nazir Ali Khan.

The following is a literal extract of the prince's letter, written by himself, in English,—"I have received your letters, the one on the fourteenth of August and the other on the twenty-fourth of the same month. I spoke to his majesty about the disturbance given to the Rev. Mr. Perkins. His majesty ordered me to present him a petition on the subject. I did accordingly, in your name, as you may see.

His majesty was so kind as to write himself the answer, on the upper part. You will take the trouble of reading the inclosed, and presenting it afterward to his royal highness, Kahraman meerza, [the prince governor of this province,] but you will keep it, in case of necessity. I hope any other molestation cannot happen.

His majesty has conferred on me the honor of being the chief of the public schools in Azerbijan, and has delivered to me also firmans in favor of all the gentlemen devoted to the public good;" [that is, to the missionaries.]

The answer which the king wrote, with his own hand, on the head of the petition presented by prince Malek Kassem meerza, in relation to our annoyances from the khan, is the following:

"Kahramma meerza! These learned men must be held in honor; especially that holy stranger [Mr. Perkins,] who has come from the new world at his own expense and teaches knowledge to our subjects. By all means, inquire into the wishes of his heart and cause him to be satisfied. Let him erect for himself a dwelling there. And the man, Nazir Ali Khan, who has so much annoyed that man of the new world, you must surely punish."

This document was delivered to prince Kahraman meerza, by Mr. Merrick, accompanied and aided by Malek Mansoor meerza, a brother of Malek Kassem meerza, who has also shown much interest and kindness in our favor. The prince governor strongly reprimanded Nazir Ali Khan, who happened to be present at the time, and ordered him to restore the whole of the money, which he had extorted from the bishop, without delay. And a sheriff is now here to carry the king's order, thus backed up by the prince governor, into execution. The command of the king cannot be set aside; though the khan is inventing every conceivable method to evade it. This whole affair has become extensively known in this country, and is exciting strong sympathy and interest in our favor, from the peasant up to the throne. Thus does our Father in Heaven bring good out of evil.

We are under great obligation, as you must see, to prince Malek Kassem meerza, for his kind agency in this affair, and for his procuring the royal firmans, which we had never solicited in behalf of ourselves and our labors, as well as for the deep interest which he has uniformly shown in our welfare, ever since we came to this country. By the request of our mission, I have just written him a letter, acknowledging these obligations.

In the affair with Nazir Ali Khan, we see the importance of our standing in a favorable relation toward the Mussulmans, as we would be secure in our operations for the benefit of the Nestorians. We must do something also for the Mohammedans. This they expect, and their expectation is a reasonable one. Must we not have an enlarged, efficient mission to the Mohammedans of this country? In the case before us, Mr. Merrick has been able to reach the throne by means of his acquaintance with Malek Kassem meerza, with an influence that secures us prompt redress from injury and perfect protection.

When, too, Providence seems so fully to open the door for us to instruct Mohammedans, as well as Nestorians, can we neglect to improve it?

But especially are we now called upon to humble ourselves in the dust before God, and offer thanksgiving to him for granting us such favor in the eyes of the king, princes, and rulers of this country, particularly at this time, when we most need it, in the absence of the English embassy. It is better to trust in the Lord than to put confidence in princes."

Mahrattas.

AN ACCOUNT OF THE CONVERSION OF TWO YOUNG BRAHMINS AT AHMEDNUGGUR.

At page 410 of the last volume, brief notices were inserted respecting two young brahmins, who had for some time been inquirers into the truth of the christian religion, and who appeared then, intellectually at least, to have embraced the system. They have since been baptised and received to the church at Ahmednuggur. So many interesting circumstances are connected with the history of their conversion, that Mr. Ballantine has been induced to write it more fully. Most of the communication of Mr. Ballantine, bearing date of 4th September, 1839, is given on the following pages.

Family Connections and early History.

These two young men are brothers, about twenty-five and nineteen years of age respectively, and their names Narayan and Haripant. Their father was a rich banker, at first an inhabitant of Ahmednuggur, where the family has resided for several generations; and afterwards a resident at Poonah, where he was employed in the service of Bajeerow, the late peishwa. He was very learned in the Hindoo shastres, and strict in the performance of all the duties which they require. His first wife not having any children, he was advised to take another, and this, after much hesitation, he determined to do, though not without many fears that it would prove fatal to domestic happiness. The second wife became the mother of these two young men, who are now, and have long been her only support. The first wife also, after the marriage of the second, became the mother of several children. Narayan, the eldest son, was taught by his father every thing which a child could learn of the Hindoo sacred books. He committed to memory many pages of Sanscrit poetry, and this he can now repeat for the most part without hesitation. He was taught the sacred music of the Hindoos in all its varieties, and now sometimes sings for our amusement the hymns which he then learned. When Haripant, the youngest son, was two or three years old, his father died, leaving a large property behind him, sufficient to support the family in affluence. In a few years, however, through the treachery of friends to whom the father had intrusted most of his wealth, and perhaps through the mismanagement of the mother also, all this property was lost, and the family reduced almost to beggary. It was this necessitous condition that brought the young men into connection with our mission, and they have since remarked to us that they had great reason for gratitude to God, who deprived them of earthly possessions, and in this way led them to the fountain of all happiness, to the riches of his grace.

In May, 1835, Mr. Abbott first met with Haripant; and having discovered in him a shrewdness and intelligence rather uncommon, determined to employ him. He engaged him first as a writer, and in this business Haripant was very useful to him in preparing a Mahratta arithmetic for the use of our schools. He next placed him as a teacher over a school in a neighboring village. When I came to Ahmednuggur, in December 1836, his school had for some reason just been dismissed, and he was placed in connection with me as a writer of Mahratta. He was also put over the young men who were collected together, as mentioned in our report of last year, for the purpose of qualifying them for the business of school teaching, and he continued to instruct them until they went to their respective stations. He then became superintendent of all the schools under my charge, and in this business he always acquitted himself to my satisfaction. In performing his duties as superintendent, it was necessary for him to visit the village schools every month and examine the scholars, and the town schools for most of the time he visited daily. Besides these duties he continued to write Mahratta, copying books or translations, as occasion required. Such has been his employment for the two past years.

A few months after Haripant came into connection with me, he proposed sending for his brother Narayan, who was then at Nasik, engaged in the service of a native of rank, by whom he was highly regarded, and who gave him good wages. Narayan came about May, 1837, and was immediately placed as teacher over a girls' school which Mrs. B. had collected near our own house. In November the school was broken up, and he was thrown out of employment; but in May of last year a vacancy occurred in the village school at Chichoondy, about twelve miles distant, and he was sent to take charge of it. He continued there until the first of February of this year, when circumstances which shall be mentioned led us to bring him to a situation nearer us. During the first year that Haripant was with me, the most favorable appearance presented in his character was his thirst after knowledge. He studied algebra, exhibiting great quickness of mind in understanding its principles; and after having finished it he commenced geometry. He was constantly inquiring about subjects connected with natural philosophy, and natural history, and seemed to love to know the truth, although so often opposed to the Hindoo shastres. With regard to geography and astronomy, he at once entered into the views presented in our books, and never hesitated for one moment to acknowledge the absurdity of the Hindoo notions respecting them. But when I attempted to speak to him on the subject of religion, he was up in arms immediately, and sometimes exhibited such irritability of temper, that I thought it best not to address him directly, but took

frequent occasion to converse with others, in his presence, on the importance of their eternal interests.

First Religious Impressions—Renunciation of Idolatry.

In the month of April of last year (1838) Haripant became very serious, and at that time I had several interesting conversations with him. He acknowledged that there was only one God; that he alone should be worshipped; that the reasons given for idolatry were not valid; and that the Hindoo shastres contained many things absolutely false, and of course could not be relied upon. He also declared that he was ready to promise that he would worship God; that he would pray to him, desiring a knowledge of his will and strength to perform it; that he would regularly read the word of God, keep his Sabbaths, regard his commandments, and avoid those vices which are expressly forbidden in his word. After several days, in which the subject seemed to be constantly upon his mind, he of his own accord signed his name to a paper containing an expression of views and feelings similar to those just mentioned. This paper bears date April 23d, 1838. Haripant, however, told me candidly that he could not give up the outward worship of idols, as the consequences of doing so would be dreadful to himself and to all connected with him. I attempted to show him the importance of serving God and doing his will, whatever be the consequences. He was not yet prepared for this. I could only tell him that if he persevered in asking the will of God and endeavoring to act according to it, God would show him the way in which he should walk. He immediately remarked that whenever he felt satisfied that it was his duty to leave his friends, and place himself openly in opposition to idolatry, he should do so; but at present he feared to take this course, and thus expose himself and those connected with him to disgrace among his own people. I myself trembled when I thought of the results which would follow an open profession of the christian religion, and I determined to leave the whole matter in the hands of Him who can do all things well. I thought it my duty not to urge Haripant in the least, but give him an opportunity to see more and more of the truth of God, and let the truth take its own course, and allow the Spirit of God to accomplish his work in his own time and way. Had we done otherwise, we should have felt a fearful responsibility resting upon us during the events which have since occurred. We feel now, that, if a family has been broken up, if friends, if mother and children, if husband and wife have been separated, this has all been done through the operation of the simple truth, and he who is the author of this truth can answer for the consequence. Who dare call him to account?

For several months after the occurrence mentioned above, Haripant continued in nearly the same state of mind. He attended regularly every Sabbath at my house and read the Scriptures with me. He generally came in the morning before the morning service in the chapel, and again in the evening. He took great interest in what he read, loved to talk on it, and during the public services of the house of God was always an attentive listener. Whenever his brother came in from his village school, which he usually did once or twice a month, he also came with Haripant, and seemed to take an interest in reading the Bible with us. At times other individuals were present also, and these exercises of reading became so interesting to me, that they suggested a regular exercise for all our teachers—an exercise which we have had once or twice every week since the commencement of the present year.

Early in October Mr. Boggs and myself left Ahmednuggur to attend the annual meeting of the mission at Bombay, and Mr. Abbott alone remained at the station. On returning here in December, I found that Haripant's feelings on the subject of religion had increased, rather than diminished. His wife and mother had a short time previously gone to Poonah on a visit to their friends, and the wife of the elder brother was there also. Haripant was now at home alone, and he improved this time to good advantage. The family idols he ceased to worship, and prayed to God only. When his mother returned home, early in January, she found to her astonishment that during her absence the family gods had been left neglected, and she was enraged. Haripant told his mother that they were no gods, and that they should not be worshipped. She abused him; but this did not alter his purpose. He, however, said little. God had given him a favorable opportunity to forsake idolatry, and he, without any interference of human agency, had embraced it. None of us knew the course which he was taking until sometime after he began to pursue

it; and when we were informed of it, although we trembled for the future, we could not tell him to go back. We rejoiced, but with trembling.

I should have mentioned that the Sabbath after I returned from Bombay, Narayan happened to be in Ahmednuggur, and he, with Haripant, came as usual to read the Scriptures with me. After reading the Bible for some time, I brought out some new tracts which I had obtained in Bombay, one of which I proposed to read. The subject was "The claims of the Brahmins;" and the object of the tract was to show by quotations from their most approved writings, that the interests of the brahmins, and of that class alone, were consulted in the Hindoo shastres; and that their power was represented as far above that of God himself. The conclusion of the whole matter was this, that those writings, the object of which was not to advance the glory of God, which rather placed God himself under the power of the brahmins, and made them the lords of the world, and regarded every thing as designed for their benefit, could not have been written by Him who is the maker of all, but must have been designed and prepared by brahmins themselves, without divine authority and assistance. After the various facts adduced the conclusion was irresistible. Narayan was very much startled in reading these things. He attempted to object, but Haripant soon showed that all his objections were without foundation. His mind was excited, and the impression proved lasting. The next day he returned to his school, and I saw him no more until about the 10th of January. Narayan has since told us that this was not the first impression made upon his mind. A few months before the instructions which he heard in the chapel on the Sabbath had made him feel deeply on the subject of religion. Those feelings, however, soon passed away, and were not discovered by any of us.

When Haripant's mother returned from Poonah, as mentioned above, she brought her elder son's wife with her, but Haripant's wife remained at Poonah with her friends. Soon after this Haripant went to visit the village schools under my care, and as usual was absent three or four days. On his return he brought his brother with him, who, as soon as he found opportunity to converse with me alone, made many inquiries which showed that his mind was deeply engaged in settling this question, "Is the Hindoo religion true?" He remained here a few days, and then returned to his school, not without having first declared it his determination to examine the matter thoroughly. He said more than this, that he believed the christian religion to be true and Hindooism false; that it was his purpose to inquire of every brahmin whom he met, What were the proofs of the truth of Hindooism? and if they could give him no satisfaction, he would most surely forsake it at once. I afterwards inquired of Haripant whether he had been saying any thing to Narayan on the subject that made him so serious. "No," said he; "when I reached Chichoondy, (the village where Narayan was teaching,) his first question to me was this, 'What proof have you that the world is round, and that it has no such support as is mentioned in the Hindoo shastres?'" Haripant directed him for proof to the sun, moon, and stars, all vast globes like the earth, which evidently had no such support; and on that point his mind was soon satisfied; but he immediately began to make other inquiries on the subject of religion. On hearing this account from Haripant, I could not but be struck with the power and grace of God as exhibited in Narayan's state of mind. His attention had been fixed, and his inquiries directed to these subjects far from us, and from the usual means of grace. Here surely was the operation of the Spirit of God. This thought gave us encouragement.

About the middle of January Mr. Abbott and myself took a short tour, in the region eastward of Ahmednuggur, as we were desirous of improving the best time in the year for travelling, in making known the gospel to the inhabitants of the villages. We were absent ten days, visited the villages of Teesgaum, Sewgaum, Peythun, Tokay, Newass, Souay, and Wambooree—all large and important places, and gave away a great number of books and tracts. Peythun and Tokay, as you will see by the map, are both on the Godavery, or as it is called by the common people here, the Gunga; and both these places, with all the other villages on that river, are great places of pilgrimage, where the people resort to bathe in the sacred waters. Of course these places are all filled with brahmins, living on what they receive from pilgrims and others who make use of their services in the performance of the usual rites. On this tour we took Haripant with us, thinking he would be safer in our company than at home, and hoping too that he would be disposed to show his feelings more openly on the subject of religion than while here. On the first

day, in the conversations which we held with the people at the two first villages which we encountered, Haripant said nothing; but at the third village a remark was made by a brahmin, which he thought particularly objectionable, and he was soon engaged in warm discussion. He was of very great service to us afterwards in this way, showing to the brahmins, from their own sacred writings, that there was only one God, and that idolatry was wrong. He would often repeat to them a sentence of Sanscrit, in proof of what he advanced, and this authority of course they could not reject. He seemed to love to talk to the people, and expressed a wish more than once that he could be engaged in teaching his idolatrous countrymen the truth.

The first place which we visited on the Godavery was Peythun. For a good description of Peythun, see Mr. Allen's journal in the Missionary Herald for December, 1835, page 456. Peythun is remarkable, among other things, for the worship of Yek-nath, who was a brahmin of great wealth and learning, and formerly resided in Peythun; and who was himself a devoted worshipper of Krishna. After his death he was exalted to the rank of a god, and became the principal deity of the place. Haripant's ancestors were disciples of this Yek-nath, and up to the present time they have regarded him as their *Kool-daiwat*, or family divinity. When Haripant left home on this tour his mother told him by all means to pay his respects to this family god, to perform the usual rites of bathing in the Gunga, etc., and to give a good present to the officiating brahmins. Haripant told her that the waters of the Gunga could not take away sin, and that he had no wish to try their efficacy, convinced, as he was, of the folly of trusting in them. Haripant had never before visited this river, and of course, according to brahminical notions, he was under peculiar obligations to make use of this opportunity to bathe in its waters. When we reached Peythun Haripant was immediately surrounded with brahmins, each one of whom wished to be employed as his priest in performing the usual rites, and of course to receive the accustomed wages in return. Haripant told them at once that he did not intend to bathe, that he did not regard the waters of the Gunga as able to do any thing more than remove the filth of the body. The same entreaties on the part of the brahmins and the same refusal on the part of Haripant occurred at every town on the Godavery where we had occasion to stop. In some instances the brahmins confessed, after a little conversation, that it was true that the waters of the Gunga could not take away sin, but added that they had no other means of obtaining a livelihood. The confession of course was never made in the presence of the people generally, but privately to ourselves. It was distressing to see the same men at one moment giving assent to the truth, and the next, when surrounded by their own people, denying and opposing every thing which they had before yielded.

While at Peythun Haripant scarcely left our tent. He continued there reading with us, and talking with the people as occasion offered. Being unable to walk much in consequence of a painful soreness of the feet with which he was afflicted, he scarcely went into the town, and did not see the temple of Yek-nath, his family divinity. We remained at Peythun over the Sabbath, and had large crowds of people pressing around us, to whom we endeavored to make known the gospel of God. We left there and after passing through several villages reached Tokay. The scenes of Peythun occurred again here, and Haripant was becoming bolder and bolder. One brahmin urged him to perform the usual rites of bathing, etc. Haripant refused, told him his reasons, and further said that even were he disposed to do so, the state of his health would render it very imprudent. The brahmin then urged him at least to give him the usual present. Haripant told him that he would willingly make him a present of a book, and came and requested a book for the purpose. The brahmin took it, though not at all satisfied with his acquisition. The usual present is, according to the ability of the individual concerned, and his desire to obtain merit. From such a man as Haripant a rupee or two would be expected.

One custom of the brahmins at these holy places is worthy of mention. When a pilgrim, and especially one of respectable rank, procures the services of a priest in performing the usual rites, the priest takes his name in a book kept for that purpose, and having obtained the names of all the members of his family, and of the near connections, writes them down also. Whenever then any stranger comes to the place, they at once surround him, and endeavor to ascertain if his name or that of any of his friends is contained in their book. If so, they point it out to him, and thus secure his patronage and the reward. This occurred at Tokay. Haripant's brother, Narayan, had passed along there the year before, and had

bathed in the waters of the Gunga. The priest whom he had employed was the one above mentioned, who had urged H. to make use of his services, stating as a reason that his brother's name and that of his father also was in his book. He offered to bring the book and show Haripant the names, but his offer was declined. It is thus that these priests "watch for souls," betraying, for the sake of gain, the eternal interests of their victims.

Opposition and Abuse encountered from Friends and Others.

We returned home from our tour happy that we had been able to perform it with so much ease and safety, and hoping that it may have some good results. One result was evident. Haripant's views on the subject of religion had been rendered more distinct and fixed, and he had been bolder in the expression of opinions which he felt to be right. It had also tended to show him more plainly the deformities of Hindooism; for, like Luther's visit to Rome, H.'s visit to the places of pilgrimage, and to the family god of his fathers, had brought him into contact with the most corrupt and depraved of the whole brahmin race.

When Haripant first met his mother on his return home, she asked him if he had bathed in the Gunga, and done in other respects as she had ordered. He replied that he had not; that he had scarcely gone into the town of Peythun, and had not visited the temple of Yek-nath. She was very angry and made this remark, "Other brahmins will go to great expense and labor to visit the Gunga, but you, after having reached there without expense or difficulty, would not so much as bathe in its waters, or give a brahmin the usual present." She could not understand her son. She had thought that when he refused to worship idols, he perhaps was jesting with her; but this was carrying the matter too far.

Haripant continued for the remainder of the month to pursue the same course as before, steadily refusing to worship idols, although his mother and brother's wife, the only inmates of his house at that time, repeatedly abused him. They would ask him if he thought himself wiser than all his fathers, and if he was the only wise man in Nuggur? No one thought or acted as he did. He often told me that he had no pleasure in going home, for he could find no peace while there. He therefore spent every leisure moment with me; and the reading of the Scriptures, which we were thus enabled to pursue together, was doubtless of great use to him in preparing him for the scenes which were soon to take place.

As Narayan, the elder brother, had manifested so much seriousness of feeling when last here, we concluded it would be best to bring him in from his village school, and place him over some business in town, where he could be in a situation to learn more of christian truth, and at the same time encourage his brother and support him in the difficulties which were now thickening around. A vacancy in one of our town schools occurred at that time, and Haripant was immediately sent out to examine his brother's school and dispatch him to us. In the mean time I could not but be anxious as to the result. If Narayan was not sufficiently advanced in his views, he might prove a great obstacle in the way of Haripant, instead of assisting him; for although he had seemed sufficiently determined, yet we knew not what course he might take when surrounded with difficulties such as he certainly would meet with here. The first intelligence, however, from Narayan was very encouraging. Haripant, after having examined his brother's school, was under the necessity of visiting another school in a village beyond, but sent in Narayan with a letter to me, of which the following is an extract, translated from the Mahratta.

"After examining the school I began to ask my brother questions about the true way, when I found that his whole soul was engaged on this subject. He then declared, 'I am determined to walk according to the true religion, though our mother and others present obstacles in the way, I will not regard them.'" Haripant adds, "I was astonished to hear him say this, and very much rejoiced."

Such a letter was well adapted to cheer us. Not only that Narayan should exhibit such determination, but that it should excite such feelings in Haripant's mind, so much like those of a real Christian. These things made us feel more and more that the hand of God was with us, and gave us great encouragement to hope that he would accomplish the work which he had begun. Soon after Narayan's return the mother called upon him to perform the idolatrous rites usual before taking their food. He refused, and when asked the reason, replied that the idols were no gods. She was enraged to find that he too had determined to pursue this course. His wife declared that she would give him nothing to eat, unless he performed idol worship. The

mother, however, continued to prepare their food. Both the brothers now received the same abuse; and finding no peace at home, spent every leisure moment at my house. The mother now began to fear that both her sons would forsake the religion of their fathers, bring disgrace on the family name, and prove the extinction of her race. She therefore determined to use every means to prevent such a result. She called in her friends to assist her in warning her children against the course they were pursuing, and in endeavoring to bring them back to the worship of idols. She had previously used the same means with Haripant alone, though without effect; but now both brothers were constantly harassed with these friendly counsels. One old man, a near neighbor, had been very kind to the family, had supported them almost entirely for several years when in distress, and was still in the habit of making both Haripant and his mother stated presents to the amount of twenty-five or thirty rupees a year. Haripant had also lived in his family, and was regarded by him as a son. The mother naturally had recourse to him for assistance, and he often talked with Haripant about his new views; and being himself an assiduous worshipper of idols, rebuked him severely for thinking of forsaking idolatry. Haripant told me that it pained him exceedingly to do or say any thing to injure the feelings of this old man, his benefactor. He often begged me to send him away to some other place, where he would not be surrounded with so many acquaintances and friends. On one occasion particularly, the old man called upon him and continued till late at night, rebuking him in a strain which he was unable to bear. Several times he rose up to leave the room, but the old man made him sit down again, and continued to talk as before. Haripant came to me the next morning with a countenance showing plainly the pain which he felt within. I endeavored to encourage him. But this state of things could not last long. That day the same old man took occasion to speak to Narayan in private, and asked him whether he had forsaken the worship of idols. Narayan told him that he worshipped only God. The old man said nothing, but called to see both of the brothers the next morning, and fell at their feet and begged them, if they had determined not to worship idols, to make an appearance of doing so whenever observed by others, and never to speak against idolatry to any one, as the consequences would be dreadful to themselves and to all connected with them.

This occurred on Sabbath, February 17th. On that day Narayan proposed that they should receive baptism, and thus relieve themselves at once from difficulty. But God had other plans in view. Before the close of that week Narayan began to waver; not that he felt any less confidence in the truths of Christianity, but his wife had told him that she would certainly leave him, if he forsook idolatry. And this was not all. The mother threatened that she would take her own life, should her sons not return to their idols. Both she and her daughter-in-law refused to eat, and the sons were constantly abused by the friends of the family for taking a course which would kill their mother. This troubled them exceedingly. But Narayan was more affected by it than Haripant. During that week the mother came, and represented to me her grief, and begged me to tell her sons not to forsake idolatry. I replied that I could not tell them to do so; that if I could, I had no doubt they would regard the command of God more than mine. She told me that I had been very guilty in leading them to forsake the religion of their fathers, and thus to bring such disgrace upon all their friends, and such grief to the heart of their mother. I told her that I had done nothing but give them the same instruction which I had given others, instruction which God had commanded to be given to all men; and that if her sons had regarded it, it was not because they obeyed me, but God. I said also that whether they worshipped idols or chose the service of the true God, I should be ready to give them employment, as I had done hitherto. Throughout this conversation it was exceedingly painful to witness the grief of the mother—grief so naturally excited by the fear of seeing her sons, her only children, lost to her forever. And that all the feelings of a mother's heart should be enlisted in the cause of sin was indeed distressing. This conversation, however, had one good result. The mother and other friends saw that these young men were actuated by higher motives than they were disposed to attribute to them; that they were led by no fear of losing their employment, and no desire of worldly gain to take the course which they were now pursuing.

On the morning of Monday, February 25th, a memorable day to us, the mother, in the fulness of her grief, collected a crowd of brahmins around her house, wishing them to converse with her sons

and persuade them, if possible, to return to their religion. Among these were the brahmins of the highest rank in the place, and most of them relations of the family. They assembled there before the young men had risen, and stopping them as they came out, began to rebuke them for forsaking the worship of idols. They offered no arguments to prove that the christian religion was false, and the Hindoo system true, but asked them whether they alone were wiser than all others, and told them, "When you see us beginning to worship the invisible God, then you may do so, but do not attempt to know more than your betters." They also required them to leave our service immediately, and promised them the same salary we were giving them. They also threatened to expose them to public disgrace, unless they returned to their religion. But neither threats nor promises were of any avail. The young men immediately came to us and told us all their troubles. After consulting together, it was thought best that Haripant should remain at my house, and not go home again, as he was more particularly the object of hatred and abuse, and fears for his safety were entertained by us all. Narayan it was thought should continue to go home as usual.

This arrangement accorded with the feelings of both. The elder brother was not yet prepared to place himself in open opposition to idolatry and thus be separated at once from his family and friends. About five o'clock in the afternoon a great crowd of brahmins assembled at my house, having been brought together by the mother, for the purpose of recovering Haripant, and taking him home. Mr. Abbott was sent for, and came immediately to my assistance. The brahmins first asked us why we had so perverted this man's mind, as to induce him to forsake the religion of his fathers? We told them that our object in coming to this country was to make known the doctrine of one God and one Savior; that we had given this man the same instruction that we gave others; but that we desired no one to abandon the customs or do any thing contrary to the usages of his people, unless they were inconsistent with the will of God. Haripant was then asked if he continued to conform to the rules of his caste. He answered that he did, except in this, that he did not worship idols. He was asked why he did not worship idols? He replied, that he could not worship the creature; the Creator required his worship and service, as their own books testified. This led to a discussion which continued some time, though without any satisfactory result. At length the brahmins began to urge us to tell Haripant that he must not forsake his religion. We told them we could not do so. They then wished us to dismiss him from our service. We replied that we could not do this, without great injustice; that he had always served us faithfully, and had never given us any reason to be dissatisfied with him. They then urged us to give him up into their hands, and they would convince him in two or three days that it was wrong to forsake Hindooism. We told them that he was at liberty to go with them, if he wished. On being asked, he replied that he preferred to stay here, at least for the present. We, however, told them that they might have the liberty of conversing with him here as much and as privately as they pleased. This was not what they wanted, and they spoke of taking him away by force. As night was approaching, we began to fear the result. Crowds of brahmins filled the room, and numbers were round the doors. His mother having expressed a wish to see Haripant privately, he took the opportunity to go out with her, and having thus passed through the crowd, he ran up stairs into the part of the house occupied by my family, where his enemies were unable to pursue him.

When the brahmins found that their prey had escaped, they were exceedingly enraged, and uttered dreadful threats against Haripant, should he fall into their hands. But God protected us. In the midst of all our troubles the magistrate, who is also our physician, was very kind. On hearing of the disturbance which had taken place, he sent us word that he would afford us any assistance necessary. But although often fearful of the designs of those around us, we had no further occasion to call upon him for aid. Nearly all the brahmins most interested in this business were connected with the native courts here, and they knew the power of the law too well to risk its vengeance; or perhaps I should say, they knew too well the danger of losing their employment, if they transgressed those regulations which they of all others were expected best to know, and to observe.

His Conduct under Persecution—Baptism of Haripant and Narayan.

After the events of this day, as mentioned above, Haripant, so far from being filled with anxiety, was far more calm than I myself was, and seemed to be

happy in having chosen his part with the people of God. He was evidently rejoiced that the moment of separation from his friends, which he knew would come, and which he had so long dreaded, was now passed. From this time he always remained the same. And the more we saw of him, the more did we feel satisfied that he was indeed a child of God, born again of the Spirit. He never seemed to doubt for one moment the propriety of the step which he had taken, nor wish to return to his people and his idols. On the next day the principal brahmins of Ahmednuggur were collected together to devise means to prevent any further defection from their religion. This council continued its session for several days, and passed several edicts for the accomplishment of their object. No brahmin was to continue in our service, on pain of exclusion from caste; and those who were at that time in our employ were to make an atonement for their sin by the payment of money, or by giving a dinner to the brahmins, and by taking *panchagavya*, (a certain mixture composed of the five products of the cow.) It was also decreed that no brahmin boy should attend our schools. Two of our schools in town, consisting principally of brahmin scholars, were broken up at once. Our brahmin teachers left our employment, and our pundits also. But what gave us most pain was this. Narayan being brought before the council was made to promise that he would not again see his brother, or have any communication with him; that he would pay twenty-five rupees to the brahmins as a fine for having prepared his brother's food the morning after Haripant came to my house; and that he would make the usual atonement in order to be admitted to the full privileges of his caste.

On hearing this we were all filled with grief, Haripant more especially. But we were soon again encouraged and cheered. On Thursday Narayan came to see us, and then determined to continue coming as usual, no matter what the brahmins might do, if we would only give him employment. To this we gladly consented. Soon after he came to this conclusion also, that he would not take the course prescribed to be restored to his caste. We now began to feel strong hopes that he would be enabled to overcome every obstacle, and place himself openly on the side of Christ and his people. It may be well to add here, that the number of those who had been thrown out of business by the arbitrary decrees of the brahmins was such as to cause a reaction of feeling. Those who had thus been compelled to leave a good employment were enraged against their fellows for making such unreasonable requisitions, which they declared were not warranted by their shastres, or by the usages of the caste; and for some time a war was kept up in the enemy's camp. From this excitement we stood entirely aloof. We did not think it best to take the part of those who had been in our employment in the least, or to manifest any anxiety for their return to their connection with us. We, however, watched the progress of matters with great interest, anxious to see what would be the result of the decree of the brahminical council. In a few days most of those who had left our service returned, having succeeded in making a division among the brahmins, and in obtaining the support of an influential party, who promised that they should receive no harm by continuing in our employment. This occurred in the latter part of March. The schools, however, which had been broken up were not again revived. On the contrary, two or three of our village schools shared their fate. The parents were fearful of sending their children where they would learn those truths which had induced Haripant to forsake the religion of his fathers, lest their minds should be perverted like his. Since the latter part of February we have had only three schools in town; and, with the exception of a few brahmin boys who have continued to come notwithstanding the decrees of councils, the scholars attending them belong to other castes. Two of our village schools still flourish, and both of these contain quite a number of brahmin youth.

In view of all things we think we have no reason to be discouraged, but should rather rejoice and give thanks.

Soon after Haripant had left his friends and taken up his residence at my house, he expressed a desire to send for his wife and bring her here, if she would consent to come. He had very little hope of obtaining her; and whether she came or not, he was determined to serve the one living and true God. Still he thought it his duty to do all he could to afford her the opportunity of returning to him, if she desired to do so. If she remained separate from him, she would be treated among her own people as a widow. Her character and prospects of happiness would be destroyed for this world, and she would be without hope with regard to the world to come. Haripant further mentioned that unless he obtained her

now, she would, in all probability, never return to him. Her mind would be so prejudiced by the misrepresentations of friends, that nothing he could say would ever after have any influence upon her. For these reasons he felt anxious to see, and converse with her, informing her of the change which had taken place in his views, and wishing her to decide for herself as to the course which she would pursue. To bring her here, Narayan and another individual were despatched to Satara, where she had gone on a visit to a brother. Narayan himself desired to go, and as it would afford him more opportunity for reflection than he could have here, and as he would, by espousing the cause of his brother, be separating himself more decidedly from brahmin opposers, we readily gave our consent.

On arriving at Satara, unexpected obstacles appeared. The friends of the young woman had been informed particularly of events which had occurred here, and the brother was unwilling that she should return to her husband. During Narayan's stay there other letters were also received from friends in this place, urging the brother to retain his sister near himself, and not on any account allow her to come to Ahmednuggur. For some time there appeared to be no hope of success; but Haripant, although saddened with the thought that his wife would be ruined, if not allowed to come, never seemed for one moment to waver in his determination to adhere to the truth. We had reason to rejoice that this trial of his faith and resolution proved so favorable, and our hopes with regard to him were greatly confirmed. At length the young woman's brother, fearing that Haripant would give up all hope of obtaining his wife, and marry another, determined to send her. They arrived here the first week in April, Narayan having been absent just a month on this business. The brahmins were now again excited. They had hoped that Haripant would be induced by love for his wife to return to his religion, and so long as she was at Satara they felt as if he was in a manner in their power. They were astonished to hear of her arrival at this place, and determined to prevent her remaining with her husband, if possible. The mother was more especially excited. She had indulged great hope that Haripant would never consent to leave his wife for the sake of religion, and had often questioned him with regard to his intentions in this matter. He always replied, that he did not wish to leave her, but desired that she might be brought here, and allowed to live with him. The mother would reply that this was out of the question, so long as he pursued his present course, and would then urge him to return to his family. On the arrival of the young woman, the mother finding that all her hopes and plans were at once frustrated, was in despair, and instigated by the brahmins went and complained to the magistrate that Haripant had brought his wife here by deceit and violence, and was now keeping her under restraint. The magistrate, after examining into the matter, and finding that the young woman preferred to remain with her husband, dismissed the complaint at once. This was the last of our difficulties. All excitement seemed to die away immediately, and the brahmins soon began to visit our houses as before. Some of them apparently were disposed to inquire seriously into the things of religion. Some few regard us with hostile feelings, but their number, as far as we are acquainted, is very small.

During the week after his wife's return, Haripant requested that he might be baptized. He said that he had no longer any reason to remain separated from Christians, and he wished to unite himself with us as soon as he might be allowed to do so. Before the return of his wife he had remarked that nothing but the fear of closing up the door entirely against her coming, prevented him from requesting admission into the christian church. If she should learn that he had received baptism, she would never consent to see him again. For the same reason he had avoided doing any thing contrary to the rules of his caste. But now this reason no longer existed, and he wished to take upon himself the name and obligations of a member of the visible church of Christ. He was accordingly baptized on Sabbath, April 14th, in the presence of our usual congregation. Just before Narayan's return from Satara, his wife left Ahmednuggur, probably with the advice of the mother, and went to her friends in Poonah. On his arrival here he seemed to be hesitating for some time what course to take, though he continued to live with his brother near my house. But during the week after Haripant was baptized, he came to the conclusion that, whether his wife returned to him or not, it was best for him to serve God and seek the salvation purchased by the Redeemer. He accordingly requested baptism, and after an examination of his views and feelings,

we determined to comply with his request. He was baptized on the fifth of May, and on the same day both he and Haripant joined with us in the communion of the Lord's supper. Ever since they have rejoiced our hearts, and encouraged us much by their consistent christian walk and apparent delight in the things of religion, in the study of the word of God, and in making it known to others. Narayan ever since the final decision mentioned above, which cost him such a fearful conflict, has appeared as decided as we could wish, and happy in having chosen the Lord to be his God.

Thus were these two young men gathered into the fold of Christ. We feel happy in being able to call them brethren. The way in which they were led and the grace and strength given them in the difficulties which they were called to encounter, all show plainly the hand of God. We rejoice in the encouragement which our Savior has thus given us, that he is ready to bless our efforts for the advancement of his cause. To his name be the praise, and to him is our prayer that he will continue to bless us, and gather many others from among this people, who shall own him Lord to the glory of God the Father.

LETTER FROM MR. MUNGER, DATED JALNA, OCTOBER 15TH, 1839.

Mercies experienced—Preaching—Tours among the People.

THE person mentioned in this letter under the name of Francis, is A. F. Fonceca, a native convert and assistant, associated with Mr. Munger.

We feel that we have the most abundant occasion to sing of the mercies of the Lord. He has presented us with goodness, and caused streams of joy to flow forth even from our sorrows. My own health during the past year has scarcely been interrupted by a day's sickness, and who is the minister that can say this in America? It pleased the Lord to visit Mrs. M. with severe illness in February, from which she did not recover sufficiently to resume her usual duties for two months. We have been in no way molested in our work; but, on the contrary, have received many tokens of favor from the people among whom we dwell. The Prince of Peace has made even the enemies of the cross to be at peace with us. Many are the expressions of regard for the prosperity of our work, which have been made to us by the Lord's people in this place, and by those with whom we became acquainted here, but who are now removed to other places. Surely we should speak of the merciful loving kindness of the Lord, as long as we live. Bless the Lord, O our souls.

Among our labors preaching should ever hold the pre-eminence. While we are liable to err in our estimate of the importance of other departments of missionary labor, there is no probability of our overrating the value of preaching of Christ crucified. This is undeniably the chief means of effecting the dominion of the kingdom of holiness. To the efficacy of this instrumentality must the church mainly look for the joyful tidings which shall be communicated by "great voices in heaven, saying the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." My practice has been to spend about two hours daily among the people and my schools. I always take with me portions of the Scriptures and tracts, which I give to those who wish for them. In this manner I have scattered abroad very many of those loaves which are for the healing of the nations. The circumstance of their being given at the request of those who receive them, is a kind of pledge for their being better used, than if they were received by my request. As the Lord on these occasions opens a door before me, I endeavor to enter in, and make known the mystery of the gospel. No doubt but my unbelief causes me to pass by many an open door, and my unholy zeal sometimes leads me to attempt to force open the door. I have daily experience of the wisdom and the love of the Savior in giving this precept, "Be ye, therefore, wise as serpents and harmless as doves." Until recently I have generally found a readiness on the part of the people to listen to me, particularly when I have turned aside to discuss those subjects which most of all interest them—such as have respect to ceremonial uncleanness, purification, fasting, alms-giving, transmigration, and the like. But the story of Christ crucified for the sins of the world, the doctrines of repentance for sin and faith in him, of holiness of heart and life, have no attractions for these haters of light, these lovers of sin. This is no new thing. It has always been thus. The preaching of the cross is foolishness to them that perish, and yet God has de-

termined by the foolishness of preaching to save them that believe. The indifference which has begun of late to be manifested to the ministration of the word results in no small measure, as I have reason to believe, from the efforts which have recently been made in Bombay to excite opposition to the labors of missionaries, and to fill the minds of the native community with apprehension of the most fearful consequences of countenancing these men who turn the world upside down. But the triumphing of the wicked is short. God will turn these their counsels against themselves.

We have a native service on Sabbath morning, which is attended by the teachers and the older children of the schools. This service is entirely of the nature of a Sabbath school. A portion of Scripture previously assigned is read by the children of the higher classes, and questions are asked with a view to impressing the truths which it inculcates upon the hearts and consciences of all present. After this, the lessons in the catechisms, commandments, etc., are recited and explained. These exercises are generally well attended, though most of the children come from the distance of a mile and a half. In the afternoon I speak the word to some thirty or forty persons of the Poor Asylum; and Francis reads and speaks to them two or three times in the course of the week. We for a time indulged the hope that some of these poor, miserable creatures were beginning to feel after the Lord, if haply they might find him. They were quite attentive to the word, and seemed grateful for the privilege of hearing it. We still trust that they have not relapsed into their former state of utter indifference about the things of eternity; yet they are evidently less interested in them than they were. Oh! how hard it is for those who are accustomed to do evil to learn to do well! "Can the Ethiopean change his skin or the leopard his spots?" Several women from this place come to Mrs. Munger during the week, for the purpose of hearing of the way, the truth, and the life.

I have made only three short tours during the year, for the purpose of preaching the gospel, and distributing the Scriptures and tracts. One of these was among the schools; one to Dewelgaum, an account of which I have forwarded to you, and I hope to send you some notice of the other by an early opportunity. As tours of this kind afford the only means at present of imparting a knowledge of this salvation to the people of the surrounding villages, I regret that I have not been able to prosecute these labors to a greater extent. I hope to do much more in this work during the present cold season than I did the last.

Labors among Europeans—Schools and Contributions for their Support.

I have continued my labors among the Europeans of this station as circumstances have required. In the absence of the chaplain, I have preached twice on the Sabbath. His absence has not been very frequent, but it is expected that it will be in the coming year. I have a regular Wednesday evening meeting for prayer and the exposition of the word. This meeting is generally well attended, and I have reason to believe it is a means of spiritual advantage to many. The monthly concert for prayer is regularly observed. Some eight or ten gentlemen and ladies come to our house on Saturday evening, and spend an hour in the mutual study of the Scriptures. This is a means of much spiritual profit and consolation to us all. I have a meeting also on Friday evening among the Indo-Britons. A regard to the spiritual necessities of this class of persons constrains me to avail myself of this opportunity to labor for their salvation. It is my endeavor to average my duties in such a way that none of these labors shall interfere with my special work as a missionary to the heathen. I must admit, however, that they do consume not a little of my strength. Still I know not how I can do better. I feel under the greatest obligations to the people here. Their kindness to us is unbounded, and their contributions to the support of our operations have relieved you of the entire expense of native education at this station, and a balance is left in my hands for this object of about 300 rupees. There is, moreover, a most intimate connection between labors of this kind and success in the business of teaching the heathen. The holy lives of professing Christians are a most valuable auxiliary to the missionary. On the other hand, their unholy walk hangs like a mill-stone about his neck. These circumstances are my apology for bestowing so much care and strength upon this description of labor. It is indeed true, in one sense, that we have but one life to live on earth; but if we may, by the grace of God, contribute to the production of holiness of thought, feeling, and action, in those around us,

how many lives may we be said to live! This is a transmigration devoutly to be wished.

At the commencement of the year I had three schools at the distance of eighteen and twenty-four miles from us. Notwithstanding all the attention which we could bestow upon these, they became so inefficient that I was constrained to disband them. I felt very reluctant to do this, as their existence gave occasion for making frequent excursions among the villages in their neighborhood. They have undoubtedly been the means of good. Many readers of our books have been raised up by them, and they have been the medium of communicating some knowledge of the gospel of salvation to many families. Their prospects at the day of judgment will wear a very different aspect from what they would, had not these schools been established among them. Since dismissing these schools, I have opened two others in Haderabad, a town of some six or eight thousand souls. Situated between Jalnapur and the camp bazar. At present I have only four native free schools. They are under the special charge of Francis, whose diligence and labor among them, are worthy of much praise. I am in the habit of visiting each of them twice in the week. The proficiency of the children in their studies is in general quite satisfactory, and the readiness with which they comply with the regulations which require the use of christian books and the study of christian lessons is particularly gratifying, as affording evidence of our progress in overcoming the fears and the prejudices of the parents, and in silencing the gainsayings of mischievous brahmins. I had found both teachers and scholars much interested in the historical parts of the Scriptures, such as Joshua, Judges, and Samuel. The measure of attention which I give to these schools is far from being any impediment to the discharge of the higher duties of my calling. On the contrary, I would always choose to have some two or three schools under my care, as affording the means of gaining a more ready access to the people, and giving an illustration of the beneficial tendencies of the gospel. It leads those who truly embrace it to deny themselves for the sake of benefiting others. With a view to the improvement of the teachers, I have them come to me on Tuesday evening, when we spend an hour in reading and remarking upon the Scriptures. We are now reading in this manner the first book of Samuel, which affords some striking illustrations of God's displeasure at idolatry. To these I direct their special attention, and endeavor to impress upon their minds their individual guiltiness in the sight of the unchanging Jehovah. They readily admit that it is even so, but say, "We must worship images: if we do not, we shall be reviled and hated by all our people."

I have received for free schools, during the year, the sum of six hundred and thirty rupees. The entire expenditure for the same period amounts to two hundred and seventy-two rupees. The year commenced with fifteen boys in the boarding-schools, which has continued under the special charge of Mrs. Munger. Their proficiency in their studies is quite commendable. Reading, writing, arithmetic, and geography are their principal studies. In addition to the Sabbath service before mentioned, Mrs. M. usually spends some two hours with these children in hearing lessons assigned for the occasion, and in reading and speaking with them on the things of God and eternity. We have now nineteen boys in the school. Four have left during the year. Two of these were brahmins and relatives of two young men who have received much aid from the mission. They took alarm at the conversion and baptism of the two young men at Ahmednuggur; and under false pretences obtained leave of absence for the boys, for a certain time. We have not seen them since. The other two are of the weaver caste. They are all bright and promising children, and it gives me much pain to see them taken from us just at the time when our labors in their behalf are beginning to yield some fruit. They can never forget all that they have heard of Jesus. The expenses of this school have amounted to four hundred and fourteen rupees during the year. The donations to this object amount to three hundred and eighty-four rupees; making the total amount of donations to this station the past year more than one thousand rupees.

With much effort Mrs. M. has succeeded in collecting a few girls, whom she instructs in reading and needle-work. The subject of female education is so novel a thing in this place, that we cannot expect to proceed very rapidly in this most desirable department of labor. We will, however, hope that the way for this will eventually be laid wide open.

Results of his Labors—Urgent Need of Additional Missionaries.

I have not much to report in regard to success. But this does not result so much from a want of facts which indicate success, as from the want of ability to present these facts so as to produce the same impressions upon your mind which they produce upon mine. I cannot speak of one soul who has been turned from the service of dumb idols to love and serve the true God, our Creator and Savior. If I except some two or three individuals of the Poor Asylum, about whom we have some hopes and many fears, I cannot speak of a single individual who gives evidence of being really in earnest to know what he must do to be saved. Of the two hundred children who have attended our schools during the past year, I do not know of one who is at all disposed to remember his Creator in the days of his youth. Among the fifteen or twenty thousand of immortal beings in this place, I know of not one who would not be much better pleased with hearing a description of Krishna's debaucheries and his thieving exploits, than with the story of the labors, the sufferings, and death of the Lord Jesus, for the sins of the world. But must we therefore infer that we have labored in vain, and spent our strength for naught? This unbelief sometimes tempts us to do; but it is only unbelief, which even in the absence of all tokens of good, could lead us to utter this sentiment regarding our work. Were we to do this, we should be guilty of adding the sin of ingratitude to that of unbelief. The Lord has graciously permitted us to labor to prepare the ground for a future harvest; and though it may not yet be in a state of readiness to receive and germinate the precious seed, still a beginning has been made. We have here no prairies, which can be made to yield a harvest in a single season. The business of moral cultivation here is much like an attempt of the husbandman to produce the various fruits and grains from a sterile tract of the Rocky mountains. What toiling and sweating, what weariness of body and drooping of spirits, what patient continuance in hard labor must he encounter who contemplates such an undertaking! And what progress can it be reasonably supposed he will have made, at the expiration of some two or three years of toil and pain?

We need helpers. The aid which you have recently sent into this field does not extend to us. We are still left alone in these high places of Satan. We rejoice to see the hands of our brethren strengthened, and their hearts made glad by the arrival among them of your late reinforcement; and we greatly desire to participate in a like benefit. You speak of your inability, with your present resources, to extend your operations in the nizam's dominions. This I greatly regret to hear. I wish it were in your power to establish two families in Aurungabad, two at Ellickpoor, two at Hingolee, and two at Nagpoor. But I have no expectations of your being able to do this at present. Still I cannot think that you will abandon this station; and if not, will you not give us a helper? Will you allow us to labor on here alone until our sun goes down, hastened, it may be, by the circumstance of our undertaking to do alone what demands the strength and energy of at least two families? Will you not regard the readiness of the people here to relieve you of the entire expense of native education, as an indication of its being the Lord's will that you should sustain these labors? Give us a helper, and I will pledge myself to you to furnish funds adequate to the educational purposes of the station so long as the great Head of the church shall continue me here. Is there no young man in the theological seminaries of our land, who has a heart to labor for Christ among the heathen, and who will be willing to take part with us in the toil and the rewards of endeavoring to extend the dominion of Jesus over these high places of the empire of sin? I can hold out to him the same prospects of usefulness, the same sources of consolation, and the same assurances of ultimate success in this work, as those which animate and support us. Are there no churches in our American zion who will become responsible for the support of such a man? And when we and he are gone, will they not send others to cultivate what we have begun, and to reap, it may be, what we have sown? But if no one shall respond to this call for help, we will still believe that it is a blessed privilege to serve Jesus in these ends of the earth, and will not cease to pray that as our day is so our strength may be. We will still love to pray that your ability, both in respect to money and men, may be equal to your desires, that the streams which flow gently from the fountain of redeeming love may soon flow together, and cover this wide earth. Then will the habitation of God be with men.

Proceedings of other Societies.

DOMESTIC.

ANNIVERSARIES OF SOCIETIES.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE 21st anniversary was held in the Greene-street Church, New York, April 27th, the presiding elder of the district in the chair. Prayer was offered by the Rev. Mr. Levings. The annual report was presented by the missionary secretary; after which addresses were made by the Rev. Mr. Stinson, superintendent of the Indian missions in Upper Canada, and the Rev. Robert Newton, delegate from the English Wesleyan Missionary Society.

The collections and subscriptions at the meeting amounted to about $800.

"The whole number of missionaries, domestic and foreign, is 231, and of church members 31,648, showing an increase for the year of eleven missionaries and 9,816 members. There are also employed on the several stations about thirty teachers, three physicians, two farmers, and six mechanics, making in all two hundred and sixty-one persons, with their families, for whom the society has pledged its support.

State of the Funds.—To meet the heavy demands against the society, the treasurer has been compelled to borrow $20,000. The receipts during the year were $116,941 90, which, with a balance at the close of the previous year, makes a total of $148,801 16."

Of these missionaries thirty-three are laboring among the North-American Indians, in twenty different missions, connected with which are 2,068 church members and probationers.

BAPTIST GENERAL TRACT SOCIETY.

THE 16th anniversary was held in the Tabernacle Baptist Meeting-house, New York city, April 30th, the Rev. George B. Ide, the president, in the chair. The Rev. John Peck opened the meeting with prayer. The annual report which was presented gives a general review of the progress of the society and statement respecting its present condition and operations. During the last year 131,025 pages of tracts have been distributed gratuitously, and 1,552,962 pages printed. The society now owns 3,616 stereotype plates; it has twenty-eight depositories; and the amount of receipts for the year was $8,607 05. Receipts from the beginning have been $86,048 40; and the whole number of tracts printed 3,341,906, embracing 53,719,952 pages.

The name of the society has been changed, and it is hereafter to be known as the *Baptist Publication and Sunday School Society*, having for its objects "to publish such books as are needed by the Baptist denomination, and to promote Sunday schools by such measures as experience may prove expedient."

AMERICAN AND FOREIGN BIBLE SOCIETY.

THE annual meeting was held in the city of New York, April 28th, Rev. S. H. Cone presiding. Rev. Dr. Bolles opened the meeting with prayer, and after an address by the president the treasurer's report was read by W. Colegate, Esq., showing that the receipts for the year had been $25,812 22, and the disbursements 20,000, as follows; for Asiatic Scriptures $10,000, Danish $500, Karen $1,500, Burmese $1,000, Assamese $1,000, Siamese 1,000, Orissiam 5,000.

The secretary's report was read by the Rev. C. G. Somers. About 27,000 copies of the Scriptures have been distributed during the year. The meeting was addressed by the Rev. Cephas Burnett, Rev. J. Dowling, and Prof. G. W. Eaton.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

THE eighth anniversary was held in the Tabernacle Baptist Meeting House, New York city, April 28th, the Hon. H. Lincoln presiding. Dr. Babcock commenced the services with prayer. The treasurer, A. W. Martin, read his report, according to which the receipts were for the year $18.370 38, and the disbursements $13,537; including the several state conventions, the receipts were $51,503 48, and the payments $46,670 10. The secretary, the Rev. B. M. Hill, presented his report, according to which the society have ninety-three—and including state conventions, 246 missionaries.

Rev. G. M. Ide preached the annual sermon before the society.

BAPTIST BOARD OF FOREIGN MISSIONS.

THE Board met in the same place as above, the Rev. Dr. Kendrick presiding, who called on the Rev. W. Parkinson to lead in prayer. An abstract of the 25th annual report was read. Two missionaries have died during the year.

"The number of missions to Indian tribes is eleven:—Ojibwas, Ottawas in Michigan, Oneidas, etc., Shawanoes, Delawares, Putawatomies, Ottawas, Otoes, Cherokees, Creeks, Choctaws.—The missions in Europe are three: to France, Germany, and Greece. One mission in West Africa, Basa. There are eight missions in Asia: Maulmain and vicinity, Tavoy, Rangoon, Ava, Arracan, Siam and China, Asam, and Teloogoos.

"The whole number of missions is twenty-three; stations and out-stations sixty-eight; missionaries and assistants ninety-eight; native do. ninety-four; churches fifty-one; baptisms the last year 266; church members more than 2,500.

"Three preachers and six female assistants have been appointed by the board the past year, exclusively of native assistants. Six preachers, three school-teachers, and seven female assistants have been released from their engagements, including two preachers who have died. Decrease of American missionaries and assistants, seven."

The printing executed at the several missions during the year amounts to 11,325,266 octavo pages. At the Maulmain press, since its establishment 55,050,200 pages have been printed.—Receipts for the year ending April 18th, 1840, $57,781 36; and the expenditures $65,432 19; besides $18,400 received from Bible and tract societies.

The meeting was addressed by the Rev. Dr. Babcock, Rev. Elon Galusha, and Rev. H. Malcom. The Rev. Dr. Welch preached the sermon before the society.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE annual meeting was held in the Broadway Tabernacle, New York city, May 11th, the president, A. Van Sinderen, Esq., in the chair. The Rev. Dr. DeWitt opened the meeting with prayer, after which the secretary, Rev. J. Greenleaf, presented the annual report. William Ladd, Esq., Rev. Thomas Brainerd, and Rev. E. N. Sawtell, addressed the meeting. The society has seven foreign stations—Canton, Honolulu, Lahaina, Havre, Cronstadt, Rio Janeiro, and Calcutta—though but three of them are now supplied by resident chaplains under the direction of the society; at the others the society is accomplishing its objects in part through missionaries from other societies. In ten places on the Atlantic coast, seamen's ministers are regularly sustained,—Portland, Salem, Boston, New Bedford, New York, Philadelphia, Baltimore, Charleston, Savannah, and New Orleans. The American Bethel Society is also occupying various posts on the lakes and canals of the interior.

FOREIGN EVANGELICAL SOCIETY.

THE anniversary was celebrated in the Mercer-street Church, New York city, May 12th, Hon. T. Frelinghuysen presiding. Rev. Mr. Proudfit opened the meeting with prayer, after which W. W. Chester, Esq., in the absence of the treasurer, read the report, showing that $10,210 09 have been received, and $7,577 29 expended during the year.—Rev. E. N. Kirk, the secretary, then read the annual report. Of the disbursements, $2,000 were to the Evangelical Missionary Society of Paris, $1,000 to the Evangelical Missionary Society of Geneva, $500 to the Society of Associated Churches in Switzerland, $250 for the Chapel in Paris, $750 to the Grand Ligne Mission in Canada, and some smaller grants.

The meeting was addressed by the Rev. Mr. Chickering, Rev. Dr. Bethune, and Rev. Mr. Kirk.

AMERICAN TRACT SOCIETY.

THE 15th anniversary was held in the Broadway Tabernacle, May 13th, S. V. S. Wilder, Esq., the president, in the chair. Prayer was offered by the Rev. Dr. Van Vranken. The treasurer's report was read by Moses Allen, Esq.—The annual report was read by the Rev. Messrs. Hallock and Cooke, secretaries. The meeting was addressed by the Rev. Messrs. J. W. Chickering, W. Clark, Prof. Proudfit, C. Bennett, B. C. Meigs from Ceylon, and E. N. Kirk.

Thirty-four new publications have been issued during the year. There have been printed during the year more than 100,000 each of several tracts, and of two 148,000 each; of Baxter's Call and Alleine's Alarm, each 16,000; of six volumes, 12,000 each, and of thirteen others 8,000. Total printed, 325,000 volumes, 3,400,500 publications, 117,970,000 pages; making since the organization of the society, 1,125,644,705 pages. The society has printed since its formation, of Baxter's Call 98,179; of the Saint's Rest 63,365; of Harlan Page 52,672; and of several others more than 50,000.

Total circulated during the year 6,346 sets of the Evangelical Family Library; total volumes 291,420; publications 4,218,721; pages 123,687,707; making the entire circulation since the formation of the society 18,043 libraries; 1,444,810 volumes; 55,259,399 publications; 1,041,671,276 pages.

Six hundred and seventy-five distinct grants have been made, amounting to 11,489,391 pages, including more than 2,000,000 pages for foreign lands; and 4,484,055 pages have been delivered to life members and directors—amounting in all to $10,648 96.

Total receipts during the year $117,596 16, of which $41,475 49 were donations, including $19,597 53 for foreign distribution, and $3,264 50 for volume enterprise. The American Tract Society, Boston, remitted $2,000 for foreign distribution; ladies in different parts of the country raised and remitted $7,128 18; a gentleman in Massachusetts sent $1,000 for volume circulation; more than $1,100 in donations were received from Charleston, S. C., and Savannah, Ga., and about $6,500 for sale of volumes in South Carolina.

The receipts are $13,699 24 less than the previous year; while the amount received for sales is $898 71 more.

Nearly 300,000 of the society's volumes, including 6,340 sets of the evangelical family library, have been circulated.—To foreign missionary stations $20,000 have been appropriated as follows:—for the Sandwich Islands, $1,000; Java, Rev. G. Bruckner, Baptist missionary, $300; Rev. Samuel Dyer, Malacca, to aid in preparing Chinese metal type, $300; Siam, Baptist mission, $500; Mission of the American Board of Commissioners, $1,500; Asam, $300; Burmah and Karens, $1,000; Northern India, $1,500; Orissa, $500; Madras, A. B. C. F. M. $2,000; Baptist mission, $700; Ceylon, $1,500; Western Africa, $200; Syria, including Cyprus, $300; Asia Minor, missions at Smyrna, Constantinople, Aroosa, and Trebizond, $2,000; Constantinople, mission of Protestant Episcopal Church, $200; Greece, mission of A. B. C. F. M. $1,500; Episcopal mission, $500; Baptist mission, $600; Crete, Episcopal mission, $300; Russia, $2,000; Calw, including Hungary and Austria, $200; Hamburg, Lower Saxony Tract Society, $300; Baptist mission, $400; Strasbourg Tract and Book Society, $100; Spain, Rev. W. H. Rule, $300—total, $20,000.

AMERICAN HOME MISSIONARY SOCIETY.

The anniversary of this society was held in the Broadway Tabernacle, New York city, May 13th, the president, Rev. Harvey Dwight, in the chair. Rev. Dr. Ely, of Monson, Mass., lead in prayer; after which the report of the treasurer was presented, showing that the receipts of the year had been $78,345 20, being $4,219 43 less than last year; leaving a balance against the society of $6,705 33. The annual report was read by the Rev. Charles Hall, one of the secretaries; after which the Rev. Thornton A. Mills, Rev. Hubbard Winslow, and Rev. Thomas Brainerd, addressed the meeting.

The whole number of missionaries and agents employed during the year is 660, fifteen more than were employed the preceding year, the aggregate amount of service being greater by thirteen years. The fields of labor occupied are in twenty-two different states and territories, and in the province of Lower Canada. The whole number of congregations supplied, in whole or in part, is 842; and the amount of labor performed is 436 years. The number added to the churches, on profession of their faith, is not far from 2,840; by letters from other churches, 1,910; in all 4,750; which exceeds the number added the previous year by 830. The number of pupils instructed in Sabbath schools and Bible classes is about 60,000. The number of subscribers to temperance pledges is about 75,000.

From the amount contributed to various benevolent objects, in this and preceding years, it is manifest that more than one third of all that is expended on the missionary churches is actually paid back by them during the year, into the different channels of christian benevolence.

AMERICAN BIBLE SOCIETY.

The annual meeting was held in the Broadway Tabernacle, New York city, May 14th, the president, Hon. J. C. Smith, in the chair, who introduced the services with an address, after the reading of the Scriptures. The reports of the treasurer and the managers were then read, and the meeting was addressed by the Rev. Mr. Little, Rev. B. C. Meigs from Ceylon Rev. Thomas Brainerd, John Tappan, Esq., Rev. Dr. Miller, Hon. Levi Lincoln, Rev. President Hopkins, Rev. Robert Newton from England, and Hon. T. Frelinghuysen.

The receipts for the year were $97,855 09, being $2,226 83 over those of last year. The number of books issued were 157,261, an increase of 22,324 over the issues of the preceding year.

AMERICAN EDUCATION SOCIETY.

The annual meeting was held in the Broadway Tabernacle, New York city, May 14th. Rev. Dr. Schmucker led in prayer; after which the secretary, Rev. Dr. Cogswell, read an abstract of the annual report, and the meeting was addressed by the Rev. Prof. Proudfit, Rev. Dr. Peters, Rev. Hubbard Winslow, Rev. Dr. Patton, Rev. Prof. Fowler, and Rev. Joel Parker.

The importance of the society appears from the immense deficiency of properly qualified ministers, and the fact that this deficiency will not be supplied in the ordinary way or without a society of this kind. This is evident from the past history of the church and ministry especially in this land. The number of such ministers has been decreasing in proportion to the increase of the population almost from the settle-

ment of the country by the New-England pilgrims to the present time. When this society was formed there was not in this whole country more than about 1,500 collegially educated ministers of all denominations of Christians; one to 6,000, reckoning one minister to a thousand souls; and this deficiency was rapidly increasing. And though through the efforts of this society and similar institutions this proportion has changed for the better, yet the improvement is still small. This will appear by a glance at merely one fact. The population of the United States is now nearly twice as large as it was when this society was established, and it is believed that there are not now 4,000 collegially educated ministers of all denominations of Christians in the land. And though there are some, even many ministers who may be respectably qualified to preach the gospel that have never received a collegiate education, yet the number of such ought not probably to be reckoned greater than the number of collegially educated ministers. This liberal computation would make only about 8,000 ministers in the land competently qualified to preach, while the population amounts to about sixteen millions—one to 2,000; and as the parochial societies throughout the country on an average do not embrace probably more than 600 people each, the proportion will be only one to 3,000 or 4,000 souls, leaving about eleven millions of people unsupplied with a suitably qualified ministry.

The number of different individuals aided by the society since the last anniversary is as follows:—267 in eighteen theological seminaries; 487 in twenty-eight colleges; 160 in fifty-seven academies;—amounting in all to 914 individuals at 103 institutions. A large number who had previously enjoyed the patronage of the society, have not the past year either solicited or received aid. Were they to be added to the number, it would probably be increased to 1,100 or 1,200. The society has aided in the whole since it commenced operations 3,260, a large proportion of whom have entered upon the active duties of the ministry.

The whole receipts for the year, of the parent society and its branches, amount to $51,307 60, and the expenditures for the same time have been $53,636 67. This sum exceeds the receipts by $7,329 07, which, added to the debt of the last year, makes the present debt to be $32,837 31.

The earnings of the beneficiaries have been much as usual, evincing a commendable zeal in making efforts to sustain themselves as far as practicable. The sum earned as reported is $31,972. The whole amount the last thirteen years is $309,203.

The sum refunded by beneficiaries the last year is $4,784, which added to what had been refunded in previous years, makes the total amount $39,103.

There are now in the United States *ninety-eight* colleges and *thirty-eight* theological seminaries.

This society by its instrumentality has brought into the ministry about 1,500, one third more than all the settled Congregational ministers in New England, and two thirds as many as all the Presbyterian ministers in the United States, and more than there were collegially educated ministers of all denominations in the country at the time the society was formed.

AMERICAN TEMPERANCE UNION.

THE fourth anniversary was held in the Rev. Dr. McAuley's church, New York city, May 14th, E. C. Delavan, Esq., presiding. Rev. President Hopkins opened the meeting with prayer. The secretary, Rev. John Marsh, read an abstract of the annual report, and addresses were made by Rev. Dr. Humphrey, Hon. T. Frelinghuysen, N. Crosby, Esq., Rev. Dr. Patton, Samuel Stewart, Esq., from Ireland, and Rev. E. N. Kirk.

PRISON DISCIPLINE SOCIETY.

THE 15th anniversary was held in the Marlborough Chapel, Boston, May 26th, the president, Hon. S. T. Armstrong, in the chair. Portions of the Scriptures were read, and prayer offered by Rev. R. B. Hall. Extracts from the annual report were read by the Rev. Louis Dwight, the secretary, and the meeting was addressed by S. E. Cowes, Esq., Prof. A. Hopkins, and Rev. W. M. Rogers.

AMERICAN PEACE SOCIETY.

THE twelfth anniversary was held in the Marlborough Chapel, Boston, May 26th, the president, William Ladd. Esq., in the chair. Prayer was offered by Rev. James W. Ward, after which the corresponding secretary, Rev. George C. Beckwith, presented the annual report. The receipts amounted to about $2,500. About 2,000,000 tract pages have been issued. The meeting was addressed by Rev. Mr. Peabody and S. E. Cowes, Esq., of Portsmouth, N. H., Rev. R. Stebbins, and by A. Walker, and Wm. Ladd, Esqs.

AMERICAN TRACT SOCIETY, (BOSTON.)

THE anniversary was held in the Marlborough Chapel, Boston, May 27th, Hon. S. T. Armstrong presiding. Prayer was offered by the

Rev. E. Maltby; after which the secretary, Rev. Seth Bliss, read portions of the annual report, and Rev. William Clark, Rev. E. N. Sawtell, Rev. Dr. Anderson, Rev. B. C. Meigs, from the Ceylon mission, addressed the meeting.

The receipts for the year were $31,486 44, and the expenditures were $33,574 21, of which $2,000 were paid for the circulation of tracts in foreign lands, and $1,797 for gratuitous distribution in other ways.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE 26th annual meeting was held in the Federal-street Baptist Church, Boston, May 27th, the president, the Rev. Dr. Sharp, in the chair. Rev. J. M. Graves led in prayer; the Rev. Mr. Thresher, the secretary, presented the annual report. Whole number of beneficiaries aided during the year 109, and thirty-two were aided by the branches. The receipts for the last year exceeded those of the year preceding by $962 19.—Rev. Messrs. John Peck, Hague, Shailer, and Nott, addressed the meeting.

AMERICAN SUNDAY SCHOOL UNION.

THE 16th anniversary was held in the First Presbyterian Church, Philadelphia, May 26th, the president, Alexander Henry, Esq., in the chair. A hymn was sung, and the Rev. Mr. Kennedy led in prayer, after which the annual report was read by one of the secretaries of the Union. Resolutions were moved and seconded by Hon. Heman Lincoln, Rev. John A. Clarke, Horace Holden, Esq., Rev. Dr. Alexander, Mr. Slocomb, and Rev. E. N. Kirk.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

WESTERN AFRICA.—Under date of April 7th, Doct. Wilson writes that the mission families were well, with the exception of Mr. James, who was on an excursion to Monrovia, partly with the hope of recruiting his strength by the voyage. Buildings were to be erected and a new station occupied by the mission at Fish Town, a large native town about ten miles westward of Cape Palmas.

CONSTANTINOPLE.—Mr. Goodell, under date of February 8th, writes as follows :—

There is at present some stir among the Jews of this capital. The chief rabbies had led them to expect that, according to their books, the Messiah must absolutely appear sometime during the present year. But several months of *their* year have already gone, and still there are no signs of his coming. A learned rabbi, who assisted Mr. Schauffler in his translation of the Scriptures, occasionally visits me, and almost the *first*—sometimes the *very first*, question I always ask him, as he enters the door, is, "Has he come?"—"Not yet," has always been his reply till his last visit a few days ago, when, laying his hand on his heart, he said in a low and solemn tone, "If you ask *me, I say he has come;* and if you will show me a safe place, I will bring you ten thousand Jews tomorrow who will make the same confession." I replied, "The apostles and prophets had no safe place shown them to confess truth in, but they made the confession in the very face of stripes, imprisonment and death. If you believe the promise made to the fathers has been fulfilled, and the Messiah has come, then receive him with all the honor of which he is worthy; submit to him, acknowledge him, follow him, and let the consequences be what they may. Act like Abraham, like Moses, like the prophets, like all the holy and good of your nation, though, like some of them, you be sawn asunder, though you be slain with the sword."—But alas! they know too little of Christ, and feel too little interest in the subject to venture all consequences for his sake. How can men believe, whose hearts are altogether worldly! Only let them be as much in earnest about salvation, as they are about the perishing objects of time—only let them be as much awake to things eternal, as they are to things temporal—and they will no longer ask for a safe place to confess Christ in. And only let the churches pray as they ought for these perishing people, and who can tell but more than these ten thousand will be so baptized with the Holy Ghost, that in the face, and to the utter astonishment of Jews, Turks, and Infidels, they will come forward as one man to be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

A few days since, a pious English captain of my acquaintance called upon me, who is just from Odessa. He says that ninety English vessels wintered there, being all of them frozen up. As they were all in quarantine, they had no communication with the city; but, in the language of the apostle, they "had fellowship with one another, and truly their fellowship was with the Father and with his son Jesus Christ. They had meetings every night, conducted by themselves, the captains taking the lead; and the place would be crowded to overflowing an hour before the time appointed for the meeting, so anxious were all to get within hearing. God was evidently in the midst of them, and they had a time of refre hing from his presence. Doubtless the good people at Odessa prayed for the souls on board those ships in their harbor, though it is not supposed that they knew any thing of this revival among them, as the want of a common language, together with the rigid quarantine regulations, precluded all intercourse. My informant said, that, though this was the first winter he had ever been separated from his family, and he had expected an uncomfortable time, yet he could truly say he had never spent such a happy winter in all his life. Before he left the place, all of them contributed and procured of government two rooms in the quarantine department which they were fitting up for a

chapel, and in which they had already placed Bibles, Testaments, hymn-books, and tracts, for the use of all succeeding English sailors who might visit that port. The day before he sailed, the seamen of the different vessels turned out of their own accord and made seats for seventy persons; and the day he sailed, they were engaged in making as many more.

Other masters of vessels, who have arrived here from Odessa since we received the above intelligence, confirm it all most fully. They now meet every evening and on the Sabbath in their new chapel; and every one that comes along this way, looks, and talks, and acts, as though he had just come down from the Mount of Transfiguration. He is full of the subject—his conversation is in heaven.

GREECE.—Dr. King, writing from Athens under date of January 28th, mentions the discovery of a secret society, called the *Philorthodox Society*, which was believed to have had no good designs towards those who were engaged in the intellectual and religious improvement of Greece, and then proceeds as follows:—

After all the preparation that has been making for bringing about some great event, during the year 1840, it will not be surprising should something happen to distinguish it from other years. I am told that even the Jews are expecting something great this year, and that some of them say that if the Messiah does not come this year, they will no longer wait for him or expect him.

Mohammed Ali was lately asked by an English gentleman of my acquaintance, if he would permit the Jews to hold landed property and settle in Palestine, and he answered in the affirmative, and said they should meet with no obstacle from him. Should the Jews begin to form a colony there, it would be an event of no small importance.

Political men seem to be looking for some great events, if not in 1840, at least at no great distance. For my part, I hope that 1840 may be distinguished in the annals of missions by the great exertions which shall be made by true Christians to send the light of divine truth to all nations that are now in darkness, whether Pagan, Mussulman, or nominally Christian;—that it may be distinguished by a cessation of strife and contention among the churches of our Lord and Savior Jesus Christ, and by a spirit of peace and good will among his followers;—that it may be distinguished by the effusions of the Holy Spirit on multitudes in every part of our guilty world; by a great extension of that kingdom which consists in righteousness and peace and joy in the Holy Ghost; by a spirit of prayer for the coming of that kingdom, that the kingdoms of this world may become the kingdoms of our Lord and of his Christ.

It gives us great joy to hear of the movement among the Druzes of Mount Lebanon, desiring to be instructed in the christian religion; of the movement among some hundreds or thousands of idolaters in India, wishing to embrace the christian religion; of the addition to the church of multitudes in the Sandwich Islands; and of the turning of many from dumb idols to the service of the living God in other islands of the sea, though we ourselves have little to communicate of such a nature. Here almost all are *called* Christian. They have a *form* of godliness, but seem to know nothing of its power; a name that they live, like that once celebrated orthodox oriental church in Sardis, while they are dead. The most that I can say is, that we are endeavoring to use the means which God has appointed for their restoration to life—the preaching of the gospel, and the translation, printing, and distribution of books which contain more or less portions of the "lively oracles."

SYRIA.—Intelligence has been received of the arrival of Messrs. Whiting, Wolcott, Keyes, Thompson, and Van Dyck at Beyroot.

NESTORIANS.—A general letter from the mission, dated Ooroomiah Jan. 7th, gives the following facts:—

Besides twelve free schools, we have recently commenced a school for the Mussulmans. It has begun under very good auspices, and now contains six very fine boys. We have felt constrained to commence this school, to requite, in some measure, the Mussulmans, particularly the Persian authorities, for their protection and kindness, to keep them from becoming uneasy and jealous on account of our instructing their Nestorian subjects, and because we regard the undertaking itself as very promising missionary work. To give English instruction to this Mussulman school and to assist in teaching English to the higher classes in our seminary, the mission now employs Robert Glen, a son of the Rev. William Glen, of Tabreez. He is about eighteen years of age, a hopefully pious young man, and very well qualified for giving instruction. Our native assistants are four bishops and three priests—*all* the bishops in this province. They are all, of course, *preachers*, and, in general, have considerable knowledge of the Scriptures.

Doct. Grant arrived at Ooroomiah on the 7th of December, after having spent two months among the mountains of central Koordistan. During most of this time he was among the independent Nestorians, by whom, as well as by their patriarch, he was very kindly entertained. Even the wild Koords on the eastern verge of the mountains treated him with great kindness and attention. An interesting letter from him will be given in the next number.

PERSIAN MOHAMMEDANS.—Mr. Merrick writes from Tabreez, under date of January 24th,—

Malek Kasem Meerza returned [from Tehran] to Tabreez on the 19th instant. He came, I am happy to say, in the full powers of prince-governor of the District of Ooroomiah, and has moreover firmans constituting him superintendent of public schools and patron of foreign artizans in this province. He informs me that he has brought firmans, authorizing the establishment of schools, for Mr. Bore (Roman Catholic,) for Mr. Perkins, and myself, and that the Shah is anxious for the instruction of his subjects in European science and literature. My firman authorizes me to teach all kinds of science. A school here must be regarded as an experi-

ment, that may end only in disappointment, and probably would so end very soon unless well sustained.

A French ambassador arrived, about that time, with a large suite, on his way to Tehran.

SIAM.—Messrs. Caswell and Hemenway and their wives and Miss Pierce arrived at Bankok January 1st.

SANDWICH ISLANDS.—Mr. and Mrs. Dibble were at Valparaiso on the 21st of February, from which place he writes that the voyage thus far had been prosperous. Their health, though not good during the early part of the voyage, was restored.

HOME PROCEEDINGS.

MEETINGS IN BEHALF OF THE BOARD AND ITS OBJECTS.

A meeting in behalf of the Board was held in the Broadway Tabernacle, New York city, May 15th, at which the president of the Board, Hon. John Cotton Smith, occupied the chair. Rev. Dr. McAuley led in prayer. Mr. Armstrong, one of the secretaries, presented a statement relative to the affairs of the Board and its missions; after which addresses were made by the Rev. Mr. Wells of Newark, N. J., Rev. B. C. Meigs, recently returned from the Ceylon mission, Rev. Eli Smith, from Syria, Hon. T. Frelinghuysen, and Rev. E. N. Kirk.

A similar meeting was held at the Marlborough Chapel, in Boston, May 28th, at which the Rev. Dr. Codman presided, and Rev. P. Couch opened the meeting with prayer. After a statement by Mr. Greene, one of the secretaries, an address by the Rev. William Clark, and a hymn by the choir, the Rev. B. C. Meigs, Rev. Edwin Holt, of Portsmouth, N. H., and Rev. Chauncey Eddy, one of the general agents of the Board, addressed the meeting, which was closed by the doxology and benediction.

May 28th a meeting was held in the First Presbyterian Church, Philadelphia, at which the Rev. Dr. DeWitt, of Harrisburg, presided. A statement was made by Mr. Armstrong, after which Rev. Eli Smith, missionary from Syria, Rev. Joel Parker, and Rev. E. N. Kirk, addressed the meeting.

EXTRACTS FROM CORRESPONDENCE.

THE pastor of a church in one of the New England States, in transmitting a sum of money to the treasurer of the Board, makes the following statement :—

Inclosed are $60—a donation from a young man in my society for the present emergency of the American Board. His whole property would not amount, probably, to one thousand dollars, and yet he has devoted more than one hundred dollars this year to benevolent purposes. He has a trade, which gives him perhaps a hundred dollars a year, money-income. I presume he does not get fifty dollars in any other way. He supports, from a very poor farm, himself and mother and brother. I think the example is worthy of record, for he is not a professor of religion. My church could as well pay you two thousand dollars, as this young man his sixty. So much for self-denial. Who that has the spirit of Christ will not make it?

I hope to increase the missionary spirit with my people, and incite them to a more systematic plan of benevolence. I think you may look for an increase in our yearly contributions.

Donations,

RECEIVED IN MAY.

☞NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 1,892 20

Barnstable co. Ms. Aux. So. W. Crocker, Tr.

Barnstable, 5; Brewster, Indiv. 5; Centreville, 21,05; E. Falmouth, Gent. and la. 38,05; Eastham, 5,25; Harwich, 6,71; Marshpee, 25c. North Dennis, 7,59;	88 81	
Orleans, Fem. miss. asso.	21 00	
Sandwich, Cong. chh. and so. gent. 80,41; la. 84,24; mon. con. 45,35; Monument, cong. chh. and so. 26,32;	236 32	
South Wellfleet,	14 85	
West Barnstable, Gent. 29; la. 34,67; mon. con. 13,58;	77 25	
Yarmouth, Gent. and la.	64 00	
	502 23	
Ded. am't paid by aux. so. to agent,	38 00	—464 23

Boston and vic. Ms. By S. A. Danforth, Agent,
Boston, Mon. con. viz. Park-st. chh. 1,262,14; Salem-st. do. 62,09; Pine-st. do. 51,93; Greene-st do. 18,87; 1,395 03
Old South cong. gent. 2,534; la. 571; sab. sch. for *Samuel H. Stearns*, Ceylon, 20; 3,125 00
Park-st. cong. gent. 1,828,50; la. 489,88; sab. sch. 18,05; 2,336 43
Bowdoin-st. cong. 1,135,63; a lady of do. 100; 1,235 63
Essex-st. cong. 620 00
Pine-st do. gent. 448,25; la. 120.53, sab. sch. 8,20; 576 98
Salem-st. cong. 535 00
Franklin-st. do. 354 61
Mariners' cong. gent. 95,25; la. 11,32; Green-st. do. 81,14; A. F. 50c. South Boston, cong. 173,61; boys hea. friend so. 6,31; 368 13
Other dona. particulars of which have been published, 849 43
11,396 24
Ded. am't prev. ackn. 10,384 16-1,012 08

Brookfield Asso. Ms. A. Newell, Tr.
Barre, A friend, 10 00
Charlton Centre, Mon. con. 7,65; extra effort, 21,35; 29 00—39 00

Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.
Peacham, Cong. chh. 10 00
St. Johnsbury, E. and T. Fairbanks & Co. 100 00
Waterford, Cong. chh. and so. 71 50—181 50

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Falmouth, 1st par. la. 23 00
Gray, Cong. chh. and so. 10 00
Harrison, Do. 9,25; mon. con. 9,66; 18 91
North Bridgton, Mon. con. 22,41; la. 6; J. C. 5; indiv. 5,72; av. of ring, 12c. 39 25
North Yarmouth, 2d chh. mon. con. 16,26; gent. 10; la. 22; N. Merrill, 10; 58 26
Portland, High-st chh. and cong. 486,44; 2d chh. and so. 110,96; mon. con. 46,50; 643 90
Standish, Evan. cong. so. 8,50; la. 7,28; mon. con. 7,59; ded. dis. 50c. 22 87
Waterford, W. W. Green, 7 00—823 19

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Coll. in Mr. Hadley's so. 9,50; Amesbury Mills, la. 20; 29 50
East Bradford, Dr. Perry's so. coll. 12. S. T. for miss. sch. 10; 22 00
East Haverhill, Mon. con. in Mr. Cushing's so. 16 87
Haverhill, Centre cong. coll. 159,51; mon. con. 58,62; (of which to constitute Mrs. EDWARD A. LAWRENCE and Mrs. J. R. CUSHING Hon. Mem. 200;) W. chh. 7; 225 13
Ipswich, A friend, 2 00
Newbury, Byfield, Mr Durant's so. coll. 110,93; mon. con. 33,41; 143 44
Newburyport, Mr. Campbell's so. mon. con. 61,25; Mr. Stearns's so. do. 114,32; a lady, 10; Dr. Dana's so. coll. 86,50; mon. con. 49,28; la. 22,83; 4th relig. so. dona. prev. ack. constitutes Rev. RANDOLPH CAMPBELL and Mrs. ELIZABETH CAMPBELL Hon. Mem. 344 18
West Boxford, La. benev. so. 5; la. 6,50; 11 50
West Newbury, 1st par. la. 5 06—799 68

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Danvers, N. so. 64 25
Middleton, Mon. con. 18 00
Salem, Crombie-st chh. (of which to constitute Rev. ALEXANDER J. SESSIONS an Hon. Mem. 50;) 134,25; Tab. so. gent. 114; la. 195,75; sab. sch. 5,51; to constitute BENJAMIN P. CHAMBERLAIN an Hon. Mem. 100; S. so. mon. con. 18,68; a little girl, 75c. 568 94
Topsfield, Gent. 34,20; la. 63,13; mon. con. 14,95; 112 28—763 47

Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.
Greenwich, Rev. Dr. Lewis, 20 00
New Canaan, Mon con. 57 30
Stamford, Gent. and la. 30 00
Greens Farms, Gent. 7,27; la. 14,74; mon. con. 10,93; 33 00
West Port, Cong. chh. special coll. 80 00—220 30

Franklin co. Ms. Aux. So. F. Ripley, Tr.
Heath, Rev. C. Butler, 3 00
Northfield, Rev. H J. L. and fam. 3 52
Shelburne, Dona. fr. miss. asso. prev. ack. constitutes RUFUS FISK an Hon. Mem. ——6 52

Geneva and vic. N. Y. By C. A. Cook, Agent,
Cambria, 23; less dis. 31c. 22 69
Geneva, Presb. chh. a la. 2 00
Hammondsport, Presb. chh. 27 00
Ludlowville, do. 26 00
Marion, Fem. miss. so. for *Amanda Caldwell*, Ceylon, 20 00
Ovid, Presb. chh. 61,38; A. Joy, 35; 96 38
Sodus Point, W. D. Cook, 10 00
Varick, Mrs. E. McK. 2; Mrs. A. S. 2; 4 00
Victor, 10 00—218 07

Grafton co. N. H. Aux. So. W. Green, Tr.
Bethlehem, Mon. con. 9 00
Haverhill, S. par. 1st cong. chh. and so. to constitute Rev. ARCHIBALD FLEMING an Hon. Mem. 52 50
Lebanon, Mon. con. 50 00
Plymouth, Miss Leverett, to constitute JOHN LEVERETT THOMPSON an Hon. Mem. 100 00—211 50

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Greene co. A friend, a thank offering, 1,000 00
Catskill, Rev. Dr. Porter, 50 00
Lexington, J. N. 1; W. O. 1; L S 50; 2 50-1,052 50

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Cabotsville, A friend, 20 00
Chester, Miss S. Lyman, 5 00
Chickopee, Gent. and la. 19,70; Mr. Clark's so. which constitutes Mrs. HANNAH A CLARK an Hon. Mem. 101,45; fem. sew. so. 35,92; 157 07
Long Meadow, G. Burt, 50; fem. benev. so. 59,43; young men's wes. miss. so. 10,42; W. Colton, 10; M. B. 5; D B. 5; 139 85
Monson, Sub. 225,84; chh. 50; chil. in Centre dis. 20c. sab. sch. a thank off. 22,76; mon. con. 13,77; do N. vil. 31,87; for sup. of Rev. J. L. Merrick; la. sew. so. for child at Sandw. Isl. 20; 364 50
Springfield, 1st par. gent. and la. 160,55; contrib. 107,27; mon. con. 139,54; 407 36
Tolland, Mon. con. 5 00
West Springfield, 1st par. gent. and la. 161,88, mon. con. 67,84; young la. to constitute Rev. Mr. WOOD an Hon. Mem. 50; 279 72-1,378 50

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Grafton, Evan. cong. so. sew. cir. to constitute Mrs ELLEN E. BISCOE an Hon. Mem. 100 00
Millbury, A friend, for scrip. at Sandw. Isl. 10 00
Westboro', A friend, 6 00—116 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Hartford, W. Ely, to constitute WILLIAM D ELY an Hon. Mem. 100 00

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
New Britain, Gent. and la. 41; mon. con. 28; 69 00

Kensington, Gent. and la. 19 34
Westfield, do. 34 70—123 04
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amherst, Mon. con. 100 00
Amoskeag, 1st cong. chh. and so. to constitute Rev. CYRUS W. WALLACE an Hon. Mem. 50 00
Brookline, Cong. chh. and so. 16 44
Hancock, Gent. 17 50
Hillsboro', W. Symonds, 10 00
Mason, Coll. in part, 10 00
Milford, A young man, 60 00
Mont Vernon, Gent. 27 00
New Ipswich, Mrs. D. Everett, 10 00
Pelham, Gent. extra effort, 17 00—317 94
Jamestown and vic. N. Y. By E. T. Foote, Agent,
Fredonia, Presb. chh. coll. 31; less dis. 30c. 30 70
Jamestown, 1st presb. chh. mon. con. 29 37
Olean, Mrs. H. Budlong, 10 00—70 07
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Woolwich, Mon. con. 15 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Av. of recent coll. 32 19
Bridgewater, 9 67
New Milford, 1st cong. chh. la. sew. so. 41 00
Plymouth, 1st so. mon. con. extra effort, 74 11
South Cornwall, Cong. chh. and so. special coll. 61 00
Terryville, Extra effort, 24,03; ELI TERRY, which constitutes him an Hon. Mem. 250; 274 03—492 00
Lowell and vic. Ms. Aux. So. W. Davidson, Tr. 200 00
Lowell, Appleton-st. chh. mon. con. 121 25—321 25
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Epsom, Mon. con. 55 00
Franklin, do. 30 00
Henniker, H. Childs, to constitute Mrs. MATILDA R. T. CHILDS an Hon. Mem. 100 00
Loudon, 1,50; see Grafton co. p. 237; E. Stephens, 1 00—186 00
Middlesex asso. Ct. Aux. So. S. M. Pratt, Tr.
Durham, Benev. so. 30; a friend, 20; 50 00
Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Groton, Asso. 173 15
Holliston, La. benev. so. for Choctaw miss. 16 00
Pepperell, Evan. cong. chh. and so. 253 25
Sherburne, H. Barber, 5 00
Townsend, Asso. 37 09—484 49
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.
Lincoln, Miss. so. 10 87
Marlboro', 1st par. fem. benev. so. 20 00
Sherburne, Juv. so. for Ceylon, 30, A. E. Clark, dec'd, 5; a lady, 5; 40 00
Sudbury, Evan. union so. 75 00
Unionville, Fem. miss. so. 20 00
Wayland, Mon. con. and coll. 25 00—190 87
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Farmington, 2d cong. chh. mon. con. 7 86
New Haven, Centre chh. and cong. 69,12; mon. con. in 1st and united so. 46,60; do. in Church-st. chh. 28,19; do. in Yale coll. 9,86; N. sab. sch. miss. asso. for African miss. 52,90; Rev. E. E. Salisbury, 100, Mrs. G. S. a lady, 1; 312 67—320 53
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Brandford, Gent. 9 00
Madison, do. 71 75
Northford, La. union so. 12; indiv. 5; 17 00—97 75
New London and vic. Ct. Aux. So. C. Chew, Tr.
East Lyme, Cong. so. mon. con. 10 00
New London, Ladies of 1st and 2d cong. so. extra coll. 214,41; an indiv. to constitute EBENEZER LEARNED an Hon. Mem. 100, young la. Eu. so. 15, 2d cong. sab. sch miss. asso. for books for Syrian miss. 15; 1st cong. sew. so. 10; 354 41—364 41
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. E. Pratt, to constitute Mrs. SARAH B. PRATT an Hon. Mem. 100; fr. a friend, of 2d Avenue chh. to constitute AMZI ARMSTRONG of Newark, N. J. an Hon. Mem. 100; Miss M. Murray, for Ceylon miss. 20,) 1,901 99
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Foxboro', Mon. con. 34 41
Roxbury, Eliot chh. and so. 45; mon. con. in do. 12,58; 57 58—91 99
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Faculty and students of coll. 36; Prof. N. W. Fiske, for ed. in Nestorian miss. 15; 51 00
Chesterfield, Benev. so. 3,70; Miss L. D. 50c. 4 20
East Hampton, S. Williston, 500 00
Hampshire co. A friend, 300 00
Middlefield, Extra effort, 34 37
Northampton, 1st par. extra effort, 475,70; a friend, 100; mon. con. 22,19, (of which to constitute Rev. CHARLES WILEY an Hon. Mem. 50) la. for fem. boarding sch. Dindegal, 15; Gothic sem. 10,50, Edwards chh. mon. con. 3,63; Mrs. S. Adams, 5; 632 02
Plainfield, Coll. 107 54—1,689 13
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Norwich, 4th cong. chh. and so. 21 00
Old Colony Association, Ms. H. Coggeshall, Tr.
Fairhaven, Cong. chh. and so. 126 00
New Bedford, Head of River, Mr. Burt's so. 20 00—146 00
Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Boonville, Cent so. 5 00
Bridgewater, 1st cong. chh. 11 75
Clinton, Rev. S. Wilson, 10; chris. research. so. Ham. coll. 2,13; 12 13
Lenox, Presb. chh. 25 00
Little Falls, Presb. chh. mon. con. 16 00
Lowville, Presb. chh. 8 00
Natural Bridge, P. Camp, 10 00
New Haven, So. 18 00
Paris Hill, Cong. so. 3 53
Richland, Cong. chh. mon. con. 29 89
Rome, 2d presb. chh. 35 12
Sauquoit, Presb. so. 17; Hannah Brown, dec'd, 7,50; 24 50
Smyrna, 1st cong. chh. 27 68
Utica, 1st presb. chh. 280 39
Waterville, Presb. chh. 32 37
Western, do. 30 00—569 36
Orange co. Vt. Aux. So. H. Hale, Tr.
Brookfield, Juv. sew. so. 1 50
Orleans co. Vt. Confer. of Chhs. S. S. Clark, Tr.
Greensboro', Cong. chh. mon. con. 8 64
Irasburgh, do. 6 00—14 64
Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. mon. con. (which and prev. dona. constitute Mrs. HETTA L. WARD an Hon. Mem.) 55 00
Cohasset, Cong. coll. 13 41
Easton, J. Keith, 10 00
Weymouth, Mon. con. 28; sab. sch. for sup. of Mr. and Mrs. Jones, Ooroomiah, 8,80; C. Holbrook, 5; 41 80—120 21
Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st chh. mon. con. 26,60; Miss R's sch. for sch. in Constantinople, 6; a friend, for a sch in Ceylon, 25; 57 60
Dixmont, Cong. chh. 62
East Brewer, Cong. chh. and so. 17 48
Monson, Mon. con. 12 00—87 70

Pilgrim Association, Ms. Rev. E. G. Howe, Tr.
Plymouth, Robinson chh. 19 00

Richmond and vic. Va. Aux. So. S. Reeve, Tr.
Mrs. E. Lomax, 10; Mrs. F. 5; Mr. W. 5; Miss L. T. 5; Miss A. E. C. 5; Mrs. H. 5, Miss A. R. 5; Mrs. S. 5; Mrs. G. 5; Orp. asylum, 2,88, for sch. in Persia; D. Fishburn, 15; H. G. Guthree, 10; Mrs. E. 5; E. J. E. 5; Back Creek, N. C. Miss. so. 28, Columbia, Sab. sch. for Virginia sch. Greece, 52c. Lexington, Chh. 16; Rev. G. D. Armstrong, 10; Lynchburg, Fem. sew. so. for Zoolah miss. 6; Nelson co. Orphan chil. for *Hannah Paul*, Ceylon, 5; Oxford, Presb. chh. 15; Petersburg, Juv. sew. so. for sch. at Ariopolis, 100; Rocky River, 38; 306 40
Ded. commission paid to Central Board, 28 64—277 76

Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.
Candia, Gent. 33,20; la. 25,65; mon. con. 31,15, less dis. 1,80; 88 20
Greenland, Cong. chh. and so. 19 00
Londonderry, Gent. 20; la. 30; 50 00
New Market, Fem. miss. so. 30 00
Northampton, Cong. so. 26 21
Northwood, Mon. con 10; Rev. J. Prentice, 10; Dea. —, 2; a fem. 33c. 22 33
Nottingham, Mon. con. 10 00
Stratham, B. P. Clark, 20 00
West Chester, Gent. 13; la. 10,31; mon con 12,04; 35 35—301 09

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Chittenden, Cong. chh. and so. 5 00
Poultney, do. 50,19; J. H. a rev. pen. (of which for Oregon miss. 5.) 10; 60 19
Sudbury, Cong. chh. 4 83—70 02

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Centre Harbor, Mon. con. 15 00
Dover, do. 8 55
Great Falls, do. 40 00
Meredith Bridge, Mrs. S. 75c. see Grafton co. p. 237.
North Wolfboro', 8 25
Rochester, Mon. con. 21,75; sub. 16; ann. contrib. 18; 55 75
Sanbornton, Coll. 38,79; mon. con. 13,66; 52 45
Tamworth, Coll. 21 47
Tuftonborough, 6 00
Wakefield, Mon. con. 6 15
Wolfborough, do. 25 76
239 38
Ded note returned, 2 00—237 38

Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.
Acworth, Miss S. McPherson, 10 00
Croydon, Gent. 9 00
Langdon, Mrs. H. Prentiss, 5 00
Meriden, Mon. con. in cong. chh. and K. U. acad. 60,35; gent. 30,48; la. 29,16; 120 00
Newport, Mon. con. in cong. chh. and so. 15 39—159 39

Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Freetown, Mrs. Leonard, 4 00
Mansfield, Ortho. cong. chh. and so. 9, Miss A. P. 2; 11 00
Taunton, Spring-st. chh. 69,62; sab. sch. 6,38; to constitute Rev. S. HOPKINS EMERY an Hon. Mem. 76 00—91 00

Tolland co. Ct. Aux. So. J. R. Flynt, Tr.
Somers, Cong. chh. mon. con. 12 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 653 63
Western Reserve aux. so. By Rev. H. Coe, Agent,
Ashtabula co. Austinburg, 18,51; Wayne, 2, Cuyahoga co. Cleveland, Mr. Foot, 5; Euclid, 25, a friend, 1; Huron and Erie co. Berlin, 7,50; Birmingham, 6,23; Florence, 11,66; Greenfield, 21,40; Lyme, 39,36; Mrs. P. Root, dec'd, 9; Milan, 35; P. Adams, 10, Mrs. S. Lockwood, 10; Monroeville, 27,98; Norwalk, 23; Peru, Mrs. Smith, 2; Plymouth, 20,01; Sandusky City, 85,75; S. Moss, 10; Vermilion, 11,86; Wakeman, 4,36; Lorain co. Amherst, 20,50; Mrs. H. av. of ring, 75c. Elyria, 10; Portage co Atwater, 5,75; Seneca co. Bloom, For Oregon miss. 13,31; Scipio, 7,81; Summit co. Cuyahoga Falls, Mon. con. 18,68; Hudson, 1; Wes. res. col mon. con. 10,64; Rev. H. Coe, 25; Tallmadge, Misses Wright, 3; Twinsburgh, 62c. Trumbull co. Braceville, 5,57; Mesopotamia, 1; Vernon, 1,25; Johnson, Rev. O. S. Eells, 5; Warren, Mon. con. 11,79; ded. loss on rem. 6,88; 1,175 04
By T. P. Handy, Agent, Ashtabula, R. Clark, 50c. Berlin, Chh. 15, Brecksville, Indiv. 5; Brownhelm, M. H. C. for Ceylon miss. 1; Chester, Mon. con. 11; Cleveland, Mon. con. 20,53; S. H. H. 1; Conneaut, By Rev. Mr. Hovey, 42,50; Euclid, Coll. 13; Lyme, Presb. chh. 14; Wellington, Chh. and cong. 3,70; 127 23—1,302 27

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Jamaica, Cong. chh. and so. 2 00

Windham co. North, Ct. Aux. So. J. Williams, Tr.
Brooklyn, 1st Trin. chh. a young la. 10 00
Woodstock, Village Corners, Gent. and la. 16 40—26 40

Windham co. South, Ct. Aux. So. Z. Storrs, Tr.
Plainfield, Extra effort sub. 72,25; mon. con. 15,29; 87 54
Westminster, Coll. in Mr. King's so. 24 00—111 54

Windsor co. Vt. Aux. So. B. Swan, Tr.
Bethel, Cong. so. 16 25
Hartford, 2d cong. so. 16; N. cong. so. 9; 25 00
Norwich, N. chh. and so. 37; S. par. mon. con. 12,25; 49 25
Rochester, Mon. con. 30 00
Stockbridge, Cong. chh. and so. 6 00
Topsham, Mrs. P. Remington, 1 00
Windsor, La. 16 00
Woodstock, Cong. chh. mon. con. 48,75; gent. 28,93; la. 25,85; 103 53—247 03

Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.
Northboro', Evan. cong. so. mon. con. 41,04; A. Rice, 12; Rev. I. S. 5; 58 04

Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.
Templeton, Trin. so. 25 00

Total from the above sources, $19,895 53

VARIOUS COLLECTIONS AND DONATIONS.

Aaronsburg, Pa. JAMES DUNCAN, which constitutes him an Hon. Mem. 100; C. Coburn, 20; J. Foster, Jr. 10; D. Duncan, 10; P. Wilson, 5; T. Hutchinson, 5; 150 00
Albany, N. Y. 4th presb. chh. 50 00
Allentown, N. J. Fem. miss. so. 21 25
Andover, Ms. Chapel cong. of Theolog. sem. 76; la. miss. so. 70; N. par. evan. trin. so. 31,50; D. B. Poor, 3; W. par. mon. con. 29,20; 209 70
Arcade, N. Y. Coll. and int. 16,33; Mrs. R. Runald, dec'd, 1; 17 33
Ashville, N. C. Rev. J. Dickson, 10; ded. dis. 15c. 9 85
Barrington, R. I. La. asso. 20 00
Batavia, N. Y. Fem. miss. so. 20 00
Bedford, Ms. Mon. con. 18 82
Bethany, Pa. Presb. cong. 55,75; mon. con. 1,11; J. B. 1; 57 86

Bloomfield, N. J. Miss. so. of fem. sem. for *H. B. Cooke, M. H. Cooke*, and *M. Seymour*, Ceylon, 30; miss. so. of Centre sab. sch. 25; 55 00
Bombay, Rev. O. French, 5 00
Brasher, N. Y , L. Kibby, 5 00
Bristol, R. I. Cong. chh. mon. con. 14 00
Brockport, N. Y. Presb. chh. mon. con. 12 00
Brooklyn, Pa. Presb. chh. for Sandw. Isl. miss. 10; cong. 9,74; 19 74
Brooksville, Me. J. Wasson, 5 00
Byron, N. Y. Presb. chh. mon. con. 19 00
Caldwell, N. J. 1st presb. chh. mon. con. 14 30
Cambridge, Ms. Shepard chh. and so. mon. con. 45; miss. sew. so. 30; Mrs. L. Sawin, 10; 85 00
Canandaigua, N. Y. 1st cong. chh. mon. con. 40; W. Hubbell, 50; Mrs. H. B. Martin, 10; 100 00
Canterbury, N. Y. Presb. chh. mon. coll. 56,50; a friend, 10; 66 50
Carbondale, Pa. Presb. chh. 25,30; mater. asso. for Oregon miss. 10; 35 30
Carlisle, Pa. S. Woods, 5 00
Cash, 1 00
Centreville, N. Y. Presb. chh. mon. con. 8 50
Chatham Village, N. J. Presb. chh. 49,25; la. of cong. for *Asa Lyman*, Ceylon, 20; young la. miss. asso. 10; 79 25
Cleveland, N. Y. Miss. asso. 14 00
Colchester, N. Y. Presb. chh. mon. con. 16; coll. 2; 18 00
Cortland Village, N. Y. Presb. chh. mon. con. 18 46
Cutchogue, N. Y. Benev. so. 7 00
Dalton, N. H. Cong. chh. and so. 7 00
Darlingville, Pa. Miss M. Darling, 3 00
Delaware co. N. Y. Presb. miss. so. 18 00
Delhi, N. Y. Presb. chh. 31 91
Denton, N. Y. do. 10 00
DeWitt, N. Y. Orville chh. 6 00
Dorset, Vt. Mrs. H. C. Jackson, 10 00
Drawers, Pa. Cong. 4 00
Dunduff, Pa. Presb. cong. 9,01; mon. con. 11,04; 20 05
East Stockholm, N. Y. Chh. and so. 3 25
East Whitehall, N. Y. Cong. chh. mon. con. 7 80
Ebensburg, Pa. Borough, 85 01
Elizabethtown, N. J. 2d presb. chh. (of which fr. Mrs. M. Crane, 20; Rev. J. T. Halsey, 25;) 230 00
Emmetsburgh, Md. I. Baugher, 50 00
Erie co. Pa. By Rev. N. West, Cherry Tree, Presb. chh. 8,18; Girard, T. Kellogg, 5; Harbor Creek, Presb. chh. 15,56; North East, do. 35,06; Union Mills, do. 12,30; Waterford, do. 60; Wattburg, do. 4; ded. c. note, 10; 130 10
Fayetteville, N. Y. Presb. chh. 80 00
Florida, Lt. J. M. Glendenin, 5 00
Fort Covington, N. Y. Presb. chh. 48; R. Martin, 10; 58 00
Franklin, Pa. An invalid, 10 00
Fredonia, N. Y. Presb. chh. coll. 34 00
Fryeburg, Me. Mon. con. 69 00
Geneva, N. Y. Fem. miss. so. 100 00
Gettysburg, Pa. Presb. chh. mon. con. 49; union sab. sch. miss. so. 10; Evan. Lutheran chh. 50,42; Rev. Dr. Schmucker, 5; Prof. Baugher, 5; C. P. Krauth, 5; Prof. Jacobs, 5; 129 42
Glens Falls, N. Y. Presb. chh. mon. con. 36; la. 8; Mrs. Rosykrans, 10; Mrs. J. F. Scovill, 10; a friend, 10; 74 00
Great Bend, Pa. Presb. cong. 6 00
Greenfield, N. Y. 26 00
Hadley, N. Y. Mrs. B. 1 00
Hampden, N. Y. Cong. chh. and so. mon. con. 3 00
Harpersfield, N. Y. Presb. chh. 22 15
Head of Delaware, N. Y. Presb. chh. 40; E. Gilbert, 10; ded. c. note, 2; 48 00
Herrick, Pa. 3 50
Honesdale, Pa. Presb. cong. 126,97; sab. sch. 7,97; fem. sew. so. for *John M. S. Perry*, Ceylon, 12; 146 94
Houlton, Me. M. S. C. 50
Hull, U. C. Chh and so. 7 00
Jamaica, N. Y. Presb. chh. 88 06
Kingsboro', N. Y., C. Mills, 25 00
Kingston, R. I. Mon. con. and contrib. 15 90
Lancaster, Ms. Mon. con. 35 30
Le Raysville, Pa. Cong. chh. mon. con. 26,13; coll. 10,12; 36 25
Lewistown, Ill. 1st presb. chh. mon. con. 40 00
Liberty, Pa. Presb. chh. 1,03; mon. con. 2; 3 03
Limerick, Me. Village coll. 56,25; Hayes neigh. 9,76; 66 01
Limington, Me. Mon. con. 8 00
Lowville Village, N. Y. Fem. miss. so. for *Elizabeth Abbott*, Ceylon, 19 09
Ludlow, Vt. Mrs. M. Wetherbee, 10 00
Lumberland, N. Y. Cong. chh. mon. con. 6 80
Machias, Me. Sab. sch. con. for tracts for for. dis. 5 00
Malden, N. Y. G. Isham, 40; Miss C. Bradley, 30; C. Isham, 20; SAMUEL WELLS, (which and prev. dona. constitute him an Hon. Mem.) 20; D. Bigelow, 10; indiv. 30; 150 00
Marathon, N. Y. Miss. so. 10,25; fem. benev. so. 27; 37 25
Marietta, O. Sab. sch. in cong. chh. 8 00
Marlboro', N. Y. A mem. of presb. chh. to constitute Rev. HENRY BELDEN an Hon. Mem. 50; presb. chh. mon. con. 5; 55 00
Matteawan, N. Y. Av. of jew. 1 50
Mendham, N. J. Presb. chh. 31 00
Mobile, Ala. Gov. st. chh. young la. bible class, to ed. a girl in Ceylon, 10; Mrs. Hale, for *Catharine Hale*, Sandw. Isl. 15; fem. pray. meeting, for *Charlotte E. Hamilton*, do. 15; Mrs. Hamilton, for *Caroline E. Smelt*, do. 15; 55 00
Monroe, Mich. Presb. chh. mon. con. 50 00
Montgomery, N. Y. Presb. chh. 40 09
Montreal, L. C., W. 20 00
Montrose, Pa. Presb. cong. (of which fr. W. Jessup, 25,) 93,90; sab. sch. 12,43; 106 33
Morristown, N. J., A. Chester, 20 00
Mount Hope, N. Y. Cong. chh. 8 00
Mount Morris, N. Y. 1st presb. chh. sab. sch. 21 00
Mount Pleasant, Pa. Presb. chh. 13 29
Mount Vernon, O. Free presb. chh. asso. 21; ded. dis. 2,60; 18 40
Nantucket, Ms. Mon. con. 52; miss. so. 33; sab. sch. 15; la. miss. so. to constitute Rev. GEORGE C. PATRIDGE an Hon. Mem. 50; indiv. 21; 171 00
New Albany, Ind. Mrs. A. M. Fitch, 20 00
Newark, N. J. 1st presb. chh. W. W. 150; Rev. A. D. Eddy, 25; 3d presb. chh. a friend, to constitute Rev. SAMUEL FISHER of West Bloomfield, N. J. an Hon. Mem. 50; mon. con. 48,36; J. B. Pinneo, 25; M. W. Day, 10; 308 36
New Brighton, Pa. Falls of Beaver, presb. chh. la. miss. so. 20 00
New Brunswick, N. J., A lady, 10 00
New Castle Presb. Middle Octarora, Pa. Presb. chh. for sup. of Mr. Schneider, 45 00
New Jersey, A pastor, 100 00
Newport, R. I. Cong. chh. 9 00
New Providence, N. J , J. L. Riggs, 5 00
Newton, Ms. E. par. mon. con. 32,16; a young man, 5; 37 16
North Haverhill and Plaistow, N. H. Mon. con. of united par. 6 25
Northumberland, Pa. I. Porter, 50; presb. cong. 10,64; 60 64
Oswego, N. Y., A fem. 3 00
Otsego Presbytery, N. Y. By Rev. A. E. Campbell, Tr. Cooperstown, Mon. con. 10,40; la. so. 42; Middlefield Centre, Presb. cong. 30,25; extra effort, 80; la. miss. and benev. so. 16,50; to constitute JOHN PARSHALL an Hon. Mem.; Westford, 50,10; 229 25
Parsippany, N. J. Fem. read. and sew. so. 18. fem. evan. so. 7; 25 00
Parsonsfield, Me. Chh. and so. 23 00
Patchogue, N. Y. Cong. chh. mon. con. 16 00
Perry, N. Y., L. B. Parsons, 10 00
Perry Village, N. Y. Presb. chh. mon. con. 10 16
Peterboro', N. Y., N. Huntington, 7 62
Philadelphia, Pa. 11th presb. chh. sab. sch. miss. so. for sup. of Rev. S. Foreman, Cher. miss. 150; Rev. W. H. Bidwell, to constitute Rev. JOSEPH MERIAM, Ran-

dolph, O., an Hon. Mem. 100; Mrs. W. H. Bidwell, 100; Mrs. M. Carswell, 30; 1st presb. chh. I. Dunton, 50. two mem. of 10th presb. chh. 5; a mem. of wes. presb. chh. 3; Mrs. E. Grant and daughter, for *John Grant*, Singapore, 20; L. Bennet, 5, (5th presb. chh. la. 73,75; ackn. in June as fr. 1st do.) 463 00

Pittsburgh, Pa. 3d presb. chh. for sup. of Rev. J. Travelli, 285,50 fem. miss. so. of do. for *D. H. Riddle*, Ceylon, 16; less dis. 13,31; 288 19

Pittsfield and Atlas, Ill. Presb. chhs. and cong. 42 00

Plainfield, N. J. Presb. chh. 230 00

Plainfield, Ill. Ladies of chh. 5 00

Plattsburg, N. Y. Presb. chh. and cong. 40 00

Pompey, N. Y. Cong. chh. mon. con. 30 00

Port Penn, Pa. Cong. 6 00

Princeton, N. J. Miss. so. in Theolog. sem. 12,31. ded. bad note, 2, a student, 1; 11 31

Prompton, Pa. 11 00

Providence, R. I. Benef. cong. mon. sub. 137,09; mon. con. 7,53; int. 62c. Stephen S. Wardwell, which constitutes him an Hon. Mem. for Sandw. Isl. miss. 100; 245 84

Ramapo Works, N. Y. Presb chh. mon. con. 12 70

Reading, Mss. La. char. so. 5 00

Ridgeville, N. Y. Presb. chh. mon. con. 20 00

Rochester, N. Y., A. Champion, 1,000 00

Saco, Me. 1st par. benev. so. 125 00

Salem, Pa. Presb. cong 61 mon. con. 25,28; (of which to constitute Rev. Joseph Barlow an Hon. Mem 50;) 86 28

Schenectady, N. Y. Presb. chh. 177 00

Scituate, R. I. Cong. chh. mon. con. 22 00

Smithfield, N. Y. Presb. chh. mon. con. 25 00

South Berwick, Me. Coll. 16 00

South Britain, Ct. Special coll. 42 00

South Canton, Chh. and so. 25

South Middletown, N. Y. Cong. chh. 5 00

South Paris, Me. S. Morse, 10 00

Sparta, N. J. Presb. chh. coll. 107 00

Springfield, N. J. Presb. chh. 25 00

Steubenville, O. Fem. miss. so. 22 50

Stoneham, Ms. Gent. and la. asso. to constitute Rev. Edward Cleveland an Hon Mem. 50 00

Stuyvesant, N. Y., R. Gosman, 200 00

Sussex, N. J., A friend, 10 00

Syracuse, N. Y., A. B. 10 00

Tewksbury, Ms Gent. and la. asso. 40 00

Tiverton, R. I. Ladies, 5 00

Troy, N. Y. 2d presb. chh. special coll. E. Wickes, 200; V. W. Wickes, 25; J. L. Vanschoonhoven, 25 R. Marshall, 25; H. Punnett, 20 A. Kellogg, 10; C. H. Read, 10 D. T. Vail, 10 E. Proudfit, 10; H. Wickes, 10; Mrs. J. R. 5; Miss M. A. K. 5; Miss M. K. 5, C. N. L. 5; C. H. A. 5; Mrs. P. S. R. 3; benev. so. 22,25; A. Loveland, 20; 415 25

Union Corners, N. Y. Presb. chh. 40 00

Upper Norfolk, N. Y. Chh. and so. 15 00

Venango co. Pa. Rev. T. Anderson, 5 50

Wading River, N. Y. Cong. chh. mon. con. 4 50

Walton, N. Y., A. Passett, 2 00

Wantage, N. J. 2d presb. chh. 6 25

Warren, O. A fem. 20, her son, 3; a friend, 1; less dis. 2,40; 21 60

Washington City, D. C. Miss C. Craft, 1 50

West Hampton, N. Y. Presb. chh. mon. con. 23 23

West Milford, N. J. Rev. I. C. More, 10 00

West Tisbury, Ms. A lady, 1 00

West Town, N. Y. Mrs. E. Lee, 10 00

Wheatland, N. Y., J. A. McVean, 10 00

Whippany, N. J. Cong. chh. 16 70

Whitefield, N. H. Special coll. 9 17

Whitehall, N. Y. Presb. chh. mon. con. 58 00

Williamsburgh, N. Y., A friend, 2 00

Wilmington, Ms. La. miss. so. 20 72

Wilmington, Del. A mem. of Hanover-st. chh. 30 00

Woburn, Ms. Gent. 107,06; la. 80,17; fem. char. rea. so. 15; to constitute Calvin Richardson and Charles Thompson Hon. Mem. 202 23

York, Me. 1st cong. chh. mon. con. 5 50

$28,903 90

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, by E. Goddard, Ex'r, ($132,25 prev. rec'd,) 50 50

Blandford, Ms. Mrs. Phebe Knox, by S. Warriner, 100 00

Boston, Ms. Mrs. Ann Lee, by J. A. Lowell, Ex'r, 3,405 91

East Bloomfield, N. Y. Mrs. Fally Taylor, by M. Adams, Ex'r, ($500 prev. rec'd,) 1,000 00

Medfield, Ms. Artemas Woodward, by E. F. Woodward, Ex'r, 100 00

New York City, Miss Margaret Colt, by W. Shannon and Rev. Dr. H. White, 75,50; included in sum ackn. as fr. New York city and Brooklyn, in M. Her. Sept. 1839, p. 367.

$4,656 41

Amount of donations and legacies acknowledged in the preceding lists, $33,560 31. *Total from August 1st, to May 30th*, $198,315 04.

DONATIONS IN CLOTHING, &c.

☞Note.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Antrim, N. H., S. par. A box, for Mr. Boutwell.

Bath, N. H., A box, fr. benev. so. for wes. miss.

Braintree, Ms. S. par. Clothing, etc. fr. la. sew. cir. 39 00

Claridon, O., A box, fr. fem. benev. so. 25 00

Craftsbury, Vt. A box, fr. indiv. for Pokeguma, care of Mr. Boutwell, 40 00

Cuyahoga Falls, O. 4 1-2 reams writing paper, 16 00

East Bloomfield, N. Y., A barrel, fr la. for Dr. Adams, S Africa, 70, two bedquilts, fr. juv. sew. so. for sch. at La Pointe, 9; 79 00

Geneva, N. Y., A box, fr. fem. miss so. 87 89

Hollis, N. H, A barrel and a half barrel, for E. Johnson, Sandw. Isl.

Jaffrey, N. H., A box of shoes, fr. J. M. Melville, 69 92

Middleboro', Ms. 1st par. a box, fr. la. miss. so. for La Pointe, 33 34

Middlefield Centre, N. Y., A box, fr. la. miss. so.

Milton, Ms. Two barrels, fr. la. miss. sew. so. for Mr. Boutwell, Ojibwa miss. 84 75

New Haven, Ct. A box, fr. friends, for Mr. Ball, Singapore.

New York City, A box, fr. J. Torrey, for Mrs. Ward, Madura; a bedquilt, fr chil. of Miss Snyder's sch. for La Pointe.

North Adams, N. Y., A box, for Seneca miss.

North Oxford, Ms. A bedquilt.

North Reading, Ms. A bundle, fr. la. sew. cir for Sandw. Isl. 18 50

Philadelphia, Pa. A box, for Mr. Allen, Bombay; do fr. 1st presb. chh. sew cir. for miss at Jaffna, care of Mr Eckard.

Plymouth and vic. N. H., A box, for Mr. James, Cape Palmas, 26 00

Richmond, Va. Two casks, for Mr. Apthorp, Ceylon.

Stows Square, N. Y., A box. fr. la. miss. so. 16 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. AUGUST, 1840. No. 8.

American Board of Commissioners for Foreign Missions.

Madura.

GENERAL LETTER FROM THE MISSION.

Need of a Seminary in connection with the Mission.

The letter is dated Oct. 11, 1839. In the present stage of the business a single extract will suffice, showing how difficult it is to get native helpers with suitable qualifications, and how important it is to have them.

It is not because the brethren at Jaffna have not endeavored to induce young men to consent to come to us, that they have not come. We believe they have done all they could do, except to tell some of their assistants that they should continue their pay no longer, and that they must come. If they should do this, the result would probably be the loss of several valuable men to both missions. They would prefer to go into the service of government there, even upon much less pay, rather than to come to us. It is caused by the habits, views, and feelings of the boys and their parents, which are in a great measure peculiar to the Jaffna people. If they can obtain a subsistence upon their beloved island, they will never leave it.

Such has been the result of past experience, and we see nothing to encourage hope of better in future, but on the contrary, for even less, as may appear from what follows.

The same Jaffna feelings which have heretofore existed, still continue, and superadded to these, there seems to have come into existence among the young men at Jaffna, particularly in the seminary, a strong and growing prejudice against the continent. This is not only cherished, but freely expressed. How to account for it, we know not; but if they regard the majority of those who are now in our service, as having lost somewhat in character and standing by leaving Jaffna, perhaps it is not at all surprising. The fact that such a prejudice exists, precludes all hope for the future, unless a very great change takes place. We know of nothing which would warrant an expectation of such a change.

We should add that some, and probably a majority of the boys connected with us, are fully determined to return to Jaffna as soon as circumstances will admit of it. Thus all hopes of a supply from Jaffna, our only source of hope, are not only cut off, but we have reason to fear that the few young men now with us will forsake us.

The second reason for a seminary which we would urge, is our great need of native assistants and the great openings around us inviting labor.

At some of our stations we have been obliged to defer commencing important measures, because we had not the native assistants necessary; and finally have been obliged to commence with those whose qualifications are very inferior. For the same reason there are probably hundreds of villages, within ten miles of our stations, which have never yet been visited, even by a native assistant. The bazaars, even those in the immediate vicinity of our stations, are but seldom, if at all visited, because the few native assistants we have are kept at home by pressing duties. If they could be obtained, each missionary who has been long enough in the country to have entered into his work, could without difficulty superintend ten or twelve native assistants, in such a manner as to render their labors efficient, and yet he need not be essentially impeded in his own work.

All thus superintended by him will be in a training process, whereby they will become fitted, if they possess the natural qualifications requisite, to sustain themselves as native preachers—an object which we feel we ought constantly to have in view.

If we look at the field which we occupy, we feel confident in saying that there is no one in India more inviting. We are in the centre of a district which contains, according to government returns, a population of 1,300,000 souls. We have within our borders two of the seven sacred cities of India, and a third scarcely less venerated or less resorted to. There are hundreds of bazaars, scattered all over the district, which are resorted to, on certain days of the week, by the inhabitants of the surrounding villages, and often by those who come from remote parts of the country to trade. At these bazaars great facilities are afforded for preaching the gospel and distributing books. The people here are not scattered, as in Jaffna, but are clustered in villages, which enables us at once to have access to them. We find manifested by the people a willingness to converse and a desire for books, which is highly encouraging to us, and often occasions our native assistants to return to us much elated. We have often repeated and urgent requests for schools, which in order to be useful must be thoroughly superintended. We have now evidence that several catholic villages might easily be led to receive and acknowledge us as their religious teachers, had we men whom we could spare to send to them as catechists. The gentlemen connected with government are none of them opposed, while some of them are highly favorable to us. There are, excepting ourselves, but two other missionaries in the district, and there is no danger of conflicting with the operations of any other society. Every thing invites us to take possession, and if we do not, we have reason to believe that the field will still remain unoccupied.

The third and only remaining reason which we offer is, that we may hope to be prepared, should the blessing of God be continued to us, in the course of a year or eighteen months, with a class of twenty or twenty-five, as well fitted as boys are who enter the Batticotta seminary. Thus advanced, and scattered as they now are at the different stations, they will require more of the time of each missionary than he could profitably spend with so few. If they were all together, one of our number could afford to give a considerable portion of his time to them.

We need only add that we most deeply feel, that the interests of the great cause in which we are engaged, call for our most strenuous efforts to prepare young men to become preachers of the gospel to their countrymen, and to commence the work without delay.

MR. POOR'S ACCOUNT OF A VISIT TO JAFFNA.

Mr. Poor, writing on the 30th of September, 1839, states the object of this excursion to have been two fold;—to visit, after an absence of three years and a half, the scene of his former labors, and especially to see Mr. and Mrs. Meigs, his contemporaries in the mission, previous to their departure for America; and to labor among those with whom he had important accounts open in spiritual matters, of long standing. He made his arrangements to accompany Mr. and Mrs. Hoisington on their return to Jaffna.

Arrival in Jaffna—Fellow Laborers at Jaffnapatam—Batticotta and the Seminary.

I left Madura on the 15th of July, and on my way to Tondi visited the stations at Terupoovanum and Sevagunga. We embarked at Tondi on the evening of Thursday, and landed at Jaffnapatam on Sabbath afternoon. In the evening I preached in the Wesleyan chapel to *comparatively* a large congregation. At the door I was happy to meet my aged friend, Mrs. Scrader, a lady of Dutch descent, spoken of by Mr. Newell in his visit at Jaffna in 1813. For many years this widowed lady had divine service at her own house, at which she officiated by reading prayers and a sermon, sometimes in Portuguese, and sometimes in Tamul. I once had in my possession three manuscript volumes of sermons, with appropriate prayers, which she translated from the Dutch language, and copied out in fair hand in Tamul. She has also translated some volumes into the Portuguese. She is an extraordinary person, and though in humble circumstances, has done much in Jaffna, by her prayers and labors, in aid of the cause of Christ. She was encouraged to enter upon these public labors of usefulness by the late Mrs. Palm, our predecessor at Tillipally. Mrs. Palm had an ardent desire to do something for the heathen, but was early called to her rest. I am induced to mention these circumstances,

because of their remote connection with my former station at Tillipally, and because they illustrate the different methods of doing good. Mrs. Scrader is now seventy-three years of age, and appears to be in a happy waiting posture for the coming of her Lord.

July 22. On Monday morning I had a view of Mr. Percival's school establishment, commenced in the year 1834. This was a very gratifying spectacle. Mr. P. has, in immediate connection with his dwelling-house, ample accommodations for upwards of two hundred pupils, of all ranks and castes, male and female. These are disposed of in an orderly manner, in different adjoining apartments, and placed under teachers suited to the standing and capacity of the pupils. I could not do justice in giving an account of this institution, without surpassing the limits of this communication. In passing through the establishment, I met with Harriet Newell, one of the first four who entered the boarding-school at Tillipally, about twenty years ago. She holds a responsible situation as a teacher, and has a son and daughter in the school, who hold a respectable standing in their classes. This gave me an impressive idea of progress in the department of female education.

After spending a few hours at Jaffnapatam, I proceeded to Batticotta. Here I met with a warm reception from many endeared friends, both white and black.

On Tuesday morning I attended Mr. Eckard's weekly meeting of native assistants and schoolmasters. Here I recognized the countenances of pupils and assistants of former days, with whom I was happy to renew acquaintance. From what I saw at this meeting and on other similar occasions, I was gratified to find that some important advance had been made throughout the mission, in a systematic attention to their native assistants. In a report presented to the mission while I was present, by the standing committee for examining the native assistants at stated periods, a revised course of study was recommended, tending to secure the progressive improvement of different grades of assistants, for the term of twelve years, after being admitted to the service of the mission.

In the afternoon, I took a survey of the seminary premises. Here some improvements have been made both by enlargement, and by making a more profitable use of buildings formerly occupied. The principal alteration made is in converting the whole of the lower story of Ottley Hall into a capacious school-room and chapel, fitted up with seats and writing-tables sufficient to accommodate the one hundred and fifty students now belonging to the seminary. The principal remark I have now to make is, that in view of what I have learned from time to time of the affairs of the seminary, particularly in the interviews I have had with Mr. Hoisington while on his two visits at Madura, and now by my visit at the seminary, I am happy to be able to state, that my best anticipations in this important particular have been fully realized, both in regard to the religious and literary interest of the seminary. For several years before resigning my charge, it was fully evident, that in order to carry out our plans of erecting a permanent battery against the strong holds of heathenism, as supported conjointly by the astronomical and astrological systems of the country, it was necessary that the principal make himself intimately acquainted with the theory and practice of those intricate systems—while much of his information must be obtained from those who are interested to conceal it. I had neither inclination nor ability for the requisite investigation, nor would it have been practicable to attempt it, without relinquishing duties which I deemed more important—duties more congenial to my feelings, and for which I was comparatively better qualified. In this important department Mr. Hoisington has been particularly successful in obtaining standard manuscripts on these subjects, and in bringing to view the hidden things of darkness. Some of the results of his investigation have been published from year to year in the Tamul Almanac, and have evidently dealt a heavy blow upon those who are most interested in holding the people in a state of moral darkness and mental bondage. It seems most desirable that Mr. Hoisington be restored to health and permitted to prosecute the course of inquiry on which he has successfully entered. Though the study and the teaching of Hindoo astronomy and astrology may be a small concern, in comparison with the direct preaching of the gospel and watching for souls, it is not a small concern, if we consider its bearings upon the native mind, and the aid it affords to every missionary whose direct object it is to win souls to Christ.

The moral and religious state of the seminary is encouraging. At no time previously has there been so large a proportion of the students members of the church. It has been a leading feature of the boarding-school system from its commencement, that a large proportion

of the pupils come forward to profess their faith in Christ. This is, I apprehend, to be ascribed mainly to two causes, which, though very diverse in their nature, conspire in producing the same apparent results. 1. The power and grace of God exerted in connection with the appointed and appropriate agency of means. As the word of God shall not go forth in vain, we may confidently expect that, if any where, there will be true converts among those who are daily and for a long time brought into immediate contact with divine truths and who are in a great measure removed from the adverse influences peculiar to the country. 2. The plastic nature of the Hindoo character, under the influence of self-interest and a desire to please their superiors. By this trait of character they are often themselves deceivers, and are tempted to deceive others. This is abundantly manifested, when on leaving the seminary they are put to the test. It is indeed a severe ordeal, which, it is believed, multitudes of fair promise in christendom could not stand: rank, power, and a rich dowry are held forth as the rewards of apostasy from the faith and desertion from the mission service. But "the Lord knoweth them that are his," and he will not suffer them to be tempted above what they are able to bear, but will, with the temptation, make a way of escape. A few, after being pierced through with many sorrows, have returned to the fold of the sheep.

The Printing-office at Manepy—Female Boarding-school at Oodooville.

Early on Wednesday morning, the 24th, having spent the preceding night at Manepy, I was invited by Mr. Minor to attend family prayers with his workmen in the printing-office. On entering the room, I was not a little surprised to see between seventy and eighty young men before me, orderly seated, a large proportion of whom had at different periods been under my instructions. These I leisurely surveyed, calling many of them by name, and reminded them of the account open between us, involving great interests, and demanding continued and serious attention in reference to a final settlement. After the service of reading and prayer, and all had gone to their daily employments, I was conducted by the superintendent of the workmen, C. A. Goodrich, through the several apartments of the office. Though I had received and disbursed, in no stinted supplies, the productions of the establishment, which was in its infancy on my leaving Jaffna, I was not expecting to find it so greatly enlarged. It was a pleasing spectacle, viewed merely as a house of industry, where each one was busily employed as though working by the job, and silently attending to his own business. On seeing them thus laboriously employed, I could not but think that we had given the thousand headed hydra, *caste*, a sore thrust, and severed at least one other of its heads. The persons employed are mostly violabas, men of high caste and high notions. If we had formerly put such tools into their hands as they now use, they would have been alarmed lest it was our intention to degrade them to the carpenter, or shoemaker's caste. But as no one had ever heard of losing caste by attending to the *printing* business, young men of education and good standing in society are quite ready to enlist in the service.

After spending a few hours at Manepy, I proceeded in company with Mr. Minor to Oodooville; every crook, turn, gate, and gutter by the way vividly bringing to remembrance events of former days. Nothing, however, was so exhilarating and soul-stirring, as I proceeded from station to station, as the countenances of old associates in mission labors, whom I had not seen for three years and a half. These countenances were not the less comely for being stricken in years, or worn by care.

Next to the inmates of the family at Oodooville, in point of interest, is the female seminary. This has greatly increased in numbers since I left Jaffna. As a report of the school has recently been printed, I need say nothing of its present state. Though this seminary cannot be deemed a *rival* to the seminary at Batticotta, it is perhaps questionable which is the more important in its bearings upon the missionary cause. On looking around upon those who have left the two seminaries from the beginning, there is in one important particular, a great and striking contrast in favor of Oodooville. The failure of hopes in regard to the members of the seminary at Batticotta has been ten fold greater than at Oodooville. It ought, however, in justice to be said, that the trials and temptations of the former are ten fold greater than those of the latter.

Nathaniel Niles, native preacher, may be regarded as the principal of this seminary, so far as tuition is concerned, and has at present ninety-five pupils under his charge. It was not easy at first to reconcile his mind to this service, know-

ing as he does that the instructing of females is, in the estimation of the community at large, comparatively low business. He appears now to be well satisfied with his situation, and is much interested in pointing out the result of the feeble beginnings in the department of female education, which he witnessed twenty years ago. Niles is one of the very few natives with whom I can have a free interchange of thought and feeling. He is the first from among the heathen who gave marked evidence of receiving the truth in the love of it. This took place soon after he joined the boarding-school. It was in immediate connection with the death of his father and mother, and a season of private conversation and prayer that I held with him. It is gratifying to learn that he holds the same relative standing in the mission which he held in the boarding-school from the commencement. While alone in my room at Oodooville, Niles came privately to say he had often thought that if I ever visited Jaffna, he should propose a season of thanksgiving. I replied that we should have no more favorable opportunity than the present, and that we would attend to his suggestion on the spot. On his coming in and closing the door, I formally proposed the question, "What have we to be thankful for?" This carried our thoughts back to former times, and to various scenes through which the Lord had led us. He mentioned one circumstance, which I either never heard of, or else had entirely forgotten. It is so much in accordance with his present employment as a teacher of females, not to say ominous of the salutary influence which his pupils are destined hereafter to exert, that I cannot forbear mentioning it.

It appears that soon after the boarding-school was opened at Tillipally, Niles's uncle, his mother's brother, became acquainted with Malleappa, who at that time was stationed at Mallagum as a catechist. Malleappa gave this man an account of the new school, and of the advantages which boys would derive from it. On his return to his native village, some ten or twelve miles distant, he related, in the hearing of Niles's mother, what he had heard respecting the missionary boarding-school. She immediately conceived the idea of entering her only son, who was at that time under the tuition of a celebrated teacher known in our circle by the name of "the poet." Without communicating her thoughts and intentions to her husband, or to any of the family, she put her brother in charge of her son, that he might be brought to Tillipally. He was accordingly brought and readily admitted, his whole appearance being much in his favor. When it became known what the mother had done, it caused a great movement in the family-circle and neighborhood. But the mischief was done, and could not be easily retrieved, though many attempts were made to withdraw the boy from the school.

At Tillipally—Native Free Schools—An Apostate Pupil.

I accompanied Mr. Meigs to Tillipally. Here at every step, and at the sight of almost every object, a fountain of thought and feeling was broken open; carrying me back to former days, and to events that had been partially obliterated from my memory. I visited Tillipally thrice during my month's visit in Jaffna—making my home at Batticotta. A large proportion of those to whom I began to deliver the gospel message in 1816, have gone down to the grave, and it is to be feared that but comparatively few were benefitted by the offers of eternal life. Many who are now living, and who have ever since, occasionally at least, heard the gospel preached, are apparently farther from the kingdom of God, than when they first heard the word of reconciliation. This state of things awakened anew the inquiry, as to what may be the purposes answered by the great Head of the Church, in causing "the gospel of the kingdom to be preached for a witness among all nations," though it is extensively rejected and made the savor of death unto death. "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." It is to my mind a subject of devout thanksgiving to God, which often arrests my attention and which I would here mention to the praise of his grace, that the long continued listlessness and unbelief of the heathen, have not diminished ought of the interest and pleasure which I have felt from the beginning in presenting the overtures of mercy. My habitual feeling is, that though the offers may have been pointedly rejected ninety and nine times, the hundredth overture may be successful—so great is the patience and mercy of God, and such instances have I witnessed of his power and grace!

It must not be inferred from the foregoing remarks, that I witnessed nothing at Tillipally that may be deemed an adequate reward for the toils and labors that

have been bestowed upon the people. The native church consists at present of nearly forty members. Of these some ten or twelve are young married people, equally yoked, having been educated in our schools. They are now settled in the midst of their heathen relatives, and training their families on christian principles. The sight of these young mothers at a church meeting, with their children about them, was truly delightful and rich in promise. These and other mothers in the native churches are anxious to have their children taken into our boarding-schools at an early age; and the best interests of the mission require us to meet their wishes in this important particular. Our eyes must be directed to this second generation for the fairest fruits of the system of instruction we have pursued.

Most of the native free schools at the station, which were for many months suspended, have been re-established. *Few, however, of the older pupils are now in attendance.* The blight, occasioned by the dearth of funds, will long be felt at every station. On Sabbath, in the presence of the school children and teachers, I made pointed inquiries after the six hundred children, whom I delivered to Mr. Woodward more than sixteen years ago. This was an interesting theme for thought and remark. I could learn but little of them, excepting that some few had found their way to our boarding-schools, and some others have become schoolmasters. The readiness of the people to send their children to christian schools, even their female children, furnishes pleasing evidence that there has been a leavening of the whole mass of the community. There is a large and flourishing school at the station for instruction in English. This is taught chiefly by young men educated at Batticotta, and who belong to some of the most respectable families in the parish. One of the most interesting incidents that occurred while I was at Tillipally, was an interview with Dwight, one of the first two pupils to whom I imparted christian instruction on mission ground. This youth, from the commencement of the mission, maintained a standing in advance of all his schoolfellows for several years after the opening of the seminary at Batticotta, where he was successfully employed as a teacher. He joined the church in the year 1827, and for a long time pursued his studies with reference to becoming a licensed preacher of the gospel. At the final examination held with him, Niles, and Goodrich, we discovered that Dwight had not fully made up his mind to meet all the difficulties and consequences of the important step of being publicly designated as a christian teacher. His parents exerted a disastrous influence over him at that time, being very urgent that he should obtain a situation in the service of government. Consequently we declined licensing him as a preacher. From that time he began gradually to decline in his christian character, till he was married to a heathen woman, and dismissed from the church and from the service of the mission. Subsequently he was re-admitted to the church, and after the lapse of some months, not being promoted as he hoped to have been in the service of government, he applied for employment in the mission, but was refused. Being displeased with this, he became so irregular in his attendance on the means of grace, that he was dismissed from the church the second time. Having nothing more to hope for from the mission, he put on the badges of idolatry, such as daily daubing his face with a solution of the ashes of cow-dung, and affected to take some new degree in heathenism. Such is now his state. Having the feelings of a father towards him, and remembering the loveliness of his youth, and the important services he rendered the mission, I had a strong desire to see him, but it was evident he did not mean to be seen by me. While on my last visit to Tillipally, after preaching on the Sabbath, I inquired for Dwight, and learnt that he was in the village. I sent a trusty man, one of his relations, to invite him to come and see me. In the afternoon he came to my room, accompanied by his relative, who immediately withdrew. After Dwight had seated himself on the mat, I looked steadfastly at him, and asked him if he knew me. He was much confused, and found it difficult to command himself. I soon relieved him from his embarrassment, and opened the way for him to give an account of himself. This he did at some length, beginning with his being ensnared by marrying a heathen wife. The two points which he made prominent as the causes of his apostasy, were, his not being received into the service of the mission, and his falling into the hands of some learned and crafty heathen, who awakened doubts in his mind as to the fundamental truths of Christianity. After hearing him through, I told him he had made out his case very wisely, but I thought he must perceive its near resemblance to the case of the servant who hid his talent in a napkin and preferred

a charge against his lord. He then recollected, that in former times he learnt something of the nature of free agency and accountability, and that whatever might have been the conduct of others toward him, his duty of allegiance to his God and Savior was plain. I then gave him at some length my views of what I feared was his miserable state—that it might be none other, than that represented by the man out of whom goeth the unclean spirit but for a season; or by him who falls away after having tasted the powers of the world to come. I mentioned several things as tests, by which he might form a judgment respecting his own case. He made several important concessions, in the course of our conversation, but manifested no very satisfactory evidence of contrition for the part he has acted. I told him this was probably our last interview with each other on earth, but that we should meet for the settlement of our accounts another day. Having commended him to God by prayer, I dismissed him with expressions of my good will and concern for him. In the evening I addressed a letter to him, suggesting definitely what steps he ought to pursue, in case his mind should be at all roused to make fresh attempts to rescue his own soul and the souls of his wife and children from perdition. Just before leaving Jaffna, I received a very encouraging letter from him, in which he expressed many thanks for my plain dealing with him, and promised to follow my advice. But knowing by what strong cords he is held in his present bondage, I could not confidently indulge the hope of any permanently favorable results. I have since learnt from Mr. Meigs, that Dwight attended church on the following Sabbath after I left Tillipally, but has made no other advance.

This case, which I have stated at length, is one of many, and it brings to notice one of the sorest trials which missionaries are called to endure.

I made some special efforts to see Warren 1st and Warren 2d, but they kept themselves at a distance, as did all others who have apostatized from the faith. I had sincere pleasure in meeting with some of my former pupils, who have not disgraced themselves, but are now in prosperous circumstances. Of those who came to see me, was "little Cleveland," the youngest and smallest in his class. He has far surpassed all other graduates from the seminary, in obtaining what all eagerly desire, a lucrative situation at a post of honor and influence. He is employed by government as a vaccinator, receives a stipend of between seventy and eighty rix dollars monthly, and rides in a palanquin. He stands high, I learn, in the estimation of his European employers. He was modest in his appearance, and said he owed all his good fortune to the American mission. It does not appear, that he has made any progress in attending to the concerns of his soul.

EXTRACTS OF COMMUNICATIONS FROM MR. WARD.

Schools and various Labors—An aged Native Christian Priest—A Mohammedan—Native Schoolmasters.

Mr. Ward thus prefaces extracts from his journal, under date of October 14, 1839.

A perusal of my journal during the last three months, brings to my view but few items worthy of a place in a report. Each passing day has been accompanied with duties neither few nor unimportant, which I have endeavored to meet with diligence and activity. The several departments of effort to which my time is devoted are prospering to a gratifying extent. The English school has been upon the advance, both as to numbers and regularity of attendance, and contains seventy-five pupils. The youth in the eleven native free schools under my charge, are making commendable progress in all their studies. The Sabbath morning service has received considerable enlargement by my being able to secure the attendance of teachers, monitors, and a portion of the scholars from the neighboring villages. I have at present the direction of the following six religious services each Sabbath—four in the native language, and two in English. 1. Preaching; 2. Assembling of monitors for christian recitations; 3. Classes in the English school for reading and hearing explained the Scriptures; 4. Preaching at one of the school-rooms; 5. Preaching at the zayat; 6. Native assistants for reciting the "Companion to the Bible," presenting sermons, etc. The calls at my room for books are daily and interesting. The visitors are chiefly men of character —officers of government, and residents in far distant villages. I am thus enabled to place christian truth in the hands of those who can read and understand.

Extracts from his journal—

July 23. Went to Managery to visit a school which I have recently establish-

ed. Three villages united in building the house and supplying the scholars. The school-room is the best I have seen in the city and vicinity. Fifty-five scholars were in attendance. Inquisitiveness to see the padre, and learn what he would do and say to the children, attracted crowds to the spot. Many of the lads were at first much frightened. This alarm I attempted to remove by soft words, and an explanation of the only reasons we had in the establishment of the school. I was exceedingly interested in the appearance of the scholars, and of their parents and friends.

25. Received a call from an aged native priest, a pupil of Swartz, and resident of Tanjore—a venerable man. He appeared well. His conversation was truly christian. He spoke with strong affection of Swartz, through whose instruction he was led to renounce Hindooism, and embrace the christian faith. He extolled the talents, the acquirements, and the christian labors of his revered instructor. He spoke with much feeling of the difference between the prospects and advantages of this people now, above what they were when he was young. He knew that his years were fast drawing to a close, but seemed desirous to fill them up in the service of his Master. The hour was passed pleasantly and with profit.

In the afternoon received a call from a Mohammedan, whose thoughts, wishes and hopes differed widely from those of the aged Christian just mentioned. He could substantiate his claims to a direct relationship to the nabob of the carnatic. After some preliminary conversation upon his ancestors, I led him upon the ground of Christianity; but he at once manifested an attachment to Mohammedanism firm and strong. I asked to have him read a book. "No, no," he said, "we are not permitted to read books of the christian religion." Who has forbidden you? I inquired. "Mohammed," was his answer. But why? "Lest our faith should be shaken." He had not thought of the readiness with which this answer might be turned against his religion. After much conversation he said, If two lacs (200,000) of men should try to convince him that the Mohammedan religion was false, and if they should bring arguments enough to fill the space between earth and heaven, he would not turn from that faith. The conversation closed by the visitor's remarking, that the Old Testament Scriptures contain many texts directly announcing the coming of Mohammed. Mention them, I said. "Oh, many," he replied. Well, said I, when you go home take your Bible, (he said that he had the Old Testament,) write down all the texts you allude to, and call upon me again. "I will do so," said he, and with a low salaam retired.—The Moorman has called a number of times. At each interview I have conversed with him fully and boldly upon the comparative claims of the christian and Mohammedan religions. The texts he adduced from the Scriptures as prophetic of Mohammed's advent, are all familiar to those acquainted with the Mohammedan controversy and need not be repeated. He sent to me a singular and amusing story about Christ, and was surprised to learn that it was not contained in our Scriptures. He is a man of more than ordinary shrewdness, but blindness is upon his mind—a blindness which no power less than that of the Almighty Spirit can remove. To the God of all grace I would commend him, with the prayer that he might be led to seek after, to find and embrace the 'truth as it is in Jesus.'

August 15th, 16th and 17th was absent on a tour to Turnchuly and Virdooputty, in company with Mr. Muzzy of Teroomungalum, an account of which excursion will be found in Mr. Muzzy's report.

September 7. Semi-monthly meeting of schoolmasters. Read and explained Genesis 8th and 9th. Was much interested in the various questions asked. "The rainbow is produced by the rays of the sun upon falling drops of rain—why then does God say, I do set my bow in the clouds?" "God made all things—did he make Satan? and why did he give him power to deceive Eve?"—These questions with many others were asked,—not, apparently, with a desire to cavil,—but they seemed to be real difficulties. As to the second, the queriest said that a man in his village asked the question, and he wished to know how to reply to him.

FROM MESSRS. TRACY AND MUZZY, AT TIRUMUNGALUM.

Idolatrous Custom in the Schools—The Sharnars.

The first extracts are from Mr. Tracy's communications. In a letter dated October 1, 1839, he writes—

About three weeks since, my principal schoolmaster in the village came to ask permission for the boys of his school to make a clay image of Pulliyar in the

schoolhouse, and worship it there for a day, after which they would carry it in procession and throw it into the river. To my question, if he thought it would be right to do so? he replied that he thought it was devil-worship; but it was a customary practice in schools, as a kind of holiday frolic, and if he differed from others, he should lose his scholars. I told him I could not give him or his scholars permission to do wrong, especially in a thing so directly contrary to the instructions I was daily giving them. And as to consequences, if he feared God and wished to do good, he would be willing to risk every thing, rather than do what he knew to be wrong. He went away apparently satisfied, and promising to do as I had directed.

In the afternoon two young moodeliars came, evidently under much excitement, to speak on the same subject. They had been to the schoolmaster, and he had refused to have the image made in the schoolhouse. They had given the use of the ground, they said, on which the school-house was built, when no other place could be procured, and had also sent their own children to the school; but they had never expected that I should take such a course as this. I asked them if they thought doing the things they wished to be done would be profitable to their children. They said, no, but it had always been their custom, and they did not wish me to interfere with it now. They had no doubt it was a vain custom and would certainly fall into disuse, but we must go to work gradually, and must ascend the ladder step by step, instead of attempting to reach the top at once. If we should go on at this rate, the people would soon become alarmed, and take all the children from the schools.

They used many other arguments, some of which discovered great shrewdness, and were very firmly set in their purpose; but finding me immovable, they went away in a great rage, threatening to take their children away from the school, and to pull the school-house down, if I did not comply with their request. As they are men of some influence, I thought it probable they might injure the school, for I had no doubt they would make every effort in their power to do us some harm. But thus far it is as prosperous as ever.

The sharnars,* who form a considerable part of the population of Tirumungalum, have never allowed their children to attend our schools, so that there is not, to the best of my knowledge, a single sharnar boy in any of them. These people held a meeting of their caste some time since, when they determined that no female of their caste should come to the mission compound, or hold the least intercourse with any one connected with us. This, I suppose, arose from the circumstance that Mrs. Tracy and Mrs. Muzzy have each a meeting for females on Sabbath afternoons, which a number of females from the village have been in the habit of attending. The prohibition, however, has not been always obeyed, for the family of one of my native assistants, who lived some time in the midst of them, received many expressions of kind feeling from the sharnar women. "You are strangers among us," they would say, "and though we are forbidden, how can we refrain from shewing you kindness?" "Besides," said one of them, "have we not evidence that your religion is right, and ours wrong? See how happy and comfortable the missionaries and their wives are, and then look at our situation. Why is this, unless because we believe a lie, and are always speaking lies?"

The attendance at worship on the Sabbath has rather increased than otherwise, and, during the past three months, has averaged about one hundred persons. The interest manifested has often been very encouraging, but in most cases there is reason to fear that the preaching of the gospel has been like water spilt upon the ground which cannot be gathered up. Still our hope is on high, and we desire to be ready for the coming of our Divine Master in mighty power among this people. The signs of the times seem to indicate that he is about to do a great work among the nations, and why may we not hope that we shall be visited in mercy?

Visit to Viruthuputty and Siva-Kasi.

Accompanying the letter, is a journal of a short tour made by Mr. Tracy in October. The first extract from this journal was written at Viruthuputty October 26th. He had left Tirumungalum in the evening in a palankeen, accompanied by a native assistant, and arrived at this place at two in the morning.

While walking I was met by a well dressed aged man, who accosted me very civilly, and accompanied me in my walk.

* A low caste extending from this place southward, whose principal business is making a coarse kind of sugar from the palmyra tree. A large proportion of the converts in the Tinnevelly mission are of this caste.

Before leaving I offered him a book, on receiving which he said he already knew something about Jesus Christ, and then gave a very clear and distinct account of his history, from the appearance of the angels to the shepherds announcing his birth, till he was finally betrayed by Judas and put to death. My surprise and pleasure were very great on hearing these things from the lips of a heathen already on the verge of the grave, and I endeavored to urge upon him the importance of making this Jesus, of whom he had so much knowledge, his trust and Savior before the little remnant of his days should fly away and leave him without hope. He listened seriously, and promised to read attentively the books he had received, and to speak of the glad tidings they contained to his neighbors and friends; and before I left I saw him sitting with several around him, fulfilling the promise he had made to me.

Viruthuputty is a large village containing probably not far from 8,000 inhabitants. Of these the majority belong to the sharnar caste; the next in number are the Mussulmans, many of whom are engaged in manufacturing various fabrics of cotton, for which the place is somewhat noted. After the Mussulmans, the barbers are said to be the most numerous caste. The village is important, not only on account of its own size, but as being the centre to which the population, for a considerable distance on every side, constantly flock for purposes of trade, etc. The distance from Tirumungalum is seventeen miles south.

Left for Siva-Kasi at nine o'clock in the morning. The heat of the sun was intense, and our road led us most of the time through a tract of cotton soil, which the recent rain had rendered almost impassable, so that our progress was very slow. The occasional delays made by the bearers afforded several favorable opportunities of distributing books, and conversing with the people; and it was pleasant to find that ourselves and our object were known even at this distance from our station.

Reached Siva-Kasi, thirteen miles southwest from Viruthuputty, about three o'clock, P. M., having passed nineteen villages, varying from ten or fifteen to one hundred and fifty houses. Some of these were on the road, but most of them a half mile or mile distant from it. A large native choultry on the south side of the town afforded a comfortable resting-place. It is situated on the side of a tank, which is surrounded on every side by flights of stone steps, and pleasantly shaded by large trees. We had scarcely stopped before a number of persons came for books, among whom we recognized some who had called upon us at Tirumungalum. After an hour's rest, we went into the town, and took our stand in the porch of a temple, where we were soon surrounded by a great crowd. We read and talked with the people for some time, and then began to distribute our books, but very soon the crowd became so dense, and the clamor so loud, that it was difficult to distribute them with discrimination, and we returned to our resting-place. It is but justice to the people to remark, that amidst all this confusion, there was not the least exhibition of rudeness or disrespect toward ourselves or our object.

27. Arose early, but found a number of persons already waiting for books. I had intended leaving this morning for Streevellpootoor, a large village ten miles west from Siva-Kasi, but the people came in such numbers, that I was induced to alter my purpose, as my supply of books was scarcely half sufficient to meet the demand here. After most of the books were gone, except a few I had reserved for the villages on the road home, I was several times obliged to shut myself up closely in my palankeen to escape the constant importunity of the people.

Siva-Kasi is a large town, not far from three quarters of a mile in length, and containing about 15,000 inhabitants, as near as I could judge. I was informed that there are ten or twelve Tamul schools in the place, and the Tinnevelly mission have also a school of thirty children here. The teacher of this school came to see me. He was just setting out for a place twenty miles distant to receive his wages. He said the missionaries visit the school once in three or four months, and a native catechist or superintendent about once in two months. There are said to be as many as forty villages within six or seven miles from the town, which I think very probable, as I saw seventeen in one direction, within a distance of eight miles.

Left Siva-Kasi at half past two, P. M. Soon after getting out of the town, the towers of the temple at Streevellpootoor became distinctly visible; they appeared to be as large as those at Madura. The road led through a district covered as far as the eye could reach with luxuriant vegetation and pleasantly interspersed with topes and villages. In some of these villages we found native schools and gave away a few books.

Mr. Tracy returned to his station the next day.

Some extracts will now be made from Mr. Muzzy's journal.

Incidents of a Tour to Tiruchuly, Arupucotta, and Vithrupittee.

The occurrences first noted were at Currese-pertee, a mile and a half from the station. The distance of Tiruchuly is twenty-five miles, and that of the other two places named above, twenty and seventeen miles—southeast and south from Tirumungalum.

August 4. Companies of visitors began to call before six o'clock this morning, and continued to crowd the verandah with little intermission until eleven o'clock, when our English prayer-meeting commenced, and it became too hot to travel. The desire for books, especially for the Almanac and Gospels, was encouraging. The people listened and read most of the time, and none showed a disposition to cavil, except a company of young men from Tirumungalum who had often been with us.

15. Reached Tiruchuly about half past seven this morning, where, soon after, I had the pleasure of meeting Mr. Ward. Before we were fairly in the rest-house, the people came about us in crowds, and continued to come and go all the time we staid. It was with difficulty we could get any food or rest. The importunity for books was so great that we in a short time gave all and even more here, than was their share of what we have brought with us, although some one was reading or talking much of the time, so afraid were they that they should not receive a book, that but little could be heard, except their solicitations. When we left, which was about five o'clock, P. M., the people followed us nearly a mile, and would not be satisfied at all with a negative to their importunities. This village contains probably between three and four thousand inhabitants, and I do not know as a missionary was ever here before. Oh that the Lord would send laborers into the harvest.

On the plain near this village we counted from one place ten villages, some of considerable size. In Tiruchuly is a temple dedicated to Tirumali Lingum (Beautiful Lingum) in which the only object of worship is that detestable object the lingum. It bears evident marks of having been built in an age when the art of sculpture was much better known than at present. The statues of gods and heroes in granite exhibit a proportion and finish, that I have seldom seen. At seven o'clock in the evening we arrived at Arupucotta, seven miles distant from Tiruchuly, which is said to be a larger town than that; and the size of the bazaar through which we passed justified the assertion. Although the rest-house was some distance out of the village, we were soon surrounded by a multitude of eager applicants for books, and it was with much difficulty that I retired from them, even when we had talked and distributed books till a late hour. Here too is a field which needs a cultivator much.

16. Set out this morning at quarter before one o'clock and arrived at Vithrupittee about eight, A. M., a distance of fourteen miles. This village cannot, I think, contain less than 8,000 inhabitants. It stands on the main road from Palamcotta to Madura, and is surrounded, as we were informed, by a large number of villages. We saw many fine streets shaded by a row of trees in the middle, the branches of which reached the houses on both sides. As near as we could ascertain, about one fourth of the inhabitants are Mohammedans. The manufacture of cotton cloths flourishes here to a considerable extent.

In a beautiful grove, a short distance from town, we counted eleven webs extended some one hundred, some seventy-five yards in length, and the workmen were passing backwards and forwards in preparing them for the shuttle, with a briskness that gave much animation to the scene. There are, we were told, eight or ten schools in the place. Having left a box of books near a temple with a man to watch it whilst we went through the town, we found, upon our return, that many persons had collected about them, who, with the throng that followed us, filled a large space around us, and the supply, with the exception of a few copies in our palankeen, went in a short time, although we gave to very few who did not read of what they received. The joy manifested in some instances was considerable. Having received all they could obtain for themselves, they hastened for their friends to have them share in their prize. At about three o'clock, P. M., we set out for home, surrounded by so great a crowd that we could scarcely move. After every scrap of a book we had about us was gone, they followed us for a considerable distance, some in the hopes of obtaining books, and others out of apparent politeness. On our way home we passed nineteen villages within sight of the road, and some of them were of considerable size.

Our whole route, a distance of sixty-two miles, has been upon the same great plain on which Madura is situated. Although the soil is not rich, as in the immediate vicinity of the rivers, yet at some seasons of the year the view is pleasant, as a very large portion of the country is covered with grain.

25. This morning a devotee came for books, which is not a very common circumstance. He was a man of some learning and shrewdness, which he had in part acquired among the English missionaries on the Malabar coast. His long hair, which had been done up in his cloth, he took down at my request; it covered his shoulders and much of his back. He read fluently. On urging him to turn from his course, which he knew to be foolish and vain, we told him of some of his caste who had done so. He pleasantly replied, "When you sow a field of rice, there will always be some blasted stalks if it be ever so good. Although these things are vain, yet it is as much my caste to be a suniasy, as yours to be a christian, and my people would as soon turn me out of caste for changing my mind, as yours would you; then how could I live?" He had been to many holy places, and trusted in the efficacy of pilgrimages to wash away his sins. When he departed, he was very careful to perform his devotions over an altar of Siva, which he carried with him, for having polluted himself, by coming upon our premises.

30. A man came this morning from a village about fifteen miles southwest from this place. His object was evidently a selfish one, yet his conversation showed a knowledge of our object and labors which we have rarely met with. He said he had received some of our books sometime since, and being rather impressed with their contents, he had obtained others, and read to the people, who supposed him out of his senses; but he said he charged the people with folly, and showed that his charge was true. "What," says he, "do you not worship gods of stone? Do you not know that they cannot assist you? They have arms but they cannot move them; so they have feet, but can they walk? They have ears also, but who is so foolish as to say they can hear? Why then is it not very vain to pray to them? They have mouths to be sure, but can they eat? The priests who carry off the rice and cocoa-nuts you offer to them, would laugh at the supposition. Those gods are nothing but stone, what can they do? Now if you come to the christian religion, you will not be required to break your caste, you need not eat in their chatties (leather vessels,) nor sit on their mats, nor leave your present occupations; all you will be required to leave is your sins, and your bad dispositions which make you miserable, so that you may be happy not only in this world, but in eternity." He said much more of the same import. Many of the people are very ignorant on these points.

September 2. Found upon opening my study door at an early hour this morning, that a company of men had been waiting some time for books. Soon after they had been supplied, another company came, and so they continued to come with little intermission, until eleven or twelve o'clock. The interest manifested in the books read, and in what was said was pleasing. Many books have been taken by people scattered over much of the country south and west.

FROM MR. CRANE, AT TERUPOOVANUM.

Mr. Crane, under date of October 9, 1839, describes the case of

A Native Convert admitted to the Church.

The last quarter has been one of interest, especially to this station. The Lord has made the way clear for us to organize a church here. The second Sabbath in September was a day, the memory of which will not soon be erased from our minds. One from among the heathen then, for the first time, took his seat at the sacramental table of our blessed Lord. It was a solemn hour. In the presence of nearly a hundred witnesses he received the ordinance of baptism, and avowed himself a follower of the meek and lowly Jesus. This is the one, of whom I have previously spoken as superintendent of schools at this station. The adversary could not lose a man of his standing and influence without making an effort to regain him. The first instrument he made use of was the man's wife, who, at this act of her husband, raved and raged like a mad woman; and in her frenzy left his house, declaring that she never would return, and went to the house of his mother, a distance of ten or fifteen miles. He immediately wrote to his friends to detain her there, till they should either hear further from him, or see him. In the course of three or four days he went to see if he could not induce her to return with him. On his arrival he found those whom he considered his friends assuming a hostile attitude;

and such was the nature of their hostility, that they would neither speak peaceable to him, nor suffer him to enter their houses, nor even furnish him with a dish of rice. His mother alone, of all his relations, retained her affection for him, and kindly took him in and fed him. For this act of kindness to a christian son, her other children and relations assembled and formally deposed them both from their caste, (than which a greater calamity could not befall a Hindoo;) the son, for having embraced Christianity, and the mother, for owning and giving him food, after his public testimony against idolatry. Finding that threats and desertion of friends failed in turning him from the christian faith, his father-in-law, who has been most virulent against him ever since his connection with the missionaries, suddenly changed his course, and is now making trial of flattering words, and offering him a situation in government cutchery, with wages considerably in advance of what he receives from us. What effect these trials will have on his mind, time only will show. Though we hope with trembling, we cannot but hope that he will, through the grace of God, come out from them all purified and strengthened.

We have now several applications for admission to the church. One or two individuals will probably be received in the course of a few months. May the number of inquirers be greatly increased, and conversions be multiplied.

Mahrattas.

HARIPANT'S ACCOUNT OF HIS CONVERSION TO CHRISTIANITY.

In the last number of this work, page 263, was inserted a communication from Mr. Ballantine, of Ahmednuggur, giving an account of the conversion of two young brahmins in that city, and of their admission to the mission church. Mr. Ballantine has also forwarded a statement, written by Haripant, the younger of these two brahmins, in which he gives an account of his own conversion. It was addressed to Mr. Ballantine, and by him translated into the English language. As exhibiting the character of the young man and the manner in which his mind was brought under the controlling influence of christian truth, it will be interesting to the reader.

Former Attachment to Hindooism—Intercourse with Pundits.

When I first engaged in Mr. Abbott's service, my mind was altogether worldly. I however endeavored to live a moral life, and conform my conduct in all respects to the Hindoo shastres. Afterwards, when placed over a school, I taught the boys those things which they were required to learn from the school-books, because it was my business to do so, and not because I thought the instructions given them entitled to regard. Some things indeed I regarded as true, but others as ridiculous. Of the ten commandments, the six last I considered excellent, but not so the four first. For the first commandment declares that there is but one God, and all other people (besides Christians) believe in the existence of many gods; and further, the actions and greatness of these gods are described in the shastres. In the second commandment the worship of idols is forbidden, and yet those incarnations of god which have appeared on earth both established idols, and honored those previously established. In the third commandment it is forbidden to take the name of God in vain, but the shastres speak very differently; they say that the *amrit*, or ambrosia of the gods, if taken knowingly, will make one immortal, and if taken unwittingly, will produce the same effect. So the name of god repeated, from whatever cause, or with whatever design, confers great merit.* The fourth commandment requires men to observe the Sabbath day, but our shastres say nothing of this, and I regarded it as of mere human origin. After some days I began to think that God was without form, as represented in the books which I was teaching; but I thought also that idols partook in some way or other of the divine nature. About that time a wealthy native, of most respectable character, residing near, was accustomed to come to the school-house, and would ask me to read to him some of the stories contained in the school-books. At different times I read to him the whole story of "Henry and his Bearer," and he assented to every thing contained in that book, declaring that it was all correct,

* The idea that the repetition of the name of god, from whatever cause, confers great merit, is very common in the Hindoo writings. "The name of god is a fire which burns up (literally reduces to ashes) all the sins of those who repeat it." A story of one of their principal saints, the author of the Ramayan, is in point here. He was at first a common highwayman, but being brought to reflection, and inquiring what he should do to become free from sin, he was told by his instructor to repeat the name of Rama. He replied that he could not. He was then told to repeat the word *ma ra* (meaning kill) which furnished the sounds of the name of the God only in the inverse order. This he could very easily do from the nature of his previous occupation. The result was his complete salvation and great honor.—*Mr. Ballantine.*

but Hindoo customs were so different, it was difficult for any one to forsake idolatry. I was not at that time prepared to go so far in giving assent to what I read.

Some time after I came to Nuggur and was employed in connection with you. From the instruction which I heard I soon began to understand that there is only one God, that there is no other beside him. I was convinced of this both from the Hindoo writings, and from the reflections of my own mind; but for fear of others, I still continued to worship idols. About this time, having been led to think much of the comparative merits of the Hindoo and Christian sacred writings, I came to the conclusion that the Hindoo shastres were written by wise and good brahmins, who enjoyed the favor of God, and who must have been assisted by him in writing what they did; and I thought too that I should be committing great sin, if, without good grounds, I found fault with our sacred books, with which I had so little acquaintance, and of which I had never read more than a small part.* Besides, who will dare cast reproach on the visions and revelations received from God by our saints and forefathers, and upon the many wonderful things they were enabled to do? And who will dare despise those numerous saints, saved by walking according to our shastres, as the poorans relate? Such were my reflections. It also occurred to me that the Hindoo writings were filled with all the embellishments of poetry, and contained various rules of conduct, and various discussions with regard to doctrine and duty, and above all many wounderful stories of gods and heroes; whereas in the christian shastres were only such stories as boys repeat to boys. They contain no poetry. The reading of them afforded no pleasure, and conferred no merit.† In what respect then were they more than common books? I then came to the conclusion, that if I desired salvation, it was only necessary to lead a moral life, walking according to the Hindoo shastres, and I should obtain it as well as others. My mind was now sunk into a state of insensibility, and I began to abuse the christian Scriptures repeatedly. About this time I was in the habit of meeting with a small company, consisting of the pundits and school teachers connected with the mission, and of some others; and our conversation, when we met, would generally be in ridicule of Christianity, and of the efforts of missionaries. The pundits would often remark that the missionaries had come here with the design to take away the turbans of the people, (that is to make them Christians,) but they would soon find their efforts unavailing, and return home with shame. The puntojees, or school-teachers, would also remark that so long as they received their pay, and were required to do nothing contrary to their religion, they were determined to continue in the service of the mission; but if any thing of a contrary character should occur, they would go away at once.

Doubts respecting his Religion—Study of Christianity.

Many days thus passed along without any change in my feelings.* At length I began to learn something of the principles of geography and astronomy, and soon perceived evident proof that the Hindoo writings contain many things false on these subjects. I soon understood that the sun, moon, and stars were no gods, and that all the stories related of them in our shastres are mere fictions. At that time, leaving the company of pundits and puntojees, I determined to study more of mathematics and natural philosophy, in order to satisfy myself on this subject; and I continued nearly all the time, both night and day, at your house. These people then began to hate me, and to say to me in derision, "Why do you not come and meet with us as usual? Though you flatter the padre sahib as much as you please, you will not get from him one rupee more than your usual pay." I told them that I went on my own business, and as to my regular duties, I was doing no more than I had always done. They then directed me never to assent to what might be said on the subject of religion, but to reply that I was determined to do as our fore-

* It is generally mentioned in the beginning of every book among the Hindoos, that those, who, without knowing the whole, find fault with any part, are guilty of great sin, and will undergo severe punishment. As very few Hindoos are acquainted with their sacred writings, they fear to express their opinions on the subject of religion, if at all opposed to their books, lest they become liable to the punishment threatened in such cases.—*Mr. Ballantine.*

† Haripant had at that time read but a very small part of the Bible. His reading had been principally confined to the gospels. After he came to live with me, we read together parts of Isaiah, and many of the Psalms. These both he and his brother very much admired, especially some of the prophecies with regard to the extension of the church.—*Mr. Ballantine.*

* The period during which these circumstances occurred was probably that in which he exhibited that irritability of feeling when spoken to on the subject of religion, as mentioned in my account.—*Mr. Ballantine.*

fathers did, and not to act in any way contrary to the customs of our people. They further added that if I continued to go to your house as I had done, they would expose my conduct and disgrace me among my own people. From this I saw that these men were very much afraid that I should become a Christian. The consequences to them would be by no means agreeable. After this I did not go much among them, as the lightness and ridicule with which they treated Christianity and every thing connected with it, no longer suited my feelings. After this God had great mercy on me, and fixed your instructions firmly in my mind. I then began to think it necessary to attend to the subject of religion, as it was one of great moment. I now commenced reading the Scriptures and reflecting on what I read. I could perceive nothing there unworthy of the character of God. They were not indeed filled with romantic stories, or with the embellishments of poetry; nor were they written to secure celebrity to their writers. But their evident object was to promote the welfare of men. Still I did not examine the matter with sufficient attention. One Sabbath afternoon you asked me privately what were my feelings on this subject. After a little conversation many new thoughts arose in my mind, and I began to feel as I had never before done. What you then said made a great impression upon me, and day and night I thought of it. From that time it was my habit to go alone and pray to God, asking him to show me plainly which were the true Scriptures, and on whom I should believe in order to be saved. I prayed too that he would not only show me the way in which I should walk, but also enable me to walk in it, whatever dangers and difficulties I might meet with. When you first shewed me the paper on which I afterward signed my name, I felt great doubt about it; but after some reflection I became perfectly satisfied that what was written there was for my benefit. On these subjects my thoughts were now constantly engaged.

Sometime after my mother made a pilgrimage to the Godavery, while I remained at home alone. On this account the pundits and other shastrees abused me. The thought arose in my mind whether they did this because they had such belief in the merit of a pilgrimage to the Gunga, or whether they were influenced by views of self interest. To ascertain this matter, I asked Waman Josher* whether I could not do something (even though I had remained at home,) equivalent to going to the Gunga? He told me that if I should invite a brahmin to my house at the time when my mother on returning would perform the usual ceremony at the conclusion of a pilgrimage, and if on that occasion I should give this brahmin a present or reward, it would amount to the same thing. I immediately concluded that it was better to give a few pice than suffer the constant annoyance which these people were giving me daily; and after my mother returned, I gave this Waman Josher a quarter of a rupee. No one after that said a word to me about not going to the Gunga, and I understood from this that the requirements of the Hindoo shastres were fulfilled by giving something to the brahmins.

While you were gone to Bombay my mother went on a pilgrimage to Poona and Wye. Previously to this I disliked very much to perform idol worship, and for the most part had forsaken it. But after that I never worshipped idols. After your return from Bombay, when we went to Peythan, my mind was becoming more and more decided; but from what I saw on that tour I began to understand the character of the brahmins and of the great places of pilgrimage better than ever before. My new views were very much confirmed, and I began to wish that you would send me away from Ahmednuggur to some other place, where I could maintain my opinions without danger.

Abandonment of Idolatry and Adoption of the Christian System.

I had before this spoken to my brother on the subject of religion, showing him various proofs that the christian religion was from God. He said that he would reflect upon it, and even gave assent to what I said. The next month (February) you gave him business in Nuggur. I now became perfectly satisfied that there is only one God, one shaster, one Savior, and in these I must believe or be lost forever. My brother came to the same conclusion. My mother, seeing that I would not worship idols, told me that my conduct was very improper, and that it was wrong for me to forsake idolatry. I told her that I did not think so, that I could not worship idols because they

* This Waman Josher was a very bigoted brahmin in our employ at that time as a writer.—*Mr. Ballantine.*

were no gods. I then began to think that if you would take me to some other place, and then admit me to the christian church, I should be glad. But I did not wish to become a Christian here, as almost three fourths of Nuggur were my friends and acquaintances. I feared too that my mother would injure herself in some way, and this gave me great anxiety.

One day I was thinking of these things, and some of the thoughts which occurred to my mind I will mention. I thought that death might soon overtake me, and if so, what would be my portion? I shall doubtless be judged according to my conduct here. What then can I expect in the world to come? I then thought of the happiness of heaven, and of the endless torments of hell. I reflected too that only they who love God and do his commandments can obtain the happiness of heaven; while, on the other hand, he will punish with everlasting destruction all those who disobey him, and who act as if there was no God. I then asked myself to which place I preferred to go? And I reflected that if I desired to go to heaven, I must obey God. I saw too that I could not obey him as I should do, that I had never obeyed him as I ought, and of course deserved to be punished forever. And I asked myself whether I could endure that torment? and if not, then what must be done? The means decribed in the Hindoo shasters I could not depend upon, for they were not becoming the character of God, and did not tend to glorify him. I saw also that if I was able to keep the law of God, there were no means of obtaining forgiveness for past offences, unless through Jesus Christ. I then thought of his life and instructions, how they became his character as a Savior, and of his promise to save all who would believe in him. I felt that salvation was desirable, rather than endure eternal misery. Then the thought of the difficulties which must be encountered occured to my mind. Still how small is the pain which I can ever endure here; and shall I give up a pearl for a cowrie?

Such were my reflections. It also suggested itself to my mind to put off the subject a little longer; but I asked myself, what confidence can I have of tomorrow? and if death comes, what will be the consequence? I still wished to go to some other place, but prayed to God to do every thing just as he would have it, and desired him to take away the sinfulness of my heart, which was my great obstacle.

My mother now began to think that both her children were corrupted and perverted. We, however, determined not to leave home, but continue there, if possible, pursuing the course we thought to be right, although she did many things which gave us much annoyance. She went round to the neighbors, telling them with tears of all that we were doing, and brought many friends to come and converse with us. We always conversed with them willingly, telling them what our determination was, and the reasons of our doing so. Our mother at length told us that if it was not our wish to worship idols, we need not do so, but we must not let it be known abroad; and on great days, when great ceremonies were to be performed, she wished us at least to sprinkle a little water, as if performing the necessary rites. We told her that we could not do so; that it was impossible to keep our feelings and conduct secret from others. Finding that we did not regard her entreaties, she called together the court people to converse with us. She had one day asked us whether we dared repeat those opinions which we professed to maintain before the great brahmins. We replied that if any one would talk with us calmly and properly, we were ready to give proofs of the correctness of our views. Hoping that we would be terrified by a large assembly of great brahmins, she collected together the principal court shastree, the shirasteedar, and a number of wakeels, with various relations, and requested them to bring us back to the Hindoo religion. We saw they were exceedingly angry, and determined at once to say nothing in reply to their abuse, knowing that it would only increase their rage, and perhaps lead them to use violence toward us. We accordingly listened in silence to their angry words and their threats. But after the principal men had gone, our relations began to talk with us on the subject, and we conversed with them. After some conversation we sat down to our breakfast, and our mother then told us not to come to your house, but to stay at home, and she would give us work. On account of all these annoyances, and from fear of some plans, which I overheard in the night, of their intending to injure me, I determined to come and live with you.

After giving the foregoing translation of the account written by Haripant of his own pro-

gress in the knowledge and belief of the christian religion, Mr. Ballantine says—

In conclusion I would remark, that this account was drawn up by Haripant after I had prepared my account of the circumstances of the conversion of these two young men, and I have been pleased to see how very much Haripant's impressions with regard to various things accorded with my own. Both this account, and the one drawn up by Narayan respecting himself, were very satisfactory to us, showing as they did, the correctness of their views and feelings on the subject of religion. Would that we could see many more exhibiting such evidences of a change of heart among this people.

Nestorians.

LETTER FROM DOCT. GRANT, DATED OOROOMIAH, DEC. 20TH, 1839.

On page 218 was inserted a letter from Doct. Grant, written while he was at Julamerk, the metropolitan village of the independent Nestorians, expressing the opinion that the hundred thousand Nestorians of the mountains were accessible and ready to avail themselves of the instructions of missionaries. In the letter given below, written after his return to Ooroomiah, and having fully conferred with his brethren there, he goes into the subject more fully, and shows that the feelings of the patriarch and of this portion of the Nestorian community generally are such, and such is the apparent crisis in their affairs, that no time should be lost in establishing an efficient mission among them, furnished for entering on all the departments of missionary labor. The circumstances of the Nestorians being such, and the openings for missionary labors among them being so promising, the Board will feel called upon by the voice of divine Providence to send a mission into that field with as little delay as practicable. The reasons for such a measure originating in the native character of the Nestorians, their early efforts in propagating the gospel, the great advantages which their location would afford them in prosecuting similar labors in future, together with the dangers to which they are now exposed by the assaults which the Romanists are making upon them, will strongly commend themselves to the christian community.

Reception by the Patriarch and People—Secluded Location—Their early Missionary Labors.

On the 7th instant I arrived safe at Ooroomiah, after an absence of more than eight months. Having made a difficult and perilous tour through Armenia, Mesopotamia, and Assyria, I am once more among my fellow-laborers in Media.

On the 7th of October I crossed the ruins of Nineveh, and the next day entered the mountains of central Koordistan, in which I spent the two most interesting months of my life. My visit of seven weeks to the Nestorian patriarch, and the numerous population of those almost inaccessible mountains, where no European had ever penetrated, will, I trust, result in consequences which shall make angels and men rejoice and give glory to God. The way now is open, from this side or the other, into that most important and promising field; and I trust the day is not distant when the voice of the heralds of salvation and the high praises of our God shall echo and re-echo through all those glens and rocks and valleys; and when from every hamlet and village healing streams shall flow forth to make the desert rejoice and blossom as the rose.

So entirely had the Lord prepared the way before me, that I not only travelled in perfect security through the wild mountains of the careless Koord; but even their chiefs, whose hands were so recently stained with the blood of the unfortunate Shultz, the last, if not the only European traveller who had entered their country,—even these sanguinary chiefs treated me with the greatest kindness and attention, and repeatedly urged me to return and take up my abode in their country. Among the mountains of Tearey those independent Christians, who had been represented as more reckless and savage than the wildest Koords, welcomed me as a brother and benefactor, making me feel more at home than I had done in all my route before. The only one of that tribe I had seen was one whose eyes I opened more than a year ago, and in the first village I entered, I was most agreeably surprised to see him come with a cordial welcome, bearing in his hand a pot of honey in token of gratitude for the restoration of his sight.

For nearly five weeks I was a guest of Mar Shimon, 'patriarch of the East,' with whom I had most interesting conversations on the subject of the improvement of his people and raising up from the midst of them many preachers of righteousness, who should go forth with the glad tidings of life and salvation to the dying millions of this benighted portion of the earth. The response which the patriarch gave was most encourag-

ing, and I only regretted that I could not at once commence with a band of faithful missionaries, and open schools in every large village, in some of which are not less than four thousand native Christians; and in various ways prepare the ground and sow the seed, which should spring up and bear fruit to everlasting life—nay, I should rather say, reap the abundant harvest which is fully ripe and fast falling into the earth; for many centuries ago was the good seed sown here by the apostles or their immediate successors, while the ground was watered by their prayers and tears.

Long before the blood-stained banners of Mohammed waved over these devoted lands, churches had been erected, which still remain as monuments of the zeal and enterprise of those early disciples of our Savior; and it seems as though the everlasting mountains were, by a special providence, raised around them as walls and bulwarks to defend them against the sword of the destroyer, which swept over every other portion of these countries with desolating fury. Amidst all the devastating wars and commotions which have raged around, this chosen band has been kept as in the pavilion of the Most High. Verily 'the earth helped the woman' when the serpent cast out of his mouth water as a flood to destroy her.

So difficult of access is this asylum of the Nestorian church, that I was obliged to walk for three days, while passing through their country, the roads being too difficult for the hardy mules trained on the ground to traverse them in safety. And you may judge of the strength of the outposts, when I tell you that one of their castles, which, as tradition says, was occupied as a strong hold during the time they were beset by the armies of Mohammed and Omar, were ascended by means of iron pins driven into the lofty perpendicular rock on which the fortress was built.

Continually was the comparison forced upon me between these sons of the Assyrian mountains and the Waldenses of the Alps, both alike pursuing the light of the Bible in the midst of the deep darkness which reigned all around them; and most confidently do I hope that the Nestorians will prove to Asia what the Waldenses were to Europe—a bright morning star ushering in a yet more resplendent and glorious day.

As I told the patriarch and his people of the low state of the western church in those dark days, a new hope seemed to kindle in their bosoms; and more than once did they, in allusion to the parables of our Savior, say that they trusted there was still a 'little leaven' in those mountains, which, by God's blessing, would yet be widely diffused. Though they were now as 'a grain of mustard seed,' yet when watered by the dews of God's Spirit, their branches might spread over all these lands.

They often spoke of the early labors and success of their forefathers, and eagerly drank in the encouragement I presented to put forth untiring efforts and prayers for a return of those golden days, when, as they themselves say, their missionaries, churches, and schools were spread throughout the East, even in India and China, remnants of which they confidently believe may yet be found in those remote lands. In the bold independent bearing of the Nestorians of the mountains I saw abundant evidence that they were the true sons of "the missionaries of Balkh and Samarcand," who, according to the testimony of the infidel Gibbon, "pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Iman and the banks of the Selinga."

If in the early age of the church, according to the same writer, "In their progress by sea and land the Nestorians entered China by the port of Canton and the northern residence of Singan," and were found in great numbers on "the pepper coast of Malabar and the isles of the ocean, Socatora and Ceylon," what may we not hope from their dauntless and untiring zeal, when the power of the press and all the increasing means of modern times are brought to their aid? My soul is fired in view of the prospect.

Openings for a Mission—Importance of its early Establishment.

But then there is a great preparatory work to be done, and it must be done without delay. We must not shrink back in view of difficulties and dangers. If the Nestorian missionaries "pursued without fear the footsteps of the roving Tartar," we must without fear enter their mountain fastnesses, pour the light of life around their pathway, arouse and direct their dormant or perverted energies, and under the Captain of our Salvation lead them forth to conquest and to victory.

No effort must be spared, no time should be lost. Men of giant-like faith and energy must give themselves to the work. Every thing combines to render this field one of the most important and interesting that we can possibly conceive

of. The early history of the people, their relative geographical position, their present character and eagerness for instruction, their adherence to the word of God as the rule of their faith and practice, and the portentous signs of the times in these lands indicate some momentous crisis, in which a host of faithful soldiers of the cross should bind on their armor and prepare for the approaching conflict. Motives the most weighty and encouragements the most cheering urge us onward.

The way, I have said, is already open. The distance from Mosul to Tearey is about the same as from this place to the residence of the patriarch. Both roads are travelled by caravans in five or six days. In entering from the other side the protection of the Turkish government is now available. From Salmas is a regular weekly caravan to Julamerk; and with the friendly acquaintance I have formed with the Koordish chiefs, I should have no fear in entering from this side, when the country is quiet.

I will not ask others to meet privations or dangers of which I would not cheerfully partake. Admit that in such a field privations must necessarily be very great; and that life cannot with absolute certainty be insured—are there no blood-bought disciples of the Savior who will count it a privilege to suffer for his sake? I trust there are many such; certainly no others should come to such a field as this. We want the choicest sons of the church for this work. The patriarch and the clergy are to be guided and instructed. Ministers and teachers in great numbers must be raised up. A hundred thousand Nestorians must be fed with the bread of life. Five or six district stations could be at once advantageously formed among the different mountain tribes; while an outpost is very desirable if not indispensable at Mosul. Two stations, at the least, are imperiously demanded as an incipient effort in the mountains, and I repeat, the work must not be deferred.

I cannot now give you all the reasons for my urgency in this matter. Some of them are found in the motives I have presented. I will add one or two more and then leave the subject till a future opportunity.

You are aware that the patriarch, on our first arrival in this country, repeatedly invited us to visit him and his people in the mountains, offering his co-operation in the journey. In our long delay to accept his invitation he had begun to feel himself neglected and would have become alienated from us, had he not been conciliated by my timely visit and the interest I manifested in him and his people. As the head of the Nestorian church, he justly feels that attention is due him; and now that the way is open, he will be satisfied with nothing less than an efficient system of operations in that region, corresponding with what we are doing at this station. As the lateness of the season prevented me from visiting every part of his country, he urged me to repeat my visit in the spring, when he, or one of his brothers, should accompany me to every considerable village, that I might see what could be done. He would then command that schools be opened wherever we desired, and in every way co-operate with us in efforts for the improvement of his people. Let us regard his wishes, and by a prudent course we may secure this all important object. Disregard them, and he will effectually close the doors against our ever doing any thing among the mountain tribes. This will be especially true, if the work is delayed till he sees changes taking place in the sentiments and practice of his people here.

I might urge as another motive for immediate action, that the enemy will strengthen his forces by delay. The papists are preparing for a vigorous struggle. On the west of the mountains they have gained the victory, and no effort will be spared to obtain access to the interior. Already are they gaining some vantage ground. From one of the mountain tribes they have gained over a talented young deacon, who is now at Rome preparing to return as a papal emissary to his country. The malek or chief of another tribe has this year joined the ranks of the papists, and has been using efforts to settle a Romish priest in his district. These are the only changes I heard of among the mountain tribes. But they are important cases, and as signs of the times should not be disregarded. Well did a brother of the patriarch remark in this connection, "You have come late."

Far be it from me to detract an iota from the importance of the station here; all and much more should be done than is doing or can be done with the means at command. But it is utterly impossible to meet the wants of the hundred thousand Nestorians from this point. From the nature of the country there can be but little general intercourse with the mountain tribes. A fact to which I have alluded sufficiently illustrates this—that from the tribe of Tearey, in which

there are more than fifty thousand Nestorians, I have known but a single individual to visit this place, and he a blind man who came to obtain his sight. From Ikhoma, the next largest tribe, I am not aware that a single person has visited us.

Shall we operate upon these mountain tribes through the press? They cannot understand the dialect of the plain, unless it be modified to their wants; and even if books could be made intelligible to them, their pride of superior learning would prevent their receiving our translations, (especially the Scriptures,) unless they have some hand in their revision. The various dialects, in the opinion of the patriarch, can only be reconciled so as to make a single translation acceptable to all, by a convention of learned men from various parts of the country, which he proposes to assemble at our call, after a station shall be formed near himself.

Having presented these general considerations, which may prepare you for immediate and efficient action, when you shall receive a more full and satisfactory report regarding the Nestorian mountaineers, it only remains for me to state in few words what are my future plans and prospects.

Desirous to render my report as satisfactory as possible, I shall propose to the brethren here to send a clerical associate with me to explore the mountains more fully in the spring. In the event of their not acceding to this proposition, I shall propose to go again myself to explore those parts of the Nestorian country which did not come under my immediate observation at my late visit, when the patriarch will accompany me here on my return, and then give the brethren opportunity to confer with him regarding measures for the improvement of his people. Such an interview, I doubt not, will throw important light upon the subject of missionary operations in the mountains and prove highly beneficial to the Prudential Committee and to the christian public.

I am also desirous of revisiting Mosul, as well to secure my journal and effects which were left there, as to collect some further information which may be important to aid you in deciding on the expediency of forming a station there before commencing an extensive system of operations in the mountains. As I can now reach Mosul by a direct road, such a visit, if made, will be attended with but little expense of time or money; nor will my return to America be much, if at all, protracted by the execution of these several plans, as I should still make my calculations to be in Smyrna in season to sail in the first fruit vessels, and thus be in Boston in October or November.

My health, I am happy to say, has been much benefitted, if not entirely restored, by my late tour; and I hope to spend the winter here without suffering as formerly from the climate of this place.

JOURNAL OF MR. HOLLADAY AT OOROOMIAH.

Apochryphal Stories—Persian Robe of Honor.

July 7th, 1839. In the absence of Mr. Stocking, I went to superintend the exercises of the Sabbath-school at Geog Tapa. After the school was dismissed, I sat for an hour or more with Mar Elias and priest Abraham. The former found occasion to relate one of the apochryphal anecdotes of the life of our Savior. He said that it was related in one of their books that when Joseph, with the young child and Mary his mother, was entering into the royal city of Pharaoh, king of Egypt, a voice proceeded from two images at the gate of the city, saying that the King of kings was entering in. Of what person this was said it was not known, as many persons were passing; but when Pharaoh heard of it, he commanded that all persons in the city, men, women, and children, should be made to pass through that same gate. When Joseph and his little family passed, the same voice was heard to utter the same words: whereupon Pharaoh would have Joseph and the child put to death; but Lazarus, who, strange to tell, was present, suggested to the king that a person so poor and insignificant as Joseph need cause him no apprehension. The king yielded to his suggestion, and permitted Joseph to retire.

I told the bishop that I had never seen any account of this, and that I knew nothing about it. He replied that he knew it was not in the New Testament, but the account had been written by those who were witnesses of the fact, and had been carefully preserved until now. After a silence of some moments, priest Abraham, with a look and tone that betrayed incredulity, said, "What was Lazarus doing in Egypt? How came he there?" The bishop answered with some appearance of impatience, "How do I know? He had business there, or he went as other people go." The priest

was again silent for a moment, and then said, "The gospel is enough." "Yes," replied the bishop, "the gospel contains all that is necessary to produce faith; but other things which have been preserved are true." Such a declaration as that of the priest, that "the gospel is enough," is very encouraging to us. Could we bring back the Nestorian ecclesiastics to this simple faith, that the Bible, rightly understood, contains all that is binding on the conscience, and all the truth that is needed for the sanctification of the heart, we should think that a better day had dawned upon this people.

A few days after this conversation I visited the day school at Geog Tapa, as we frequently do all our village schools, to see that the teachers and scholars are in place, and rightly employed. I found both teacher and scholars diligently engaged; but what most pleased and interested me was to find Mar Elias and priest Abraham seated together in the school-room, and engaged in reading the Scriptures, the bishop in the ancient Syriac, and the priest in our English Bible. They were studying the prophecies of Zechariah, and seemed to be comparing the two versions, in order to ascertain the meaning of the prophecy, which they said was difficult to be apprehended.

August 12. The governor sent a messenger to inform us that on Wednesday he would put on a robe of honor, sent to him by the king, and to request our attendance on the occasion. This ceremony, which has been performed yearly since I came to Ooroomiah, is, no doubt, intended for effect on the common people, to produce the impression that his excellency is high in favor with the king, and thus to confirm his authority in the province. I had conjectured that the robes of honor which are thus publicly put on were not always really presented by the king; but I have lately been informed that his majesty the shah makes a profit by it, as he always expects a large sum of money from the person who is honored with the *khalaat*, or robe of honor. The governor of Ooroomiah, for instance, pays a sum equal to from four to five hundred dollars on such an occasion.

Selim Pacha—Persian Dervish.

13. Received a visit from Selim, the Koordish pacha of Amadieh, now an exile from the city and district which he lately governed. After the ordinary compliments, he told me that since he had visited us last, he had set off to go to Erzeroom, but after proceeding as far as Khoy, he found that it would be unsafe, on account of the state of Turkish Koordistan, to go on. He said that he was still desirous to go to Erzeroom, and that his object in visiting me to-day was to borrow a suit of clothes, that he might have suits made for himself and servants exactly like them. By this expedient he hoped to be able to travel without danger, using the Turkish language on the road, as any foreigner in such a dress might do. I felt, at first, very willing to oblige him; but before I had promised to do so, he added an injunction that I should not tell the governor or any other person that I had given him the clothes, or that he expected to use them. Not liking his injunction of secrecy, I inquired his object in going, and why he was unwilling that I should speak of it. He said it was reported that Ibrahim Pacha, after defeating the Turkish army, was advancing upon Erzeroom, and had perhaps already taken the place; and he avowed his intention of offering his services to Ibrahim Pacha. I inquired whither Ibrahim Pacha was going. He answered that he would probably proceed towards Russia and make war with the emperor. On my replying that this was very improbable, that the Egyptian was not able to cope with the emperor, he concluded by saying that if he did not go to Russia, he would come here. Now, pacha, said I, if you think that Ibrahim Pacha would make war with Persia, and you wish to join him, how can I aid you without offending the Persians, and, in particular, displeasing the governor, who has treated us very kindly? At this reply, he started like a man surprised, laughed, clapped his hands familiarly on my knee, and exclaimed, "Khobe, Inglese," i. e. "Well done," or "well said, Englishman;" but he immediately added in a different tone, "Are you afraid of the governor? and are you not Englishmen, friends to Ibrahim Pacha and the Egyptians?" I replied that we were not English; and that it would be very ungrateful in us to take part against the Persians, as well as improper for persons of our profession to take any part in political intrigues. As soon as he was satisfied that we were not English, he ceased to urge his request, and took his leave without any marks of displeasure.

14. His excellency, the governor, attended by a company of soldiers, and a crowd of horsemen, and men and boys on foot, rode in state to an old palace and garden near the city, the place appointed

for the ceremony of putting on the robe of honor. Horsemen and footmen pressed on, pell-mell, where the road was narrow, so that it seemed wonderful that the latter escaped uninjured. Wherever the road was skirted by open uncultivated ground, the young men would leave the road to exhibit their skill in horsemanship, charging, wheeling, riding at full speed, and some brandishing spears with much dexterity. Among them, Selim Pacha of Amadieh, mounted on a fine Arab horse, and his Arab servants dressed in a remarkably gay and picturesque costume, were most conspicuous. After arriving at the palace, and putting on his robe in a private room, the governor made his appearance, shining with gold and tinsel, and took his seat next to the high mollahs. The king's letter was then read in a most pompous tone by one of the mollahs, to whom the part had been assigned: after which a quantity of sugar-candy and coarse loaf-sugar was distributed, and the company soon after rose and accompanied his excellency to the city. On the way to the city, I was at one time near to Selim Pacha, who significantly remarked to me, "They have no cannon." They had indeed only one in use on the occasion; and this Koordish chief did not overlook such a circumstance in estimating the power of the provincial government.

15. Received a visit from a Persian in the garb of a dervish. He reported himself to be a prince who had fallen from his high estate into extreme poverty; and though some doubted the truth of his statements, he was in company with Persians of good rank. He had once before visited us in company with prince Malek Mansoor Meerza. He declared that it was his intention, after a week or ten days, to go to England, and wished to know whether it was my opinion that he would be well treated by the English—whether the queen would receive him kindly (i. e. as a prince.) From other conversation which took place at the time, I found that his object in going to London would be to obtain a salary from the munificence of the English government. I informed him that I was not an Englishman and could give him no information on the subject; and recommended to him, if he wished for advice, to apply to some officer or subject of the English government. He spent some time with the two young khans who accompanied him, in looking at our maps, globes, and electrical machine, and then took his leave.

Nestorians of the Mountains—Messenger from the King.

16. Returned Selim Pacha's visit. I felt desirous to show him such attention as was due to his rank, more especially because I had not complied with the request which he made a few days before. He received me very politely and conversed a great deal on different subjects. With respect to the Persian language, which he used at the time, and which he speaks very well, he said that it was so nearly related to the Koordish, that his Arab servant who spoke Koordish, but not Persian, understood every thing which he, the pacha, was saying to me. I asked him a number of questions about the Christians, of whom he said that there were many in his country. He said that some were Catholic, some Jacobite, and some Nestorian: that of these, the Catholics were the most numerous; but that there were also many of the other two classes. He knew very little about the patriarch, Mar Shimon, who resides near Julamerk; but said, to use his own expression, "That he was nothing to the catholic patriarch or bishop of Mosul." He declared that the latter paid him a yearly present of 1,000 tomans, equal to 2,500 dollars. Of all the tribes of Nestorians, he stated that the people of Tearey were most numerous; that they could raise an army of twelve or fourteen thousand men; that they paid tribute to no foreign power, and were a very brave people. He said that they were his friends; that if he desired, they would send him soldiers on any emergency, men who, if he should say, "Go here, or go there, and fight, or kill," would execute his orders, and then return to know his pleasure. As to their country, he said that it was next to impossible to approach it with cannon, or with a heavy armed force; that their principal wealth was their flocks, which were very numerous; that they raise no wheat, but eat a small kind of maize,* and import wheat from his district, which is only one day's journey distant. Many of his people, he said, understand the language of the Nestorians, which, although he did not understand it himself, he took to be the same with that of the Nestorians of this province.

17. Received a visit from the *peeshi khudmat* of the king, who brought the robe of honor to the governor, but who

* I have since learned that the grain which they use resembles millet, rather than Indian corn.

received his title from the fact that he waits in the king's presence, and presents his food or his kalleoon. He said that the king would of course inquire what he had seen or heard in Ooroomiah, and what the *sahibs*, i. e. gentlemen (meaning us) were doing there. I explained to him the nature of our employments, and added that we did nothing secretly, or of which we were ashamed. He answered me by saying, that the king was much pleased with the report which he had heard of us; and that it was not true, as some persons affirmed, that he disliked the English; but that he would be glad to have both teachers and military officers at Teheran; and that if we should go there, he would treat us with much distinction. To this he added, that a new ambassador was coming from England; and that in consequence of the interposition of Russia, the queen had consented to receive the Russian ambassador. This is a specimen of Persian manners. Most of what he said he fabricated on the occasion. He even told our meerza, Asa Doola, that he said it merely because he supposed that our hearts were sad on account of the quarrel between England and Persia, and the departure of the English ambassador from the country.

In the evening Mar Yohannan arrived, having been sent for to the city by Nazir Aly Khan, the khan who last spring maltreated him and extorted money from him. The emir Nizam, resident at Tabreez, having sent directions to a colonel of artillery in this city to take back from the khan the 100 tomans ($250) which he had unlawfully seized, the colonel sent to the khan to know whether he would pay the money, or what answer he must send to the order of the emir. The khan sent a message that he would pay the money, and immediately sent for the bishop. When the bishop arrived, the khan demanded of him that he should give a receipt for the money without having received the smallest fraction of it; and told him that if he would not do this, he (the khan) would take from him two hundred tomans more. The bishop refused to comply, and was dismissed for the time.

Knowledge of the Scriptures—Persian Meerza.

18. As Mr. Stocking was detained at home by opthalmia, I superintended the exercises of the Sabbath-school at Geog Tapa. Several persons were present besides the scholars and teachers. As the scholars read verses of Scripture in rotation, Mar Elias made explanatory remarks, for the benefit both of the scholars and spectators. When one of the boys read Matthew 19: 13, 14, I asked them (addressing myself to the school) what they would say, if any person should blame us or their teachers for bringing them to the school to read the gospel, or if such a person should wish to hinder them from coming. The scholars did not discover the connection between the question and the subject of the verse; but the bishop immediately did, and explained to those who were present that, if Christ was displeased with those who would have hindered little children from coming to him in person, he must also be displeased with those who would hinder them now from reading his word and coming to him by faith.

After the school was dismissed, I spent a great part of the day with the bishop and priest Abraham, hearing them read the Scriptures, and conversing with them about what they read. I was much pleased with their deportment, and with the apparent pleasure with which they read the word of God. The conversation having incidentally turned upon 1st Timothy, 4: 3, as applied to Roman Catholics, the priest remarked, "This is against our bishops also." Mar Elias, though confused at this declaration, did not seem angry. He spoke a few words in defence of their customs,* which I could not hear distinctly, and as soon as convenient, changed the subject. I did not think it expedient to press him on this point, and left the truth to work its effects in silence.

19. Meerza Asa Doola came to give me some instruction in Persian. In turning over the leaves of an English and Persian dictionary, the word 'immortal' caught my eye. I pointed to the corresponding Persian word, and asked him the meaning of it. He said, "That which will not perish; and what is there," said he, "that will not perish except God?" I answered, The soul of man. We believe that the body dies, but the soul will never die; and that every man will stand before God, to be judged according to the deeds done in the body. The meerza looked grave, and said in his imperfect English, "I think, sire, it would be difficult for a man to give answer, (i. e. to answer for himself before God.) How can a man give answer before God?" We believe, meerza, I replied, that no

* The Nestorian bishops eat no animal food, and never marry; but they compare these customs to the voluntary vow of the Jewish Nazarites.

man can answer for himself before God: but we believe that Jesus Christ died to make an atonement for sin, and that, although all men are sinners before God, those who believe in Jesus Christ will be saved. To this declaration of our faith, this amiable young Persian made very little reply and raised no objection, feeling evidently that the subject was of vital importance.

EXTRACT FROM A GENERAL LETTER OF THE MISSIONARIES, DATED FEB. 13TH, 1840.

Diminished Pecuniary Means deprecated —Family Bereavements.

About a year since the missionaries to the Nestorians were written to, as were the missionaries connected with the other missions, that the receipts to the treasury of the Board were falling far short of the expenditures; and that they must not be surprised, if they should soon receive instructions, greatly to diminish the expenses of the mission, whatever restrictions it might require in the several departments of labor. The remarks in the first paragraph below will show how disastrous the missionaries would deem such a measure to be.

In the deep affliction into which the mission families have been cast by the desolating bereavements mentioned in the subsequent paragraph their christian friends every where will surely sympathise.

We sincerely regret the pecuniary embarrassments in America, and the consequent distress which they bring upon you, and other benevolent societies. A diminution of our resources would at this time prove far more disastrous to our mission, than at any former period. Papal emissaries are coming in like a flood to make havoc of the Nestorians; and every school we might be compelled to disband, and, (we had almost said,) every village we should be obliged to leave without such a safe-guard, would be in imminent danger of becoming the prey of these agents of evil, who are going about here seeking whom they may devour. We pray you, entreat the churches not to allow our hands to be weakened, and our hearts discouraged, by a failure of pecuniary means at such a juncture as this.

We have all been sorely bereaved by the removal of our beloved children, within the last month. The two twin daughters of Doct. Grant, aged seventeen months, died, one on the 13th, and the other on the 27th; and the son and only child of Mr. Stocking, aged about eighteen months, died on the 29th ultimo; the daughter and only child of Mr. Holladay on the 2d instant; and the son and only surviving child of Mr. Perkins, aged almost four years, died on the 7th instant. These children, with the exception of one of the first named, died of diseases induced or aggravated by measles. Our houses and our hearts are thus left unto us desolate, save as we have the presence of the Holy Comforter, whose consolations are indeed neither few nor small. May the Lord sanctify to us and our work these trying bereavements.

Trebizond.

LETTER FROM MR. JOHNSTON, DATED FEB. 3D, 1840.

Notice of the Opposition—An Enlightened Teacher—Gradual Progress of Truth.

In making a statement respecting the affairs of his station, Mr. Johnston remarks—

I wish to give as clear a view as possible of the present state of this station, and I know not how I can do it better than by giving a brief history of the events of the past year, by which it has been affected.

Just about a year ago the persecution commenced at Constantinople, of which you have heard. The report of those proceedings produced a considerable fright among the few Armenians here, who were known to be on friendly terms with the missionaries. The consequence was that for a time all our intercourse with them was suspended. The Armenian bishop, who from the first had been well disposed toward us, and I believe secretly wished us success, though he never dared to attempt any thing very effectual himself for the reformation of his people, was called by the new patriarch to Constantinople, and sent to be bishop of Zeitin, a place between Sinas and Aleppo, inhabited principally by Armenians noted for savageness of manners. The charge of favoring our designs seems to have been the principal ground of his removal from this place, and his being sent to Zeitin was probably intended as a kind of exile. His successor here came around with the orders of the new patriarch. No one must visit the missionaries, nor buy their books; and all who had received books from them must deliver them up. We

had never distributed many books here in Armenian, because the number of intelligent readers among that class here is small, and even among them but little desire had been manifested for our books. Of those that had been distributed, some were now delivered up to the bishop, but some were retained; and we have evidence that this very demand for them awakened in some individuals a desire to read them and know their contents, which they had not felt before. Only a few days ago I was applied to by a village priest for a copy of the New Testament. On reflection he blamed himself very much for having been so foolish as to deliver up one which he had formerly received. The alarm has now passed away, and we again find the people as accessible as before, except the priests, some of whom we know to be very anxious to visit us, but refrain from fear of getting a bad name.

During the past year Providence sent the Armenians here a good teacher for their school, and this I regard as the most propitious event for the cause of the gospel which has occurred in this place since the commencement of this station. Hitherto the small number of intelligent readers, a prevalent stupidity and ignorance, indifference to education, and a jealous suspicion of all attempts on the part of others to enlighten them have been among the greatest obstacles with which the truth has had to contend. These obstacles are now in a fair way to be removed to a great extent. The young man they have now at the head of their school is a first rate scholar and teacher, having enjoyed the best advantages for fitting himself for his profession at Constantinople. He has been the means of inspiring the people here with new life on the subject of education. But what is better than all, he seems also to have the spiritual welfare of his people much at heart. He wishes to see them grounded upon the gospel, and to that end loses no opportunity of undermining their vain superstitions. He commenced under rather unfavorable circumstances, but has been regularly gaining the confidence of the people ever since. He is now invited to almost every wedding and social party, on all which occasions they say he talks about nothing but the gospel. In short, I am greatly encouraged from having this young man here, and the longer he stays, the stronger persuasion I feel that in him God has sent a blessing to Trebizond. This young man was formerly in the employ of the station at Smyrna and translated several little works into Armenian, which have been published. He came here with Mr. Jackson, when he returned from the mission last spring, intending to remain in concealment during the persecution; but by a train of events, in which the hand of Providence was clearly manifest, he was brought into notice here and placed in his present situation. He is employed by the people, but receives part of his support from the friends of the mission.

In order to understand the value of such a teacher, you must know that in an Armenian grammar school the object is to learn to read so as to understand their own printed books, they being in the ancient language. In this study the established text-book is the New Testament; so that, if the teacher understands its doctrines and knows how to appreciate them, he is, in effect, an expounder of the Scriptures to his pupils. It is therefore a matter of the highest importance to have enlightened and pious teachers, for in the present state of things here, their opportunities for enlightening the people are superior to those of the priests and bishops even.

Among the Armenians here, I have reason to believe, the cause of truth is gradually, though very slowly, gaining ground. There are a few among them who call themselves "gospel men," that is, they reject all the doctrines and usages of their church which have no foundation in the Scriptures. I do not consider them on that account as true converts, however; and it is to be regretted that some of these even cannot read the Scriptures for themselves. Still they like to hear and manifest an encouraging docility. Among these there is one man about fifty years of age, who gives some encouraging evidence of having been taught by the Spirit. Two or three years ago he became interested in reading the Scriptures. He was then almost perfectly ignorant of what the word of God contained, and, as he expresses it himself, had lived like a brute. But now his eyes have been opened, and he discovers wondrous things in God's law. It may be truly said of him that, as a new-born babe, he earnestly desires the sincere milk of the word. Though he lived as the rest of his nation in general are still living, he now regards his a life as having been completely wasted. There are others also who are becoming interested in the study of the Lively Oracles, and I always hope well of such; for it is so

unusual a thing here, we may generally take it for granted that such minds are under some special influence.

As to the Greeks, Catholics, and Turks, I have hardly a word to say respecting any of them. I see no encouraging signs among them. A few copies of the Scriptures were distributed among them, but I hear of none manifesting much desire to know the truth. Still we must not regard their case as hopeless, but by all means endeavor to make them acquainted with the gospel of Christ, in which "the righteousness of God is revealed." The most deplorable fact respecting them is that this gospel is held from them, being locked up in an unintelligible language, or covered up in heaps of human commandments and traditions. The individuals which compose all these classes are naturally just as other men, and when the simple truth of the gospel shall find its way to their minds, it will be found as effectual in liberating them from the dominion of superstition and sin, as it is in effecting the same for others.

Syria and the Holy Land.

OBITUARY NOTICE OF MRS. HEBARD.

WRITING from Beyroot, under date of February 21st, Mr. Hebard gives the following account of the sickness and death of Mrs. Hebard at that station. The loss to the mission, already much weakened by death and removals, is very great and deeply felt by all the survivors.

Since I last wrote the Lord has laid his hand heavily upon us and diminished once more our little number by death. Another has now left us to mourn over her early departure. My dear wife was suddenly attacked on the 19th of November with violent inflamation in the left side. The most active means were immediately resorted to, to bring down the inflammation and check the progress of the disease, but with very little success. Her pulse still continued to drive on with little or no abatement in its rapid and frightful course, and after a few days, there was but little hope of her recovery. Her disease continued its silent progress about eighty days, gradually diminishing her strength, though giving her but little pain, till on the 8th instant she sweetly fell asleep in Christ.

Her health during the summer and autumn had been rather feeble, and she did not derive as much benefit from her residence on Mount Lebanon as usual. She frequently complained of a pain in her left side, which was probably the seat of the disease which terminated her life. In the fore part of her sickness she manifested a strong desire to recover, that she might do good to this poor perishing people, and tell the story of a Savior's dying love to dying sinners. She felt a very deep interest in the spiritual welfare of all around her, and during her severe and protracted illness, she was enabled to see and converse with all her native friends several times. Jesus Christ and him crucified was her constant theme, and with entreaties and tears did she beseech sinners to be reconciled to the precious Savior. Never will the natives here forget the affecting scenes in her dying chamber—never will they forget her parting exhortations and prayers.

A few days before her death, the native brethren assembled at her request to hear her last words. Among this little band, were our friends, bishops Carabet and Jacob Aga. All hung in breathless silence upon her lips as she exhorted them to live near to the Savior, to let their light shine, to love one another, to do good to all around them, and to be faithful even unto death. They kneeled around her dying bed, while one of them led in prayer, after which they extended to her the parting hand and received her dying benediction. It was a solemn, a precious season. All were bathed in tears and all wept aloud. In a day or two after this, she took her final leave of the boys of the seminary. To these she had become much attached. She loved them as children. Although very weak, she seemed like good old Jacob, to summon all her energies of body and mind to give them her parting counsel and blessing. The scene was one of thrilling interest as she pointed them to the Lamb of God, and lifted up her emaciated hand and directed their weeping eyes to the mansions of glory into which she was about to enter. She spoke to them nearly half an hour in the most animated manner. Her soul looked out of its windows, and its wings seemed to be plumed for heaven. Never did she preach a louder sermon—never did she occupy so high a pulpit; for she stood as it were upon the very threshold of the gates of the New Jerusalem, and never did she have more attentive hearers. Oh that this short, this impressive sermon might never be forgotten; that the good seed which she sowed while on the very verge of the grave, might take deep root in the

hearts of these dear youth and bring forth much fruit in their lives. She had her reason to the last, and when asked, a short time before she breathed her last, if the precious Savior was with her? she distinctly answered, Yes; and again, if she feared death? No, no, with great emphasis.

Had I time I would mention the kind sympathies and attentions, the prayers, the fastings, and tears of our native brethren. Prayer was made by them without ceasing while there was any hope of life. Two or three times did they assemble at midnight for this object. My dear wife did not find her grave in a land of strangers. No, no. The blessed Savior fulfilled his gracious promise to her, that those who have left friends and their native land and its privileges shall receive a hundred fold, fathers and mothers, brothers and sisters, etc. There are many here who wept around her dying bed, who deeply deplore her death, and will often bedew her grave with tears.

I write you, dear brother, in deep affliction, but the precious Savior does not leave me comfortless. From constant watching and anxiety my health has become feeble.

Mr. Thomson, writing respecting the last days of Mrs. Hebard's life, remarks—

At a very early stage of the disease I communicated to her our fears as to the termination, and have had frequent and heart-cheering conversations with her repeatedly; as have also the other members of our mission circle. Her feet are planted on the rock, and her anchor sure and steadfast. Last evening I told her that there remained no longer any hope in her case. All our efforts had utterly failed, and now the powers of nature had also failed, and the foundations of her constitution were broken up, so that medicines could produce no change. This solemn communication caused no alarm, and only made her more anxious to see all her friends, give them her dying charge, and then to be left quietly to go down the dark valley leaning upon the Beloved of her soul. She had requested us in our prayers to ask for her life, if it might be the Lord's will to spare her a little longer to her family and her work; but if not, that she might be entirely resigned to his holy will concerning her. That living and dying, she might be the Lord's, and might glorify his Holy name.

Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

November 3d, 1839. Sabbath. I expounded as usual in the morning a portion of Scripture, and in the afternoon I preached to an audience of about (as I judged) fifty persons, from Ephesians 6: 1—3, on the duty of children to their parents. The audience was very attentive, and I felt that God assisted me and caused my own soul to be affected by the truths I presented. In the evening I attended the monthly prayer-meeting at Mr. Hill's, and spoke in Greek from the last chapter of Isaiah, and offered a prayer also in Greek. This was a happy day to my soul.

4. The monthly concert for prayer in Greek was held as usual at my house.

5. A priest, who is a teacher of ancient Greek, called, and I had much conversation with him on the subject of vital piety. He is a native of ——; said that his wife was the principal cause of his learning, or continuing to prosecute his studies after he had commenced them; that when he was first married, he knew nothing; used to go and help his wife wash clothes, etc.; that at length she told him to go and study, and she would do all the work alone. He gave me a sad account of the state of the priests in some parts of Greece; says that many are ordained by the bishops to the work of the ministry who are scarcely able to read.

10. Sabbath. I expounded as usual a portion of the Scriptures to a few hearers, and in the afternoon I preached from Ephesians 6: 4, on the duty of parents to children, to about fifty hearers. In the evening prayer-meeting at my house.

During the last week I had some interesting conversations with different persons, and especially with a young man who is appointed teacher at ——, and who is a native of that place. He seemed affected by my conversation, almost to tears. I cannot but hope that it may be blessed to his soul. A young man also named ——, called in order to form my acquaintance; said he had been at my service on Sunday.

22. The day very rainy and uncomfortable. At four, P. M., I attended the funeral of Mr. Benjamin's little child, Henry. Between twenty and thirty persons present. At the house we sung,

"Unveil thy bosom faithful tomb," etc., and then I read a part of 2d Kings, 4th chapter, from verse 18th to 26th, and addressed those present from the latter part of verse 26th. "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well." At the grave Mr. Hill was to have performed the service, but on account of the violence of the storm, and the lateness of the hour, he only read a small part of it, and made a prayer. A solemn season.

24. Sabbath. I expounded in the morning a part of the first chapter of Colossians. In the afternoon I preached from the same text as the preceding Lord's-day. The audience quite full, as many as sixty present, I should judge, if not more.

25. I labored a considerable time with Mr. Rotas in correcting the translation of Beecher's Sermons on Intemperance.

December 22. Sabbath. I expounded the Scriptures in the morning and preached in the afternoon from Exodus 20: 15. Among the hearers was a priest whom I have never before seen at this service. I was told that he was much pleased, or at least expressed much satiefaction at what he had heard.

25. Christmas. At a little past eleven o'clock I went to Sir E. Lyon's to attend the episcopal service, and united with the English and Americans there in celebrating the death of our Lord Jesus Christ. It was a season peculiarly interesting to me. It gave me much joy that we could all of us unite at the table of the Lord, and feel that there was a bond that bound together the different members of Christ's body.

Mr. King gives a brief notice of a secret society which was said to have formed a plot for effecting a great revolution in the religions affairs of Greece, but was discovered about the beginning of the year, near the time when their plans were to have been carried into effect. The principal persons concerned in it were arrested.

January 11*th*, 1840. Finished looking over my accounts of the last year, of books sold and distributed, etc. During the year 1839 we have sold and distributed gratuitously at Athens 52,285 copies of the sacred Scriptures, or parts of them, Sabbath-school books, and religious tracts.

26. Sabbath. Expounded as usual, and preached from Exodus 20: 17. On returning to my house I wept bitterly, partly because there seems to be no soul affected by the preaching of the gospel, so as to turn decidedly from sin to righteousness and to renounce all for Christ.

14. I have been much occupied this week in making preparations for the next Sunday's service, in reading the Greek Euchologion, (book of prayers,) in making visits, etc.

16. Sabbath. I expounded in the morning a portion of the sacred Scriptures, and in the afternoon I preached from Matthew 11: 28, 29. About thirty persons present, all solemn. I felt myself solemn, and I trust the Savior was present and assisted me: and I cannot but hope that the word preached may be accompanied with the Holy Spirit sent down from heaven. I feel as if I had endeavored to magnify the Lord and the riches of his grace in the eyes of this people, and to lead them to him as the only hope of salvation.

12. Have been unwell for some days. Had some conversation with Mr. Calhoun and others on the subject of missionaries avoiding conversing about politics, and taking sides with either party. It is difficult, because here the parties, or one, at least, unites religion and politics, and speaks against our translations of the Scriptures, our books, etc. I wish certainly to avoid as much as possible all party politics and give myself wholly to the word of God; and I think that there is scarcely any one in Greece, of either party, who would accuse me of meddling with politics. But I say it is very difficult, where religion is made use of as a handmaid to politics, to avoid being classed with a certain party, when that party is favorable to our books and schools and the efforts we are making to enlighten the people, and when the opposite are afraid of that which is beginning to shine upon them both from their own schools and books and from ours. I feel it to be a duty to speak in favor of schools, of the distribution of religious books, and of the reading of the word of God in the language of the people, though it should be said by some, on this account, "Thou art not Caesar's friend;" or, "This man ceaseth not to speak blasphemous words against this holy place and the law." Party politics now rage high. One of the newspapers speaks of the missionaries as English emissaries, though it does not look at all possible, to any thinking man, that England, with her monarchical principles, should employ Americans with democratical principles, to build up her cause. I am happy to say that my preaching publicly the gospel here has not been publicly attacked

as yet, I believe, by any one. The Greeks all know that I came to them as a friend, while the Turks were yet in their country, Ibrahim Pasha with his army in the Morea; and that my object was that which I have openly and steadily pursued from that time to this present; namely, the enlightening of the people by means of schools, books, and the preaching of the word of God. I regret that politics should have at all interfered to retard in any degree the progress of the word of God; but I trust that even this will be eventually overruled for good and for the advancement of the cause of light and truth, and of that kingdom which consists in righteousness and peace and joy in the Holy Ghost.

The Greek mission, both here and at Mani, never seemed more important than it does now, both as respects this country, (free Greece,) and the countries all around us. As New England has an influence beyond the Mississippi, and even to the shores of the Pacific, so Greece will have an influence to the shores of the Danube, and perhaps to Kamschatka. Important principles are now being examined and discussed here, having a bearing, either directly or indirectly, on the subject of religion; and if Greece comes to a right conclusion on these subjects, her influence will be felt, perhaps as far as her arms were under her mighty Alexander. This, by some, is perceived, and is waking up enmity far and wide. The anathemas, that have been sent out lately from "the head of the great church," as it is called, the burning of books, and the destruction of schools in Turkey, the establishment of a secret society for the support of the "orthodox religion," show what fears are entertained.

China.

SEMI-ANNUAL LETTER FROM THE MISSION, DATED JAN. 1ST, 1840.

Review of the Mission—Present Interruption—Prayers of Christians solicited.

On looking back to the commencement of the mission, and considering its present condition, the missionaries remark—

On the 19th proximo, ten years will have elapsed since your first laborers arrived in this country. Since that date, by the instrumentality of those you have sent to the Chinese within and without the empire, a large amount of work has been accomplished. By preaching, teaching, and the distribution of Bibles and tracts, the Savior's name has been made known to many thousands; the seed of the word has been scattered from the north along the whole coast, also in Siam, and on several of the islands of the Indian Archipelago. Ways are being opened and means are preparing for more extensive and more effectual labors.

When a storm overtakes the mariner at sea, he must, you know, shorten sail, and make all snug, and lie to, till its violence abates. Here, for a long time, the moral atmosphere has been very bad. Something like a typhoon has been brewing. The signs of the times have been unusual, portending evil; and on several occasions a storm seemed ready to burst. At this moment there is a lull, but no signs of fair weather. On the contrary, war seems inevitable. Our Heavenly Father has mercifully protected and blessed us hitherto, and we feel that we ought more than ever before to confide in him. He can make the wrath of men to praise him, or, if he please, can restrain that wrath. He will, we believe, overrule present calamities for the good of this people: for it is his prerogative to abase the proud, and by his omnipotence to cast down opposing obstacles, and by his mysterious providences to turn the hearts of counsellors and change the purposes of kings and emperors. Our faith and patience have been much tried, and we suppose they will be yet subject to still greater trials. But notwithstanding these things, we are not only content, but anxious to continue our labors, and we hope we may be allowed and enabled to do this as long as we live. Under existing difficulties, instead of relaxing, we feel that we ought to gird ourselves for better and greater efforts, assured that they who be for us are more than those who are against us. The churches too, we trust, will never abandon these 360,000,000 of our fellow-beings, or relax their efforts in their behalf. If there have been hitherto many difficulties and great obstacles, and only few fruits, then let faith and prayer and all the divinely appointed means of doing good by turning men to holiness, be speedily and greatly augmented.

Believing that neither you nor the churches will ever think of abandoning such a field as this, we will notice some of the things which seem to us most deserving attention.

First of all, more of the graces of the Spirit are needed. We often lack energy to seek earnestly as we ought these precious gifts. While a knowledge of this fact humbles us, we trust it will lead you and all our christian friends to more earnest intercession in our behalf. Especially do we need your prayers in times like these, when great changes are following each other in quick succession. By the mercy of God all these may advance the cause of truth and promote the divine glory and human happiness. By offering effectual prayer this mercy may be enjoyed; but without this intercession it need not, it cannot be expected. We therefore ask anew an interest in your prayers. We have been often told that there are a great many excellent people at home who are very desirous of doing more for the Chinese, in order to hasten their conversion. There is one sure way of rendering us great assistance. It is required of all missionaries that they be eminently good; and greatly shall we be aided in making this attainment, if we can constantly enjoy the prayers of all those who desire the salvation of this people. The news of revivals of religion, the increase of piety, always cheers and encourages us, and stimulates and urges us to renewed diligence and devotion. When there is an increase of piety at home, we feel its good influences even here, and we see it in our fellow-countrymen, the residents, and seamen around us; and through us and them, the piety of Christians in the other hemisphere is made the means of good to those who are perishing in the uttermost parts of the earth. Especially is an increase of christian love desired by us. In your letters of instruction you have said much to us and others, respecting the cardinal graces of the Spirit. And we desire you to know that we feel the importance of this subject more and more every year we live. We feel that to be without love, is to be good for nothing; and that such a state is scarcely less to be dreaded than heresy. Next to communion with God, and with each other in prayer, nothing does us more good than spirit-stirring letters from christian friends—letters full of love and kindness, fresh and warm from hearts earnestly desiring the salvation of the heathen.

Unfavorable Influence of many Nominal Christians—Revised New Testament.

We deprecate the influence, alas, of many ungodly men denominated Christians. Do the churches know that one of the bitterest ingredients in this people's cup of misery has been administered by christian hands? And this process has been going on for tens of years. Were there here many influential persons, alive to the interests of this people, their united influence would soon stay and turn back this current of evil. The Savior's harbinger came crying, "Prepare ye the way of the Lord. Take up the stumbling blocks. Make straight paths. Cease to do evil." For the gospel's success there must needs be not only more prayer, piety, and love, but more knowledge of, and among the heathen, and an exhibition before them of christian character, such as they may imitate, while it affords them convincing proof of the excellence of that gospel. We desire some of the best and brightest patterns of whatsoever things are good to come and live here, not only that they may see with their own eyes and report with their own pens what there is to be accomplished, but also that they may be seen and known as the living epistles of divine truth.

That one sinner destroyeth much good is especially true when he goes from a christian to a pagan land. If such an one be unprincipled, unjust, and cruel, the greater his means the more is his influence to be deprecated. Now it is most desirable that men of the opposite character should come here, at once to counteract the evil, and to exert a salutary and a redeeming influence. We wish for men distinguished for their exemplary and virtuous character to come with all their influence and means, transferring their homes from the west to the east, and remain here as long as they live, giving homes and counsel and personal support to those who teach and preach the word of life. Such will be good witnesses for the truth. Young and pious people, who are willing to transfer all their influence to these foreign lands, will be doubly blessed. For ourselves, we rejoice in the prospect of spending all our days in the East. This is our home as long as we tabernacle in the flesh. Ourselves and all we possess we have devoted, without reserve, to the Chinese; and it is our constant desire, our increasing prayer, to spend and be spent in endeavoring to better their condition by bringing them to a saving knowledge of revealed truth. In this great work we earnestly desire to enlist the sympathies, the prayers, and the personal co-operation of our fellow Christians and the friends of man every where.

In the anticipation of better times for the people of this land we rejoice.

Another crisis is fast approaching. Collision is inevitable. And it is our fervent prayer, our strong hope, that out of the midst of evil God will in mercy bring forth order, peace, and better security. He, and he only, knows what is best for all his creatures; and there is none that can stop the execution of his purposes. An intelligent native recently remarked that he thought the Most High was angry both with Chinese and with foreigners, because they have acted so wickedly in the matter of opium: and he added that he thought that when the blood of a few thousands was offered in sacrifice, the Most High would then be satisfied. No doubt God is displeased; but when his children interpose and plead, then in mercy he will spare and save, even the guilty and the unworthy. "Spare, Oh God, spare thou this people!"

The work to be done is indeed vast, but God commands its accomplishment. The inhabitants of China, Japan, Corea, Tungking, Cochin-China, Camboja, Laos, Siam, and the great islands of the Indian Archipelago, are all deserving far more attention, immediately, than they receive. In preaching the gospel, in the circulation of Bibles and tracts, in teaching the ignorant, in healing the sick—success enough has been enjoyed to encourage you and us to persevere in these labors.

The revised edition of the New Testament continually gains favor. Some copies of it not long since found their way into a village of native Christians, not far from Canton, and were received and read with great interest, as a new book, one that made them fully acquainted with Him in whom they believed and trusted as their Savior.

Laborers for the Chinese—Criminal Nature of the Opium Trade.

In another communication bearing the same date, the missionaries make the following remarks respecting the movements for propagating the gospel in China and the parts adjacent.

Our circumstances afford us encouragement to hope that the day of China's deliverance from 'cruel bondage' is at hand. The Lord is collecting his forces here and in the neighboring regions, and we must believe that he has something prepared or in preparation for them to do. Within a few months, we have welcomed to this field Dr. Diver, of the American Board of Missions, and Dr. and Mrs. Hobson and Rev. W. Milne, son of the late Dr. Milne, from the London Missionary Society. The number of protestant missionaries and their wives residing at present in China is sixteen. Five of them are under the patronage of the American Board; three are connected with the London Missionary Society; and two with the Church Missionary Society; two are from the American Baptist Board, and one from a Baptist society in the Valley of the Mississippi; two are in the service of the Morrison Education Society, and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years: so that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

During the latter part of the year, we have experienced no serious interruptions in our missionary engagements. Dr. Parker has not been able to re-open the hospital at Canton, although he practises privately even among many of reputation. The hospital at Macao, a most commodious and eligibly situated building, which has been purchased by the Medical Missionary Society, will probably remain closed until present agitations subside. Dr. Lockhart, who arrived here about a twelvemonth since, was driven away with the other English residents, and has taken up his temporary abode in Batavia. Mr. Gutzlaff was obliged to flee at the same time. He has returned, but his family are still absent.

The Morrison Education Society have hired a spacious house, with retired grounds attached, for Mr. and Mrs. Brown, who have half a dozen hopeful Chinese youth residing with them, and receiving daily instruction. They have been received on condition of remaining several years with Mr. Brown. English literature is the object of their parents, the christian religion through this medium is the chief object of the society. Mr. Bridgman still continues at Macao, where he is at present exposed to less interruption than at Canton. His attention is chiefly given to the preparation of an elementary work, designed for the equal benefit of those who wish to learn either language. Mr. Williams devotes a part of his time to the study of the Japanese, under the tuition of those shipwrecked natives, whom Mr. King carried back to their country, but who were not permitted to disembark. Mr. and Mrs. Shuck and Mr. Roberts, of the Baptist

denomination, are diligently engaged in the usual work of missions.

We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium, one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us, "in the house and by the way-side," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet, notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupified and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families, from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services.

Ojibwas.

LETTER FROM MR. AYER, DATED POKEGUMA 4TH NOV. 1839.

In the first paragraphs Mr. Ayer alludes to a murderous onset which had been made on the Ojibwas by the Sioux, more than a year since.

Since I last wrote nothing has occurred to widen the breach between the Ojibwas and Sioux. The Ojibwas, however, are meditating revenge for the slaughter of about one hundred of their number last summer. None from this immediate vicinity were killed, though several of them were with one of the parties in which about thirty were slain.

The principal chief of this part of the country, who is located by us, has just employed me as his amanuensis to write the Sioux chiefs in the vicinity of St. Peter's, proposing smoking together the pipe of peace. He seems very desirous for a mutual reconciliation between his band and the Sioux. We hope this may be effected, as we are the most exposed to the incursions of the Sioux of any place on the whole frontier, and therefore, should hostilities continue, it would very much embarrass us in our attempts to civilize or christianize them.

Mr. Bushnell, the Indian agent residing at La Pointe, called on us about twenty days since. He had contemplated locating here the farmer and the blacksmith for the Indians, which the United States' government, according to treaty, are to provide for them. He was pleased with the location and the improved state of the Indians dwelling by us. The principal objection to the place was the difficulty of approaching it in any craft larger than a canoe, as the rapids in Snake river are too strong for boats or barges to ascend.

When they left I had hardly recovered from a severe and dangerous sickness of several weeks continuance, which occurred during Mr. Ely's stay at La Pointe. When Mr. S. left, a great amount of secular business was on hand, such as gathering the crops, making repairs on our houses to make them comfortable for winter, and aiding an Indian in building a house. As I could hire none but Indians, and them but seldom, I had a cheerless prospect before me of preaching the gospel and saving souls. The

religious wants of this people demand all the time and strength of one devoted missionary. The gospel cannot be fully made known to this people until some one can devote more time and strength to this object than we, loaded with various other cares, have yet been able to do. I believe that one of an apostolic spirit, who could preach without an interpreter, might be instrumental in saving more souls than all of us would, moving on in our present course.

The members of this church, with one exception, appear to be making gradual advances in knowledge and holiness. The one alluded to has been guilty of Sabbath breaking and gambling to a fearful extent. Were he as ready to forsake as to confess these sins, I should feel more encouraged concerning him. We hope he will be restored to the fold ere long, though now he has wandered far.

There has been an increase of attendance on our meeting and school of late, and we have a prospect of having more stated hearers of the word and more scholars than ever before.

The numerous cares and labors of which Mr. Ayer speaks in the foregoing letter, were, to a great extent, such as were necessarily occasioned by the diminished pecuniary allowances which the Board has been able to make to the mission during the last three years and the want of those additional helpers, whom, for the same reasons, the Board were unable to send to the mission.

The farmer destined for the Indians, referred to above, has since settled about two miles from the station, and will, it is hoped, be highly useful to the Indians and strengthen the influence of the mission.

In a letter dated in April last Mr. Ayer states that the numbers attending school and religious meetings had been greater than usual, and a still further increase was anticipated, though the strife between the Ojibwas and the Sioux had not been healed, and it was feared that more blood would be shed.

Of the state of religious feeling in the congregation he writes—

We have again enjoyed a refreshing from the presence of the Lord. About the beginning of the year a marked solemnity began to pervade our meetings. Soon the convicting influences of the Spirit were powerfully felt by the church and the impenitent. The church fasted and prayed and humbled themselves before God. Then was seen the lighting down of God's arm among us. The old pagan Indian, grown grey in the service of sin, and the white man who prided himself on his morality were among the number who felt that there was no other name given under heaven among men, whereby they could be saved, but the name of Jesus. At one time almost all the adult part of the congregation were awakened to serious attention to eternal things. Twelve or fifteen publicly declared their determination to serve God and take the word of God as their rule of life. We doubt not that some of these are sincere, both among the whites and Indians. We hope that most are.

An old man of sixty-five years appears to be a striking instance of the triumphs of divine grace. For many years past he has been accounted the principal leader in the pagan system of religion. He delighted in war, and when drunk he has been a terror to all around him, and known as a murderer. When we first came here he was a reviler and a persecutor. When the seriousness began here now, he was among the first who requested the prayers of Christians in their behalf. He now prays regularly in his family, is very strict in the observance of the Sabbath, and attends punctually on religious meetings. He is bold and decided in professing Christ. We behold him with wonder and say, Lo what hath God wrought!

We have established a weekly meeting on a plan somewhat similar to the Methodist class meeting. About twenty, including the church, are members. It has been followed by good results.

About a month past the Indians have been absent making sugar. Still they generally attend one meeting on the Sabbath. They will soon return to their homes, when the school will be immediately recommenced.

More Indians have resided near us the winter past than ever before, and Mr. Ely has had a full and interesting school.

LETTER FROM MR. SPROAT, DATED AT LA POINTE, 18TH JAN. 1840.

In giving an account of the schools under his care, and the influence of the station on the religious interests of the Indians, Mr. Sproat remarks—

The past year has been one of increasing labor and missionary toil. But it has been also one of the most pleasant of my life. I have seen much of the

Indians. The island has been thronged with them the summer past, and their calls for medical attendance have been incessant. I have had more than a hundred on my sick list the past year. I have found that much may be done among them connected with visiting the sick. The ear is then almost always open to instruction; the sympathies are enlisted, and those will listen to the word of life then, who would not regard it in other circumstances.

My school is at present very flourishing. There are this winter from thirty-five to forty scholars, about one half of whom are able to read the Indian and English Testaments with fluency; and some have made considerable progress in the elements of geography, arithmetic, and history. I have seldom seen more obedient or studious children. It is pleasant to sit down among them, and consider them as so many precious, immortal minds, redeemed, in some degree, from the moral filth and mental degradation that envelop this poor benighted people. Here, as I sit and look upon them, I feel that I have abundant reason to bless my God for having ever cast my lot among them, and I do long for, look for, and expect his salvation. I do feel confident the blessing from our Father's hand will come, and will not tarry. Surely, surely the grace to watch, to wait, and expect too the day of salvation to this people, is given to his few scattered children in the wilderness, and the voice of supplication is heard, How long, Oh Lord, how long! For this we do bless God and take courage, striving to be found laboring like those who look for a blessed and glorious harvest.

My time is all taken up between the care of the sick and the day and evening schools. These last I entered upon chiefly for the benefit of the sailors of the Fur Company's vessels, who winter here, and for those adult Indians and half-breeds who cannot attend the day school. The branches taught are reading, writing, and arithmetic. The evening class numbers at present fifteen.

There is not just now any special religious impression among us; but the little church, I trust, is looking up and striving to live in some degree, as a light in a dark place. Sometimes I have strong hopes for the dear children. They seem tender and alive to religious instruction; but I fear much of their interest and feeling is but what is natural to the pliant, tender heart of childhood. Often do I ask myself, Shall not these, even these be plants of our Heavenly Father's rearing in the vineyards of his grace? Then comes that promise, "Out of the mouths of babes and sucklings thou hast ordained strength because of thine enemies, that thou mightest still the enemy and avenger." My heart does and must rejoice that our God can and will make of some of these heirs of his salvation—joint heirs with Christ. Blind as they are, dead and sunk in misery and guilt, we know that at his voice these dry bones shall revive and come up out of their graves of sin, and live in Christ, and with Christ, forever! But oh that we might see the day of salvation come! the wilderness blossom, the parched ground become pools of water, as God hath said! Then shall we rejoice, yea abundantly rejoice together, who have wept and labored, but not in vain. And taking our own places low in the dust, cry, Not unto us—not unto us, but unto thy name give glory. In view of a blessedness like this, who could despond? We do not—we cannot.

Sioux.

JOURNAL OF MR. RIGGS, OF LAC QUI PARLE.

THE first entries were made in this journal while Mr. Riggs was on an excursion to Travers des Sioux, a point on the St. Peter's river, from which the supplies of the mission must be transported by land conveyances.

Sioux Burying-Ground—Fear of Enemies—Reminiscences.

September 27th, 1839. In four days drive from Lac qui Parle, we reached Traverse des Sioux this evening. Since our arrival my curiosity has led me to visit the Indian burying-ground. Here a number have been buried and poles set up, to which a piece of white cloth is fastened. This is their memorial. Besides these there was one which appeared to have been placed but lately on the scaffold, with a good deal of care, by the side of which a very long flag-pole was erected. In addition to this, waving over the coffin, was a scalp of an enemy, stretched on the end of a stick, made in the form of a hoop, as the Indians have them prepared for their dances, and adorned with eagle feathers and little bells. The dead is, I suppose, one of those who fell in the late battle with the Ojibwas, and the scalp was doubtless taken at the same time. This is Indian glory! This is burying with the honors

of war! I thought to myself, as I retired, I should not want a human scalp waving over my grave.

28. This morning we made our preparations, and about noon started on our homeward journey. Four Indians from Lac qui Parle, going home also, joined our company, one of whom will rest the Sabbath with us. I have just heard that an Ojibwa woman who was scalped and left for dead in the battle of last summer, returned home scalpless, and is still alive. This report was brought to Fort Snelling by some of the traders in the Ojibwa country.

October 3. Two days ago we overtook seven Indians, men, women, and children, going to Lac qui Parle. They pressed us to carry some of their packs, and accordingly joined our company. Last evening we had seven geese and ten or twelve ducks for supper. Scarcely had we finished and were preparing to lie down, when some one heard a noise which they thought was made by Ojibwas. They listened a moment and, all at once the men seized their guns, took out the loads of shot and put in balls. The women in haste put up the moccasins they were mending; the broth which they intended for their morning meal was poured on the ground, and the fire put out. Some said one thing and some another. At last the women crawled down by our carts and the men held their guns ready for an attack. Thus they remained all night. Sometimes the men would persuade themselves there was no enemy near, and lie down on their guns, but the women would not suffer them to sleep. Their fear was perhaps increased some by a terrible barking of wolves, two of which came so near as to frighten our horses.

I did not really believe there were any Ojibwas near, and did not feel much afraid; but it was impossible not to partake in some degree of the state of feeling around. I wrapped myself in my buffalo and laid down, but not to sleep. One of the men dozed a little and dreamed a dream which he told to the others on waking. It was, as might have been expected, about Ojibwas killing us. This increased their alarm. However, towards morning they ventured to rekindle the fire, and the night passed without our receiving injury from any one.

5. The story of the cross was to the Jews of old a stumbling-block, and to the Greeks foolishness. So it appears to this heathen people. To-day three men came for turnips, they said, but we became engaged in conversation on religion. I tried to tell them the story of Jesus, his birth, life, death, resurrection and ascension. One of them laughed outright. And I doubt not they will all laugh at it, as foolishness. They look upon Mary as a harlot, like themselves, and Jesus Christ as an imposter.

16. Recollections of an old Indian man. He remembers when the first corn was planted in the Sioux country. He was then a boy. At some place not much below Fort Snelling the Indians planted a little for a few years. But as soon as it was fit to eat they devoured it all. At that time there were plenty of buffalo on these prairies. In a few years they ceased to plant corn. They gathered rice in the lakes, and those who lived in this part of the country took them buffalo meat and robes. In the winter they killed deer, etc. They raised no more corn until he was a young man. Then some of his relatives planted a small patch. The next year it was enlarged, and a number of others planted also. Thus the number who made corn increased every year, and their fields were enlarged a little. Other villages along the Saint Peter's river, following their example, planted corn. As the buffalo went westward the Ihanktonwans [Yanktons] followed them, leaving this part of the country. Nearly twenty years ago some came from the neighborhood of Fort Snelling and settled down here. He was among the first. He says his wives have always raised more corn than the other women. This season one of them has made nearly or quite one hundred bushels. This same man told me that the Sioux believe they will go to the south when they die; that the Great Spirit lives at the south or east. White men have told them he lives above.

Schools—Sioux Teacher—Church—Attachment to their Superstitions.

December 31. Another year is closing. Through all its difficulties, its trials and encouragements, its sorrows and joys, the Lord has brought us on in safety. Our day-school, which has been suspended for nearly two months, was resumed about the middle of July, and two terms of twelve weeks each have already passed. During the first of these, and for about half the second, the average attendance was from twelve to fifteen; since that the number has gradually increased until now the attendance in the forenoon and afternoon schools together is about forty.

We have just made an article of agreement with an Indian of this band to go to Lake Traverse as the first Sioux teacher, promising to give him five dollars for each one he teaches to read and write, and a sum in proportion for those who do not attain to this point. As this is only the commencement of a work which we expect to extend and systematize, we can only hope and pray that he may succeed. From the circumstances of the Sioux, the remoteness of their villages and their roving habits, any system of teaching, however well planned and systematically pursued, must be attended with difficulties. May the Lord give us wisdom and energy to commence and carry on this great work, and to his name shall be given the glory forever.

The prospects of the church here at present are in many respects encouraging. Two who were received near the commencement of the year have ceased to attend church, through the influence of their relatives, while some others do not seem to have as great a desire after spiritual things as we could wish. Still there are those who give evidence that they are advancing in knowledge and holiness. One woman has lately been admitted to the church, and five or six others have expressed a desire to join, some of whom may be received during the winter. For a month past our house has been crowded on Sabbaths, from sixty to seventy and once eighty were present.

January 20th, 1840. The superstitions under which this people live and to which they willingly subject themselves, are remarkably strong. The devil holds them with a tremendous death grasp, "fast in his slavish chains." This is especially true of the men. The women are in a sense slaves, and for them to apostatize from the faith of their forefathers is a light matter. But for *man*, proud, lordly man, to abandon his ancestorial religion, is high treason against the devil's empire. Thus many men here are willing and apparently anxious that their wives and daughters should become Christians; but when pressed with the same point in reference to themselves, they reply, "We are not able." And nothing but the influences of the Spirit of God can make them able. Knowing something of the strength of the bonds in which they are held, I think we shall have substantial evidence that they are born again, when they are willing, in the present state of things, to make a profession of religion.

Now one of their standing objections to becoming Christians, is that so many women have already joined. They cannot brook the idea of following in the train of woman. I cannot but remember a question that was asked in the Jewish Sanhedrim; "Have any of the rulers or of the pharisees believed on him?" It was a question of curious unmingled scorn and contempt. The Galilean teacher was followed by some women and Galilean fishermen; and both he and they were objects of contempt to the aristocracy of Judea. Something of this feeling is manifested by the men here. They stumble at this stumbling-stone. I have been told often by the chief here, that if he and some of the great men had joined us, they could have lived correctly, and through their influence the whole village, and ultimately the whole nation would have followed, but these ignorant women could do nothing.

Pride among the Men—Peculiar Scripture Phrases.

28. For several days past Tatemima (Round wind) has come to our room to be taught. He is brother-in-law to Mr. Renville, and, from that and other circumstances, is considered as a chief man. When Doct. Williamson commenced trying to teach here for the first time, four years ago, this man was among those who attended. He had not, however, learned more than his alphabet when he discontinued. His excuse for this was his poor eye-sight. This was doubtless in part the true reason, and in part, it was owing, as I judge from the character of the man, to the fact that he could not learn as fast as some others.

Last summer Doct. Williamson brought with him a few pairs of spectacles, and among others gave this man one, which evidently assists him much in seeing. He has further received a fresh impulse this winter, in consequence of which he has recommenced with a determination to learn to read. As one of his wives was recovering from a slight attack of sickness, he had a dream, in which he saw a man standing before him, dressed after the manner of white men, and holding in his hand a fine musical instrument. He took the instrument, when it immediately commenced playing a very beautiful tune. He awoke, and considering his dream, came to the conclusion that the interpretation was this; "He was to learn to read and thus be enabled to sing our Sabbath hymns." Relying on this

interpretation, he has commenced, apparently in earnest, to bring it to pass. In his views of himself he is very self-righteous, as the Sioux generally are, especially the men. He thinks he is able to do just as he determines, and that he can become a Christian when he pleases, or rather that he is one now, as his good works abundantly testify. At the same time that he thinks so highly of his own abilities, he is very sure the women who have joined the church cannot fulfil the requirements of God's law. But the Spirit of God can humble his proud heart and bring him to beg for mercy at the foot of the cross.

I mentioned that this man came to our room to receive instruction. We find them all desirous to learn separately, especially the men and women. And they are often extremely reluctant to spell or read when others are present. Mr. G. H. Pond, who taught the school here three winters ago, has frequently told me that some young men would come and sit all the afternoon, if any one else was in, waiting until they were alone, before they would try to utter a syllable. This is still the case to some extent. But by continuing our school in the afternoon, which is almost exclusively devoted to the instruction of men and large boys, we have endeavored as far as possible to break up this feeling. Still there are cases of men of influence who have arrived at middle age, where it seems necessary, or at least proper to yield to them, as far as our other duties will permit, and give them instruction in private. They say they are great men, and if they try to read with the others, the boys, who know so much more than they, will laugh at them. Placed in like circumstances, I presume that most men would feel something of the same pride.

29. Having been engaged some for a year past in translating portions of Scripture, I have been struck with the wonderful power of habit in making us so familiar with certain forms of expression, that we do not discover any strangeness in them. Such for instance as, "The lion of the tribe of Judah, and the root of David," have astonished me when said in Sioux. And I have wondered that I never thought them strange before. "The lamb of God," an expression perfectly at home in our ears, is exceedingly strange to a Sioux. Some time since Mrs. Riggs called some of her female scholars her lambs. But instead of thinking of it as commendation, they were very much offended, and going home told that they had been called "the children of sheep." If they had been called pigs, I presume, they would not have thought it so bad as to be called lambs. Those who have pigs are much more familiar with them, than they ever have been with sheep. You often see the pig in the lodge among the children.

LETTER FROM MR. S. W. POND, DATED LAKE HARRIET, 4TH FEB. 1840.

THE station of Mr. Pond is near Fort Snelling, and but a few miles from the Mississippi river which is there the boundary between the Sioux and Ojibwa territories. They are of course more exposed to intercourse with white men and all the injurious influences which generally flow from it, than the bands occupying parts of their country more remote from the river. They are also more exposed to sudden alarms from their hostile neighbors on the opposite bank. These quarrels interpose a very serious barrier to the progress of religious truth and civilized habits.

We have had but little opportunity of instructing the Indians this winter. Only one family is spending the winter here. Four other families came here a few weeks ago, intending to remain until spring, but they soon heard a report that a war party of Ojibwas was near, and immediately left us. Most of our band are spending the winter near the fort. They often visit us. Sometimes they attend worship with us on the Sabbath, and they are frequently present at our family worship. Some of them have appeared to listen to us with more than usual attention, but none of them seem fully convinced of their need of a Savior.

With one exception, we have had no opportunity of instructing their children. One boy, the only one here, is learning to read fast. One young man was learning fast to read and write, when they were frightened away by the Ojibwas.

I have spent most of my time this winter in studying the Sioux language. I have written a dictionary containing about 3,000 words, and a small grammar.

I mentioned in my last letter to you that this band probably would not plant here again. It is not yet known where they will be located, but we expect they will plant on the south side of the St. Peter's.

When we first came here, owing to the destitute condition of the Indians, we could gain considerable influence over them by aiding them a little in cultivating their land; and a mission might have been conducted here at that time on the same principles that the mission

is conducted at Pokeguma. But it is not so now. The annuities which the Indians receive, and the sums which they have set apart for agricultural purposes, renders them in a measure independent.

The present condition of these Indians is, however, a critical one, and unless a speedy change takes place in their moral character, it is evident that there is but a step between them and ruin. If they do not embrace the gospel, the temporal advantage which they now enjoy will only hasten their destruction. Formerly they were obliged to exert themselves to procure the means of subsistence, but now they can spend three fourths of the time in idleness and dissipation. We consider the gospel the only remedy for their condition, and have little confidence in any other means of doing them good. We are sometimes almost discouraged, but we still hope that God will yet visit them with his salvation. They are but little inclined to meet together to hear the word of God preached, but they are generally willing to listen to religious conversation. Many of them have considerable knowledge of the truths of the Bible, and we hope and pray for the influence of the Holy Spirit to incline them to believe with their hearts unto righteousness.

Oregon Indians.

LETTER FROM MR. SMITH, DATED AT KAMEAH, AUG. 27TH, 1839.

New Station occupied—Remarks on the Nez Perces Language.

Mr. Smith gives the following account of the new station where he is located; and from his statements it will be seen how destitute the country is of all the common conveniences of life.

I set out for this place and arrived here on the tenth of May, where the pure Nez Perces is spoken. This place is about one hundred and eighty miles from Waiilatpu, and about sixty above Clear Water on the same river. This place has never been visited by the brethren till I came here first last winter. It proves to be the most eligible spot for a station in the whole country. Three fourths of the year, autumn, winter, and spring, the people remain here permanently. In the summer many of them usually go to the buffalo country. At the other stations very few Indians usually winter. They are obliged to move for game; but here the mountains near by are filled with elk and deer, so that there is no occasion for the people to move in the winter. I expect that at the annual meeting, which will be held next week, it will be voted that I remain here permanently. At Waiilatpu last winter almost no people at all remained, some old people and children, who were unable to travel, were left behind.

On arriving here I built a house of cedar to answer our purpose for the summer, and without a chair or table, commenced my studies. Our house was made by grooving posts and setting them in the ground, and filling the sides with split cedar. The roof was made of dirt. Our floor is the ground; our windows are cracks between the timbers; our door is made of cedar split with an axe. At my leisure I have made some stools to sit on, and a table, by splitting a log and putting legs into it. Such is the table on which I am now writing; and I assure you, notwithstanding all these inconveniences, I enjoy myself in studying here as well as I did in the nicely furnished rooms at Andover. I have enjoyed the instructions of the best teacher that could be obtained in the country. He exhibits more mind than I have witnessed in any other Indian. He is one who has been much in the mountains with the American Fur Company, and on account of his knowledge of different languages, and his talent at public speaking, he was called by them Lawyer, by which name he is now generally known. He has staid by me during the summer and been faithful in giving me instructions, for which I have fed him, and in part his family, and promised him some clothing. This is necessary, for Indians always live from "hand to mouth," and their time furnishes them their food and clothing. I regret that I have not been able to devote more time during the year to close application to the language, because without a knowledge of the language we are entirely useless. We had so much to do to take care of ourselves, build our houses, etc., that there is but little time to study. Five months during the year is all the time I have pretended to study. Could I have had the whole time, I might have been much farther advanced than I now am. Still, however, I am so far advanced as to see in some measure what is to be done in order to master the language.

The language possesses some striking and interesting peculiarities. I will just glance at some of its general features. The number of words in the language is

immense, and their variations are almost beyond description. Every word is limited and definite in its meaning, and the great difficulty is to find terms sufficiently general. Again the power of compounding words is beyond description. Ideas are not expressed by means of small words and particles, but the whole is often thrown into the verb, making a compound expressing the whole; as for instance, *wihnasa*, to go, to travel; *tualawihnasa*, to travel in the rain; *tantualwihnasa*, to travel in a rainy night. This is the general character of the language. Hence the number of words is immense. I have been transcribing from a book of words which I had taken down in alphabetical order, as I had heard them, and have not yet finished the letter S. Words beginning with T and W remain untranscribed; and I have already written about seven thousand words; and when I have time to go through with the other two letters of the alphabet, the number will be increased to ten or twelve thousand; and all this without writing any of the plurals, or oblique cases of nouns, or adjectives, (personal pronouns excepted, of which I have written some of the plurals and the oblique cases,) or any of the variations of verbs, according to mode, tense, number, person, or direction. Should all these forms be written out, the number would be immense. The cases of nouns, adjectives, and pronouns are formed by suffix syllables. The prepositions are all suffixes like the Hebrew. The adjectives agree in number and case with the nouns. A class of words, which perhaps might be called adverbial conjunctions, vary according to number and person, and agree with the verb that follows.

Mr. Smith mentions other particulars in regard to the structure of the language, which it is necessary to omit for want of space.

Knowledge of Christianity—Superstitious Notions and Practices.

I have recently been making inquiries of the natives concerning the origin of their notions relative to the christian religion, and of the object of those who went to the States, as it was said, in search of christian teachers. Until about ten years ago, as near as I can learn from them, they knew nothing of the christian religion, or the Sabbath. My teacher tells me that before this they had indeed seen a flag flying at the forts of the Hudson Bay Company on certain days; and that the men were shaved and dressed differently from usual, and were engaged in horse-racing and gambling; but they knew not then that it was the Sabbath. They had also, I think, before this seen some white men in the mountains, (Catholics,) who had told them some things; and before or after this some had learned to make the cross (probably afterwards,) and they had witnessed the celebration of Christmas by firing of guns, carousing, and intoxication. These were among some of the first ideas they had of the christian religion. About ten years ago a young Spokan, who goes by the name of Spokan Garry, who had been at the Red River school, returned. My teacher, the Lawyer, saw him and learned from him respecting the Sabbath and some other things which he had heard at the school. This was the first that he had heard about the Sabbath, and it was called by them *Halahpavit*. He returned, and communicated what he had heard to his people. Soon after which six individuals set out for the States, in search, as he says, of christian teachers. Two of this number turned back in the mountains; the other four went on and arrived at St. Louis, where two died. One died soon after leaving that place, and one alone returned to tell the story, and he is now dead.

With what motives these individuals went it is difficult to determine. Were I to judge of their motives by what I see now among the people, I should say it was nothing but selfishness. Doubtless there was a curiosity to find out something about the christian religion. Much has been said about the desire of this people for instruction, but it is quite evident what it is for. It is not usually the common people that express much desire; it is confined to the chiefs and principal men. These manifest a great fondness for hearing something new and telling of it, and by so doing they gather many about them and increase their influence and sustain their dignity among the people. This has evidently been the case and so is now. They have manifested a great desire for missionaries, but there is no doubt but that much of this desire has been the hope of temporal gain. Some of this people had come into contact with Americans in the mountains, from whom they had received more for their beaver than they had from the Hudson Bay Company, and this had raised in them a hope of gain from missionaries.

Respecting the superstitious notions of the Nez Perces, as witnessed in their ceremonies and forms of worship, Mr. Smith remarks—

This is in fact a heathen people, notwithstanding all that has been said in their praise. True they do not worship idols, but they have that which is equivalent. They formerly worshipped the sun, birds, the grey bear, and other beasts, and even people. Some of this superstition remains to the present time. The most of it is their jugglery over the sick. Certain individuals pretend to be "medicine men" (tiwat,) and are supposed to possess supernatural powers in healing diseases. It is said that they are left out in the woods during the night while young, and that the birds converse with them and make known to them that they are possessed of these powers, and thus they become "medicine men." Some have renounced this delusion and have come out in opposition to it. Others are silent, standing in fear, and many still practise it, and thus in fact worship the birds, and the "medicine man" himself. When one is sick the "medicine man" is sent for, if they are in favor of this course, and he performs over the sick, day after day, his mummery; and if the individual recovers, he receives horses or other property as his compensation. He is looked up to as a superior being, and even to this day many are afraid, if they refuse to obey his orders, that he will in some supernatural way destroy their lives. This jugglery has been carried on daily for some weeks during the summer within a quarter of a mile of this place, and I have had frequent opportunities of seeing it. Several individuals are employed to assist. These all sing an Indian song, and keep time by beating on sticks laid before them, near the sick, for the purpose. The "medicine man" sometimes sits and sometimes stands, swinging his arms, turning himself into various postures, singing, screaming, and making most hideous noises, dipping his hands in water, and sprinkling it on the sick, then pressing the body of the sick accompanied by a most horrid yell, as if to force out an evil spirit from the body of his patient.

Self-righteous Spirit—Smallness of their Number—Prospects of the Mission.

This people are generally very regular and strict with regard to their worship. But they are like the pharisees of old, they do it to be seen of men, or as a work of merit. They often tell of their own goodness, and labor hard to convince us that they are good. They are self-righteous in the extreme, and have no fondness for the plain truths of the gospel. As long as they listened to the instructions from the historical parts of the Bible, they were pleased; but the great truth that all are under condemnation and exposed to the penalty of the law, while in their present situation, is very offensive to them. I have seen the same enmity manifested to the truth here, that I have in the States. The reason why it was not manifested sooner is because they were not made to understand the truths preached; but as soon as these plain truths were brought to bear on their minds, they disliked them. No longer can we be borne along by the current of popular favor among this people. The novelty of having missionaries among them is now gone, and we must work against the current, as much as in any other heathen country. In future it will be up-hill work. Indeed, I fear, after all that has been said of the readiness of this people to receive the gospel, that the sad story that is told of the Indians on the borders of the States will soon be told of this people also. What is done for them must be done quickly.

There is one circumstance that is exceedingly paralizing to our efforts to translate the Bible into this language. It is the fewness of the people. The highest estimate has been five thousand. All are now convinced that this is too high an estimate. There are probably from three to four thousand speaking this language. Perhaps my estimate may be too small, taking into account those who remain constantly in the buffalo country. If Indian missions are prosecuted, it must be at a far greater expense than missions in any other part of the world. When the Bible is translated into one of these languages, usually but two, three, or five thousand, at most, will be benefitted by it.

Mr. Rogers, a young man who came out with us from Cincinnati, is to be associated with me the coming year, and will engage in teaching and preparing some school-books. He is a valuable helper in the language. He has been with the Indians to the buffalo country this summer, and has made great proficiency in the Nez Perces language, having probably surpassed all other white men in the acquisition of it.

Writing from Waiilatpu, the station occupied by Doct. Whitman, on the 13th of September, Mr. Smith remarks—

The time has now come when we are convinced that what we do must be done quickly. Papacy is now making its appearance, and the errors of that church are beginning to be diffused among this people. At this time the catholic priest is at Wallawalla, instructing the people, and the Indians are gathering together there to listen to the false doctrines which he inculcates. Already has the priest denounced us because we have wives, and the people are told that they are going to hell because they are unbaptized. How much influence this will have on them we know not. One thing is certain, the natural heart loves such instructions as the Catholics usually give, and we have reason to fear that our work will soon be done among this people.

Think not that this will become a self-supporting mission. The idea is visionary in the extreme. Were there any way by exchange of commodities to obtain our foreign supplies, we might support ourselves. But in this case we must be farmers and traders, and our whole time must needs be spent in secular concerns, and how, in such circumstances, could missionary labor be performed? The experiment is about being made by individuals from the Oberlin Institute. Messrs. Griffin and Munger from that place have arrived here, the former a minister, the latter a mechanic.

What our prospects are it is difficult to say. Should not any unfavorable influence be felt from the Catholics we may hope soon to do something for the permanent benefit of this people. Our prospects for permanent usefulness, aside from foreign influence, have never been more favorable than now. The work is now beginning to be taken hold of in the right way, and we may hope through the blessing of God to do some good.

In a letter from Waiilatpu, dated October 22d, Doct. Whitman mentions that the Indians at his station generally appeared well, and listened to instruction; that they were much pleased with the books printed in their own language, and seemed more interested in learning to read, than when they were taught in English. For more than a month the school had averaged from sixty to eighty scholars, including children and adults.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NORTHWEST AMERICA.

THE following brief statement of the success that has attended the labors of the missionaries among the Indians on Red river is from Mr. Cockran, and bears date April 2d, 1839.

Past Successes—Present State of the Mission.

When we entered the Red River, it was considered the most important station for labors of a benevolent nature which the country presented. If it were really so then, it is much more so now. Since the entrance of Mr. West, in the year 1820, 2,310 have been baptized. These are all conforming to the christian religion, so far as I have ever seen imperfect mortals conform to it.

The Indians of the Indian settlement have accumulated a large portion of valuable property. We have also two school-rooms, and dwelling-houses for schoolmasters. Our schools are as regularly attended by children as the circumstances of the parents will permit. We have a church, and a regular congregation of upward of two hundred persons. We have a wind-mill to grind the produce of their farms, so that the Indians enjoy the full benefit of their industry. There are attached to the mission-house ten acres of cultivated land and ten head of cattle. Thus we have made an advance in civilization and evangelization, which it would require the expenditure of £1,000 to effect in any other station in Rupert's Land. I was told by a gentleman who was well acquainted with the difficulties which oppose civilization, on walking through the Indian settlement, "When lord Selkirk had spent £70,000, he could not shew as many marks of civilization as I meet with here." This I believed to be a fact, from my own observation.

When I first commenced at the Indian settlement, I required six bushels of flour per week to support the few children who were in school. Every night, as the quart of flour was dealt out, the schoolmaster delivered an oration on the advantages of cultivating the ground, and making it produce such excellent food. In a short time the innate prejudice of the hunter began to give way in their young minds, and many of the stronger ones became willing to assist in our agricultural operations. After two or three years' indulgence, the children began to wish to distinguish themselves in the different occupations of agriculture, and the parents ceased to censure us for calling upon them to labor. Before, they would often say, "We sent you our sons that you might teach them to say prayers, but you are making slaves of them; we will take them away if you ask them to do any thing but say prayers." When the children began to be attached to farming, to the boys that were more industrious I distributed my calves, which became their own property, on taking the trouble of mowing hay for them and feeding them in the winter. If they were cow-calves, the women and children were soon drawn to them for milk

when other resources failed. If they were oxen, the boys were working with them early and late, to teach them to haul a sledge, convey home fuel, or go a journey for fish, etc.

Our schools continue to be regularly attended. Our congregations are as large as formerly, and we are waiting with patience for an increase of laborers to strengthen our hands. I should have written more largely on this point; but the weather is so oppressively hot, and my ministerial duties so laborious, that I have scarcely a thought left for the encouragement of any friends on the other side of the Atlantic. However, thirty-six communicants have been added to our number; i. e. five at the upper church, nineteen at the rapids, and twelve at the Indian settlement. A hundred and ten have been initiated into the church by baptism, twenty-seven couples married, and eleven persons buried. This shews that the ordinances of the house of God are still continuing to excite the same lively interest in the bosoms of our christian friends which they have done on former occasions.

MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

Return of the Missionaries to Rangoon—Prospects of the Mission.

At page 67 of the February number communications from the missionaries to Burmah were inserted, giving information that owing to the disturbed state of the country they had been obliged to suspend their labors and withdraw from their stations. By the letters given below it will be seen that they have returned to their interesting field of labor under circumstances which lead them to hope that they will not soon be again interrupted in their work.

On the 28th of November, 1839, Mr. Kincaid writes from Rangoon—

As there has been little missionary labor performed in Burmah Proper for a long time, you will be happy to learn that Mr. Abbott and I have come round to Rangoon on the express invitation of the viceroy, and have been received by him and other local officers in the most kind and urbane manner. For some months past, we have been determined on re-entering Burmah at the close of the monsoons, unless hostilities should actually commence. The disposition of the new king and court, however, has been such, that it has appeared extremely doubtful whether we should be allowed to prosecute our work in a manner satisfactory to ourselves, or beneficial to the natives. Yet, as there are between three and four hundred converts left as sheep without a shepherd, besides many unbaptized believers and heathen inquiring what they shall do to be saved, nothing short of actual hostilities between the English and Burmans seemed to be a sufficient reason for further delay—at least an effort should be made. Just at this time, when our minds were oppressed with no little anxiety on the subject of our future course, the urgent, and in some respects extraordinary invitation of the governor reached us. We regarded it as an interposition of Divine Providence in favor of his persecuted people, and as a manifest token of his approbation upon our entering that great field, to publish again the word of God.

We took passage in the Ayrshire, and on the fourth instant anchored before the city. Our arrival was immediately made known to the governor, who expressed a wish to see us as soon as convenient; but it being near evening we called on captain McLeod, the English resident, visited the old mission-house, and returned to sleep on board the ship. The day following we visited his excellency, who received us in the most bland and courteous manner. I had known him in Ava—had been with him in the prisons when crowded with state prisoners—had seen him one of the most active and energetic in the king's court, when the government was being remodeled, but had received a most unfavorable impression of his disposition and moral feelings. He has a bold, independent mind, with a quick apprehension; is energetic, yet unpolished in his manners, and savage in his temper.

He treated us as old friends, inquired after our families, and expressed much pleasure in seeing us in Rangoon. He inquired with apparent anxiety, why we had not brought our families with us, but when I informed him that they would soon follow, and that it was our most ardent desire to remain in the dominion of his majesty, if permitted to prosecute our appropriate work, he replied that "he should do every thing in his power to render our situation comfortable—that he would not allow of any annoyance—that it was unbecoming and disgraceful, after the American teachers had resided so long in Burmah, that they should be under the necessity of remaining in Maulmain." This, and much more to the same import, he said in the kindest and most unostentatious manner. We cannot doubt his sincerity in desiring us to remain in Rangoon.

The almost unexampled forbearance of the English government towards the Burman court, instead of conciliating their friendship, has only rendered them more insolent; and it is to be feared, has given the Burmans such an unwarrantable confidence in their dignity and power as will render unavailing all future efforts to secure an amicable settlement of existing difficulties. War, however, may be avoided for some months, perhaps for years, and in the mean time we must preach the gospel to all within our reach, and strengthen and build up in the most holy faith the newly formed churches. Our expectations of being immediately useful here are not sanguine. The feverish state of society, the fickle character of the men in power, and the watchful jealousy of the new court, are so many serious obstacles in our way. The recent outbreak in China, which resulted in driving all the English from Canton, and the offer of $500 for every Englishman's head, contributes its full share to keep alive a haughty and unyielding spirit in the Burman court. But the most high God will overrule all these events for the promotion of his glory and the universal spread of the gospel of peace.

During the twenty days we have been here, I have had repeated opportunities, both in public and private, for conversing with the governor. Our conversation has been mostly on religion, and sometimes in the presence of thirty or forty persons, officers and common people. Wherever we go, the people appear glad to see us, and wish to know if we are going to remain. I have spent a few mornings in distributing tracts and conversing with groups of people, while sitting in the verandah of some house. Many of them are old acquaintances, and persons who have heard much of the gospel.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

Southern Africa.—By letters from Mr. Lindley and Doct. Adams, bearing dates as late as March 14th, information is received that Dingaan's army has been again beaten with great loss, and he driven with a few followers out of his country, and that Umpandi, the rival chieftain, is now in possession of the country, sustained by the Dutch immigrants. Both the new chief and the Dutch are favorably disposed towards the missionaries, and the whole Zulu population seem now to be accessible, under circumstances for being benefitted by christian instruction more favorable than ever before. Mr. Lindley is now teaching a school of about a hundred pupils among the immigrants, who have erected a house for him and treat him with much kindness. The missionaries urgently request that additional helpers may be sent to them with as little delay as practicable.

Ceylon and Southern India.—Mr. and Mrs. Hunt, and Misses Agnew, Brown, and Lathrop, passengers in the Black Warrior, arrived at Colombo from Boston, December 31st, and in Jaffna 27th January.—Mr. and Mrs. Hunt left Jaffna for Madras March 10th.—The meeting of delegates from the three missions at Ceylon, Madura, and Madras was held in February, when about a fortnight was spent in considering important matters relating to the interests of the missions.—Mr. Cope has been transferred from the Madura mission to that in Ceylon, and is stationed as pastor at Batticotta.—Mr. and Mrs. Cherry proceeded from Jaffna to their station at Sevagunga, near Madura, about the 20th of February.—Mr. and Mrs. Minor were at Madras, on their return from Singapore, where Mr. M. had been for the improvement of his health, about the middle of March, and proceeded immediately to Jaffna. His health is much improved.

Syria and the Holy Land.—Messrs. Whiting, Keyes, Wolcott, and Thompson, with their wives, and Doct. C. V. A. Van Dyck, arrived at Beyroot April 1st. Mr. Hebard had gone to Smyrna, hoping that a voyage would restore his impaired health.

Cherokees.—On the 26th of May Mr. Worcester writes from Park Hill that the Lord had very deeply afflicted him and the mission by the removal of Mrs. Worcester by death. This event, which occurred on the 23d of that month, was sudden and in the circumstances of it peculiarly painful. Of the closing scene of her life he remarks—

> After we became alarmed for the result, she had not sufficient command of her reason or power of speech to communicate to us her views in the immediate prospect of death. But we needed not this to give us assurance of her happy state. On former occasions, when she supposed herself to be drawing near to the grave, she uniformly expressed a calm and steadfast hope of salvation by grace through faith. I do not remember ever to have heard her express any dread of death, though during her protracted illness, a number of years ago, we often conversed familiarly of her anticipated approaching dissolution. She had very clear views of the doctrine of justification through the atoning blood of a crucified Redeemer On that she steadfastly relied. That Redeemer she loved and served on earth, and him, we are confidently assured, she is now adoring in songs of inexpressible gratitude and joy.

HOME PROCEEDINGS.

ANNIVERSARIES OF AUXILIARIES.

New Hampshire.—The *Auxiliary of Grafton County* held its 12th anniversary, in connection with the County Conference of Churches, at Plymouth, June 18th. Its receipts during the year were about $1,200. Rev. William Clark attended as a delegation from the Board. Much interest was manifested in the missionary cause, and a conviction seemed to be prevalent that the churches must be raised to a higher standard of action in this work. The plan of re-organizing associations so far as to have all the members of the churches and congregations personally called upon by collectors and invited to contribute to this cause, seems to be universally approved.

The *Auxiliary of Strafford County* held its anniversary, in connection with the Conference of Churches, at Rochester, May 21st. The treasurer, E. J. Lane, and the secretary, Rev. J. K. Young, presented their reports. The amount raised within the bounds of the auxiliary during the year was about $900, a sum exceeding that of the preceding year. The meeting was one of much interest and well adapted to promote the missionary spirit already existing in the county. The pastors in the county are strongly attached to the foreign missionary enterprise. A resolution was adopted by the auxiliary approving and recommending the method of raising funds for the Board by means of male and female collectors, as the most simple, acceptable, and efficient; also recommending that the collections be made in the months of December and January each year, and that it be recommended to the several pastors to preach or cause to be preached a sermon on missions previous to the collections. Other resolutions were also adopted indicating a disposition to carry forward the work vigorously within the bounds of the auxiliary. Rev. William Clark attended as a deputation from the Board.

The *Auxiliary of Hillsborough County* held its annual meeting, in connection with the County Conference of Churches, at Antrim, June 10th. Richard Boylston, Esq., the treasurer, read a report, showing the receipts for the year ending June 1840, to be about $3,000. The auxiliary was well represented at the meeting, and listened attentively to the address of the Rev. W. Clark, attending on behalf of the Board. Re-

solutions, similar to those adopted in Strafford County, were presented and adopted. Much interest was manifested by the pastors and churches in the foreign missionary work.

The *Auxiliary of Cheshire County* held its annual meeting, in connection with other religious and benevolent societies and the County Conference of Churches, at Hinsdale, June 12th. The secretary, Rev. Mr. Crosby, was not present, but sent a report which was read. By the report of the treasurer, S. A. Gerould, it appeared that the collections during the year had amounted to about $900, which was about $450 less than during the preceding year. The meeting was addressed by the Rev. Messrs. Barstow of Keene, and Marsh of Roxbury, Mass., and W. Clark, who was present on behalf of the Board. Resolutions similar, substantially, to those adopted in Strafford County, were adopted by this auxiliary.

Maine.—The *Auxiliary of York County* held its annual meeting, in connection with the meeting of the County Conference of Churches, in York, June 2d. The business of the auxiliary is transacted by a committee of the conference, who report annually to that body. The operation of this plan seems to be attended with some inconveniences. No annual report of the amount raised by the several churches, or of the aggregate is made. It is to be feared that there has been a decline in the interest felt in the missionary work. The Rev. Mr. Clark addressed the meeting, and resolutions were adopted with much unanimity to re-organize male and female associations, and to endeavor to give increased efficiency to their efforts in this work.

Massachusetts.—The anniversary of the *Berkshire Auxiliary* was held, in connection with the meeting of the Association, and of other religious and benevolent societies, at Williamstown, June 10th. The Rev. Dr. Shepard, the president of the auxiliary, presided. The secretary read his report, noticing the interesting fact that the auxiliary was assembled in the place where was cradled and nursed the spirit of American missions to the heathen, where Mills and Hall and Richards formed the purpose of conveying the gospel of Christ to the distant nations. The society was addressed in an impressive manner by the Rev. R. S. Cooke, secretary of the American Tract Society, Rev. E. W. Hooker of Bennington, Vt., who spoke of the manner of rendering the monthly concert for prayer interesting by giving a view of the places where missionaries are laboring; and by the Rev. C. Eddy, general agent of the Board. The meeting was one of deep interest, and an impulse was given to the cause which must result in much good. The collections received into the treasury considerably exceed those of former years.

The anniversary of the *Essex South Auxiliary* was held at North Danvers, July 8th. The audience was composed of the pastors, delegates, and interested friends from most of the twenty-five churches associated in a conference. In the forenoon the objects of the American Education Society, the American Bible Society, and the Massachusetts Sabbath School Society were presented; and in the afternoon Home and Foreign Missions engaged the attention of the assembly. The happy effects produced upon a large, intelligent, and deeply interested audience by the reports and addresses of the secretaries and agents of these different societies, was a happy exemplification of that produced on the world by their labors;—not that of rivals, but of coadjutors; not distinct, but identical. Each object, as presented, appeared second to none other in value, but each and all of them most important in their place and for the part they are to perform in advancing the one great cause. While the subject of foreign missions was before the conference, O. Parsons, Esq., of Salem, presided. Rev. Samuel Worcester, the secretary, read a statement of what had been done during the year, from which it appears that the aggregate of funds raised was about $800 more than the amount of the previous year. Rev. C. Eddy, general agent of the Board, made the address.

MISSIONARY HERALD.

If persons entitled to the Missionary Herald gratuitously, according to the conditions specified on the second page of the cover, have received, or shall hereafter receive bills from the publishers, they hardly need be informed that such bills are sent by mistake, it being impossible for the publishers, from any information which they possess, or which is possessed by the Treasurer or Secretaries of the Board, to know, in very numerous instances, who are entitled to the work gratuitously. Persons thus entitled to the Missionary Herald, but who receive bills, are requested, through the postmaster or agent from whom they receive the work, or through the treasurer of the auxiliary, or in some other convenient manner, to inform the publishers that they are so entitled to it, and on what grounds.

CORRESPONDENCE.

A friend of the Board in Hartford, Connecticut, writes, under date of June 19th, 1840, that an extra effort in aid of the Board had just been made in the First Church and Society in that city, under the pastoral care of Rev. Dr. Hawes, which had resulted in raising (including a note of $200 payable in one year) *sixteen hundred dollars*. This was not intended to interfere at all with the annual collections in the ensuing autumn, but is understood to be an extra collection to relieve the Board under its present pecuniary pressure.

ANNUAL MEETING OF THE BOARD.

The Thirty-first Annual Meeting of the Board is appointed to be held in the City of Providence, Rhode-Island, to be opened on Wednesday, 9th day of September, at ten o'clock in the forenoon. On the evening of the first day of the meeting the annual sermon before the Board may be expected from the Rev. Dr. Beman, of Troy, N. Y.

Donations,

RECEIVED IN JUNE.

☞NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 844 50

Addison co. Vt. Aux. So. G. H. Fish, Tr.
Middlebury, C. Porter, 5; Phil. so. in college, 3; 8 00
Salisbury, Cong. chh. and so. 12 00——20 00

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Berkshire, 30; E. Belcher, 10; 40 00
Cato, Presb. chh. 5 00
East Groton, Cong. chh. 60 60
Genoa, 1st presb. chh. 11 80
Weedsport, 8 27—125 67

Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Orleans, Cong. chh. gent. 18 00
Truro, Miss. so. 3 25——21 25

Berkshire co. Ms. Aux. So. W. A. Phelps, Tr. 1,000 00
Pittsfield, Miss A. Bissell, 5 00-1,005 00

Boston and vic. Ms. By S. A. Danforth, Agent, (of which fr. a fem. mem. of Old South chh. 5;) 795 18

Buffalo and vic. N. Y. By J. Crocker, Agent,
Alden, Presb. chh. 13 00
Buffalo, 1st presb. chh. 74,37; Pearl-st. chh. 60; Park chh. mon. con. 14,51; 148 88
Hamburgh, Presb. chh. 5 55
Newstead, do. 10 00—177 43

Charleston and vic. S. C. Aux. So. R. L. Stewart, Tr.
(Of which for Mr. Wilson, Cape Palmas, 600; for Mr. Ball, Singapore, 600; for Elizabeth Ball, do. 100; for Mr. Wright, Choc. miss. 500; for a scholar in Mr. Wilson's sch. Cape Palmas, 21; fr. Prof. U. C. Shepard, 25; Darlington, la. benev. so. for Mr. Wilson, Cape Palmas, 20; Sumpter dis. Mr. Wilson, for the Wilson and James sch. do. 30; do. Mount Zion chh. juv. miss. so. for ed. two hea. youth, do. 30: Sumpterville, Brewington chh. 25;) 2,001; ded loss on remitt. 74,23; 1,926 77

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Dublin, Sub. 30,41; mon. con. 18,13; contrib. 1,46; to constitute Rev. JAMES TISDALE an Hon. Mem. 50 00
Jaffrey, Ortho. cong. chh. mon. con. to constitute Rev. JOSIAH D. CROSBY an Hon. Mem. 60 00
Keene, W. Lamson, 5; a lady, 1; 6 00
Rindge, Young men's benev. asso. 14 00
Surry, Mon. con. 13 00
Troy, do. 20 00—163 00

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Bridgton Centre, Mon. con. 27 00
Cumberland, do. 12 90
Falmouth, 1st par. Gent. 35; R. Merrill, 7; mon. con. 7,71; 49 71
Freeport, Gent. 27,63; la. 55,17; mon. con. 34,58; to constitute MOSES SOULE an Hon. Mem. 117 38
North Yarmouth, 1st par. mon. con. 35, la. 28,63; 63 63
Portland, 3d chh. mon. con. 145; 2d chh. do. 26,28; High-st. chh. do. 20.61; la. 61; 252 89
Scarborough, 1st par. mon. con. 39,28; sab. sch. 11,76; 51 04
Waterford, Cong. so. 48 75—623 30

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Mr Stearns's so. 57,96; Mr. Dimmick's so. mon. con. 37,04; 95 00

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Beverly, La. 7,44; juv. sew. so. 7; chil. 1,56; for schs. in Ceylon, 16 00
Danvers, Mrs. Dorcas Putnam, dec'd, 60 00
Ipswich, S. par. mon. con. 43,48; la. 18,72; misses in S. 8th sch. dis. 1,77; 63 97
Rockport, Miss. sew. cir. for *Mary L. Gale*, Wailuku, 20 00
Salem, United mon. con. Crombie-st. chh. 17,28; two fem. friends, 10; 27 28—187 25

Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.
Greenwich, 2d cong. chh. and so. special coll. 193 10

Franklin co. Ms. Aux. So. F. Ripley, Tr.
Greenfield, 2d par. A friend, 100 00
Sunderland, Chh. extra effort, which constitutes MOSES STEBBINS an Hon. Mem. 104; young men's benev. so. to constitute BRAINARD SMITH an Hon. Mem. 100; 204 00
Ware, To constitute Rev. DAVID EMERSON, of Leverett, an Hon. Mem. 50 00
Warwick, P. Stiles, 2 00—356 00

Geneva and vic. N. Y. By C. A. Cook, Agent,
Gorham, Presb. chh. 5 00
Rushville, do. 13 00——18 00

Grafton co. N. H. Aux. So. W. Green, Tr.
Campton, Dea. Burbeck, 5 50
Groton, Mrs. N. Woodbury, 2 00
Hanover, A student of Dart. coll. 2 00
Littleton, Mon. con. 87,13; Rev. L. Worcester, 15; 102 13
Plymouth, Mon. con. 100 00—211 63

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Presb. chh. indiv. 103 00

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Cabotsville, Cong. chh. 85; la. 50; 135 00
East Long Meadow, Mon. con. 20,18; Rev. Mr. Tupper, 20; a friend, 6; 46 18
Palmer, Gent. and la. 45 12
Springfield, 1st par. mon. con. 121 62
Westfield, A bereaved father, 100; A. B. Fowler, dec'd, 50; 150 00—497 92

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Westboro', D. Chamberlain, 6 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon, East, Mon. con. 8 53
Bolton, Coll. 27 08
Bristol, Mon. con. 51,62; Birge Mallory & Co. 25; 76 62
Enfield, Coll. 26 65
Farmington, Mrs. M. Rowe, 66 00

Hartford, 1st so. gent. 497; S. mon. con. 50; 547 00

761 88

Less. dis. 1,65; c. note, 1; 2 65—759 23

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Wethersfield, Coll. 100; mon. con. 22,08;
Newington, Miss A. Camp, 15; 137 08

Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.
Amherst, $100 prev. ack. fr. mon. con. constitutes RICHARD BOYLSTON an Hon. Mem.; fem. cent so. 25,06; a mem. of do. 4,50; 29 56
Francestown, A lady, 40; mon. con. 23; 63 00
Greenfield, Cong. chh. and so. 9 00
Hancock, Gent. 5 25
Mason, Coll. and contrib. 61; Av. of ring, 37c. 61 37
Temple, $50 prev. ack. fr. gent. and la. constitutes Rev. LEONARD JEWETT an Hon. Mem. —168 18

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Bath, N. par. Mon. con. 55; Rev. J. W. Ellingwood, 50; G. F. Patten, 50. F. Clark, 50; T. Harward, 50; 255 00
Phipsburg, Sew. so. 13; mon. con. 1,25; 14 25
Topsham, Mon. con. 42 00—311 25

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Av. of former coll. 18 69
Bethlem, 1 75
Kent, Coll. 45; mon. con. 5; 50 00
Litchfield, S. Farms so. coll. 17,66; Tract so. 25,65; 43 31
Norfolk, (Of which to constitute Mrs. SARAH ELDREDGE an Hon. Mem. 100;) 187 00
Southbury, Coll. extra effort, 52 00
Torringford, Coll. do. 37,02; less c. note, 2; 35 02
Watertown, La. for fem. sch. at Bombay, 12; chil. of mater. asso. 3; 15 00
Woodbury, S. so. Extra effort, 20 29

423 06

Ded. unavailable, 47 06—376 00

Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Concord, S. chh. mon. con. 6 49
Henniker, Gent. 58,98; la. 54,51; mon. con. 21,10; 134 59
Hopkinton. Gent. 32,47; la. 21,15; mon. con. 25,38; 2d cong. so. Miss A. Heath, 5; 84 00
Loudon Mills, Church, 4 50
West Boscawen, Asso. 27 50—257 08

Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Dunstable, Evan. cong. chh. and so. special effort, 30; mon. con. 5; av. of ring, 18c. 35 18

Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.
Marlboro', Union so. mon. con. 28 00
Milford, Mon. con. 29 00—57 00

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Adams Basin, Presb. chh. for Sandw. Isl. miss. 16 00
Bergen, 1st cong. chh. 7 87
Brighton, Fem. benev. so. 7 96
Chili, E. Hubbell, 5 00
Clarkson, Cong. chh. 4 64
Henrietta, Cong. chh. 20 88
Lewiston, Rev. R. H. Close, 11 00
Livonia, Evan. so. 49; A. Beecher, to constitute DAVID BEECHER an Hon. Mem. 100; 149 00
McKean, Pa. Presb. chh. 3 00
North Bergen, do. 11 50
Pittsford, La. 29 50
Rochester, 1st presb. chh. (of which to constitute CHARLES W. DUNDAS and MARCUS HOLMES Hon. Mem. 200; fr. C. M. Lee, to constitute Mrs. ELIZABETH LEE an Hon. Mem. 100; Rev. T. Edwards, which and prev. dona. constitute GEORGE W. EDWARDS an Hon. Mem. 50; Brick presb. chh. 200; Bethel chh. young la. sew. so. for *Sarah Boardman*, Ceylon, 20; Mrs. M. Dundas, for *Mary Dundas*, Ceylon, 20; 577 90
West Bloomfield, Cong. chh. 10 00
Wheatland, J. McNaughton, 5 00—859 25

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fairhaven, Mon. con. 11 00
New Haven, Yale coll. mon. con. 10,20; Church-st. chh. do. 9,26; Chapel-st. chh. a lady, 5; a friend, 2; 26 46
Southington, Cong. chh. (of which fr. T. Higgins, 45,63;) 100 00—137 46

New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.
Derby, 1st so. mon. con. 34; sub. 33; 67 00
Middlebury, E. Hine, 10 00
Waterbury Sab. sch. for *Henry Noble Day*, Ceylon, 20 00
Wolcott, 17 60—114 60

New London and vic. Ct. Aux. So. C. Chew, Tr.
Lebanon, Mrs. A. Fitch, to constitute Rev. ANDREW M. FITCH, of Monroe, Mich., an Hon. Mem. 50 00

New York City and Brooklyn, Aux. So. W. W. Chester, Tr. 1,419 55

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dedham, S. chh. and so. 50 00
Dover, Mon. con. 19 07
Roxbury, Eliot chh. and so. 100; mon. con. 44; 144 00—213 07

Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Northampton, A friend, by W. H. S. 5 00

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Alder Creek, Union chh. 2 25
Camden, Cong. chh. 18 12
Clinton, Av. of books, by Rev. G. L. W. 7 56
Constableville, 2 25
Deansville, Mrs. Barker, 3 00
Dekalb, 1 37
Kirkland, Cong. chh. 5 66
Madison, do. 37 50
Marshall, do. 7 00
Mount Vernon, Presb. chh. 20 00
Oriskany Falls, Cong. chh. 105 14
Utica, 1st presb. chh. fem. benev. asso. 6 00
Vernon Centre, Gent. and la. which and prev. dona. constitute Rev. S. P. M. HASTINGS an Hon. Mem. 22 00
Waterville, Presb. chh. coll. 41,03, mon. con. 16,88; 57 91
West Leyden, Coll. 8,62; a friend, 3; an aged fem. 5; 16 62—312 38

Orleans co. Vt. Confer. of Chhs. S. S. Clark, Tr.
Craftsbury, Cong. chh. 10; mon. con. 6,25; 16 25
Derby, Mon. con. 10; Rev. J. M. Wheelock, 75c. 10 75—27 00

Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. gent. 35,37; S. par. mon. con. 9; E. par. gent. 17,81; la. 16,50; la. sew. so. 10; 88 68
Bridgewater, Mr. Gay's so. gent. and la. 10; mon. con. 11; 21 00
East and West Bridgewater, Evan. so. gent. and la. 95,44; mon. con. 16,50; 111 94
Hanover, Gent. 6; la. 6; 12 00
Hanson, Mon. con. 19 36
North Bridgewater, 1st par. Gent. 120,20; la. 51,75; mon. con. 12; S. par. gent. 13,76; la. 17,62; mon. con. 15,23; 230 56
North Middleboro', Gent. and la. 23 00
Quincy, Evan. so. mon. con. 13 54
Randolph, 1st par. Gent. 36,75; la. 31,13; la. benev. so. 10; 77 88
Weymouth, S. par. La. 28,30;

fem. char. so. 16,70; which and prev. dona. constitute Rev. WALES LEWIS an Hon. Mem. 45 00
Weymouth and Braintree, Union so. mon. con. 36 26—679 22
Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. chh. mon. con. 42 01
Bradford, S. M. 50
Brownville, Fem. miss. so. 2 75
Foxcroft, Cong. chh. 17 20
Levant, Cong. chh. 14,67; mon. con. 15; 29 67
Old Town, La. 15 00
Orono, Stillwater, 1st cong. chh. 33 90—131 03
Pilgrim Association, Ms. Rev. R. B. Hall, Tr.
Carver, Gent. 12,12; la. 25,92; mon. con. 6,12; cent. so. 2,75; 46 91
Plymouth, Gent. 79; la. 70; mon. con. in 3d chh. 71,42; 220 42
Plympton, Gent. 30; la. 40,02; a friend, 1; 71 02
338 35
Ded. c. note, 2 00—336 35
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.
Deerfield, Mon. con. 19,30; sub. 39,66; 58 96
Derry, 1st presb. chh. and so. friends, to constitute Miss SARAH C. CLARK an Hon. Mem. 100; coll. 78,70; mon. con. 29,30; Mrs. M. B. 2; 1st cong. so. to constitute ABEL F. HILDRETH an Hon. Mem. 100; 310 00
Londonderry, Mon. con. 24; gent. 5; 29 00
Portsmouth, Juv. miss. so. for *Harriet Putnam*, Ceylon, 20 00—417 96
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Hubbardston, Cong. chh. and so. 10,50; sab. sch. 2,50; 13 00
Pittsford, Cong. chh. and so. gent. 32; la. 8,75; J. Powers, 38,50; a friend, 3; 82 25
Rutland, Cong. chh. mon. con. 45,07; L. S. 50c. Miss D. R. 25c. 45 82—141 07
Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Coll. at ann. meeting, 14 63
Barrington, Mon. con. 13,04; coll. 7,48; 20 52
Great Falls, Cong. chh. and so. 72 12
Wakefield, 22; boys pray. meet. 1; 23 00—130 27
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.
Goshen, Mon. con. 7; Rev. A. Manning, 4,12; 11 12
Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Taunton, Mr. Maltby's chh. and so. 164 94
West Taunton, Mr. Cobb's do. 8 95—173 89
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.
Ellington, Cong. chh. and so. 15 00
Hebron, Gent. and la. 18; a fam. 25, a friend, 10; 53 00
N. Coventry, Gent. 49 25
Vernon, 2d so. G. Bissell, 5 00—122 25
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.
Western Reserve aux. so. By Rev. H. Coe, Agent,
Geauga co. Painsville, 25; Portage co. Aurora, 5; J. Parsons, 10; Rootstown, Mrs. Laura S. Spelman, dec'd, 50; Summit co. Hudson, Wes. res. col. mon. con. 3,18; N. Strong, 4; Trumbull co. Kinsman, Mon. con. 28,35; J. Christy, 5; Vernon, Mrs. M. Beach, 1; 131 53
Washington co. Vt. Aux. So. J. W. Homes, Tr.
Waitsfield, Cong. chh. extra effort, to constitute Rev. PRESTON TAYLOR an Hon. Mem. 53 62
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, Mr. Walker's so. extra effort, 54,65; la. 10; E. M. Hollister, 25; 89 65
Dummerston, Mr. Barber's so. 15 59
Putney, Mr. Foster's so. mon. con. 6 00—111 24
Windsor co. Vt. Aux. So. B. Swan, Tr.
Bethel, Cong. chh. and so. mon. con. 12 00
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.
Westminster, Juv. miss. so. 7 60

Total from the above sources, $15,067 86

VARIOUS COLLECTIONS AND DONATIONS.

A lady, for *Joan Maine*, Ceylon, 20 00
Albany, Me. Mon. con. 5 00
Albany, N. Y. 4th presb. chh. 50 00
Alexander, N. Y. Rev. M. N. Miles, 6 00
Alfred, Me. Cong. chh. and so. 10,50; mon. con. 21,53; 32 03
Andover, Ms. N. par. sab. sch. miss. so. for *Jesse Page*, Ceylon, 20 00
Athens, Pa. Presb. chh. 17,22; a little boy, for Sandw. Isl. 1; 18 22
Austinburg, O. 1st cong. chh. special coll. 27 38
Batavia, N. Y. Presb. chh. 55 00
Belfast, Me. Head of the Tide, mon. con. 5 00
Bennington, Vt. 1st cong. chh. mon. con. 17 04
Bethlehem, N. Y. Coll. 39,22; mon. con. 7,59; 46 81
Bloomfield, Me. Mon. con. 12; cong. coll. 12,33; 24 33
Branford, U. C. Presb. chh. 5 00
Brookline, Ms. Kingsbury sew. cir. 25; a lady, 5; 30 00
Brunswick, N. Y. Presb. chh. 15 00
Canaan, Me. S. Wilshire, 15 00
Carlisle, Pa. Miss M. Duncan, 2 00
Carroll, N. Y. Mrs. J. C. J. 1; Mrs. J. H. 1; Mrs. S. C. 1; Mrs. N. S. 1; 4 00
Cash, 5; less dis. 1,25; by Rev. W. J. A. 2,12; 5 87
Cattaraugus co. N. Y. Cash, 35 00
Cazenovia, N. Y. Mrs. Burnell, 5 00
Charlestown, Ms. Winthrop chh. and cong. 940 00
Chester, N. Y. Coll. 67 94
Cleveland, O., P. M. Weddell, 150 00
Constantinople, G. Sumner, 13 00
Cornwall, N. Y. Rev. D. Crane, 3 00
Dansville, N. Y. Mrs. E. Shepard, 10 00
Danville, Pa. Indiv. 120 45
East Bloomfield, N. Y. Mr. Hill's cong. extra effort, 73 15
East Tennessee and S. W. Virginia, By Rev. W. Mack, Agent, Abingdon, 131,75; Athens, 44,60; Bethesda, 19,72; Blountville, 181,48; Camp Creek, 5; Cedar Grove, 6; Charleston, 4; Chattanooga, 50,20; Cleveland, 20,10; Dandridge, 70,47; Draper's Valley, for miss. in Africa, 20; Ebenezer, 5; Eusebia, 64,50; Elizabethton, 44,15; Glade Spring, 6,15; Greenville, 37,10; Jonesboro', 195,93; fem. miss. so. for Mahratta miss. which constitutes Rev. JOHN W. CUNNINGHAM an Hon. Mem. 54,41; Jonesville, 5,18; Kingsport, 335,80; Kingston, 30; Knox co. 25; Knoxville, 2d chh. 181,52; for Barleywood sch. Ceylon, 8; Leesburg, 2; Lexington, G. D. Armstrong, 20; A. Leyburn, 10; Prof. Preston, 5; S. W. 3; Mr. C. 2; Madisonville, 45,45; Maryville, 107,47; Meadow Creek, 2,69; New Bethel, 11,67; New Market, 51,50; Newport, 19,75; Paperville, which constitutes Rev JAMES KING an Hon. Mem. 176,82, Philadelphia, 18; Rogersville, 127,25; Strawberry Plains, (which and prev. dona constitute Rev. GIDEON S. WHITE an Hon. Mem.) 40; St. Paul's, 42,48, Tellico Plains, 15,51; Timber Ridge, 10,08; Unitia, 4,68; Westminster, 11,10, ded. dis. 50,51; prev. ackn. 462,16; 1,753 84
Eden, N. Y. Presb. chh. 15 00
Edwardsburgh, Mich. Rev. L. Humphrey, 5 00
Emmetsburgh, Md. D. Gamble, which constitutes Rev. SAMUEL CRAIG, of Ashgrove, Ireland, an Hon. Mem. 60; Rev. R. S. Grier, 11,40; Jane Williams, 10; Margaret Witherow, 10; E. H. 5; J. N. 2; M. H. 1; A. H. 60c. 100 00
Fort Columbus, N. Y. Mrs. Dimmick, 5 00
Fort Towson, Ark. Mon. con. 17,06; N. Wall, 10; 27 06
Franklin, N. Y. Ladies, of cong. chh. which and prev. dona. fr. relig. so.

prev. ack. constitute Rev. I. B. Hubbard an Hon. Mem. 33 00
Galesburg, Ill. Presb. chh. 70; less dis. 6,30; 63 70
Georgia, A friend, 13 00
Gracehaм, Md. J. Witherow, 2 00
Gull Prairie, Mich. Presb. chh. mon. con. 38 00
Hudson, N. Y. Coll. 2 37
Hudson and Pittsford, Mich. Presb. so. mon. con. 15 00
Huntingdon, L. C. A young chris. dec'd, 20 00
Kennebunkport, Me. S. cong. chh. and so. mon. con. 19 00
Lakeville, N. Y. Coll. in cong. 24,50; fem. sew. so. 15,50; 40 00
Lewisburgh, Va. Sab. sch. class, to ed. a fem. in Sparta, 10 00
Little Compton, R. I. Mr. Goldsmith's so. mon. con. 30 00
Livingstonville, N. Y. Presb. chh. mon. con. 5 00
Macon, Ga. Mem. of presb. chh. (of which to constitute Rev. A. N. Cunningham, of Augusta, an Hon. Mem. 50;) 100 00
Madison, N. J. Mrs. Arms, 3 00
Malden, N. Y. Asa Bigelow, which constitutes him an Hon. Mem. 100 00
Manchester, Vt. Cong. chh. 1 00
Manlius, N. Y. Presb. chh. mon. con. 23 00
Marshall, Mich. Presb. so. 33 00
Medford, Ms. Mrs. S. Train, 20 00
Methuen, Ms. 1st chh. and so. gent. asso. 91,25; la. asso. 86,25; mon. con. 32,11; sab. sch. 12,01; 221 62
Mount Vernon, N. Y. Presb. chh. extra effort, to constitute Rev. Elihu Barber and Rev. John Tompkins Hon. Mem. 100 00
Napoli, N. Y. Mon. con. 5 65
Newark, N. J. 3d presb. chh. M. W. Day, 10 00
New Windsor, N. Y. Presb. chh. 10 52
Northumberland, Pa. Mon. con. 9,38; coll. at Boyd's sch. room, 5,86; W. Clyde, 5; 20 24
Parsippany, N. J. Presb. chh. 37 00
Peru, Vt. Cong. chh. which and prev. dona. constitute Rev. Thomas Baldwin an Hon. Mem. 20 00
Philadelphia, Pa. 5th presb. chh. W. Woorell, 50; W. E. Dubois and others, for board. sch. at Sandw. Isl. 20; 10th presb. chh. sab. sch. for *Henry A. Boardman*, *Alexander W. Mitchell*, *William Shippen* and *Winthrop Sargent*, Cape Palmas, 20; cash, for sup. of a child at Cape Palmas, 15; a friend, 10; Mrs. H. Norton, 3; 1st presb. chh. a lady, 15; do. 1; 134 00
Port Tobacco, Md. A lady, 7 50
Prairie du Lac, Wis. Ter. Cong. chh. 16 00
Reading, Ms. Fem. cent so. 20,32; R. Parker, 10; 30 32
Rockville, Md. Indiv. 20 00
Savannah, Ga. Fem. Chinese so. for miss. to China, 245 10
Schodack, N. Y. Mrs. E. Jessup, 20 00
Schoharie, *C. H.*, N. Y. Presb. chh. 15 00
Sheridan West, N. Y. Asso. 28 00
Singapore, Sir William Norris, 50; Hon. Thomas Church, which constitutes him an Hon. Mem. 100; T. Hewitson, 8; Chae Hu, 3; 161 00
Skowhegan, Me. La. 6 62
Southwold, U. C. Mrs. E. D. Johnston, 20 00
South Pittstown, N. Y. Mrs. S. 5; Mrs. N. 5; 10 00
St George, Del. Chh. 5; indiv. 7; 12 00
Theresa, N. Y. Cong. 19 56
Troy, N. Y. 1st presb. chh. (of which fr. Mrs. A. Barnes, to constitute Rev. William A. Larned, of New Haven, Ct. an Hon Mem 50,) 478,16; 2d presb. chh. A. Weed, which constitutes him an Hon. Mem. 100; R. D Silliman, which constitutes him an Hon. Mem. 100; a friend, 100; do. 5; G. Corning, 30, Rev. E. Hopkins, 25; L. D. Baker, 25; I. H. Shepard, 25; E. Bell, 20; I. G. Bacon, 20; E. Gates, 20; H. Church, 15; I. Greenman, 12; G. Fry, 10; E. Carpenter, 10; I. Mann, 10; R. H. Boyd, 10; D. Sackett, 10; G. M. Coffin, 10; twenty-five indiv. 74; Nail Factory vil. mon. con. 10; ded. prev. ack. 10,67; 2d st. presb. chh. E. T. Doughty, to constitute Rev. George T. Todd, of Carmel, an Hon. Mem. 50; Miss M. A. Gale, 10; Miss S. Gale, 10; A. Nash, 5: (also $373 ack. in July as fr. 2d presb. chh.) 1,183 49
Unadilla, Mich. Presb. chh. 7 61
Walton, N. Y. Columbia so. 2d chh. 32 00
Warrensburgh and Athol, N. Y. 1st presb. chh. 13 50
Weld, Me. Coll. 16; less c. note, 2; 14 00
Wells, Me. 1st cong. so. coll. 25; 2d par. la. sew. so. 20; 45 00
West Chester, Pa. Miss Miller, 2 00
Westfield, N. J. Presb. cong. which and prev. dona. constitute Rev. Philemon E. Coe an Hon. Mem. 15 00
Wilkesbarre, Pa. W. C Gildersleeve, 60; av. of work of four fam. for a fem. sch. in Ceylon, 40; 100 00
Winchester, Va. S. Rhea, 2 50
Wythe and Pulaski, Va. Miss. so. 13,25; fem. tract so. 20,25; 33 50
Yorktown, N. Y. Cong. chh. 40 06

$22,024 84

LEGACIES.

East Bloomfield, N. Y. Mrs. Fally Taylor, by Myron Adams, ($1,500 prev. rec'd,) 250 00
Essex, Ms. Mrs. Mary P. Choate, by John Choate and Sally A. Norton, Ex'rs, 150 00
New Milford, Ct. Miss Mercy Baldwin, by C. L. Webb, 50 00
Northampton, Ms. Lemuel Clark, by Hiram Ferry, Ex'r, ($200 prev. rec'd,) 100 00

$550 00

Amount of donations and legacies acknowledged in the preceding lists, $22,574 84. *Total from August 1st, to June 30th*, $220,889 88.

DONATIONS IN CLOTHING, &c.

☞Note.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Andover, Ms. S. par. A box, fr. juv. so. for miss. sch. care of Mr. Boutwell.
Batavia, N. Y. Clothing, fr. fem. miss. so. for Stockbridge miss. 116 47
Bloomfield, N. J., A box, fr. fem. sem. miss. so. for Mr. Coan, Sandw. Isl.
Boston, Ms. A box, half barrel, and two bundles, for Mr. Burgess, Mahratta miss.; half barrel, for Mr. Smith, Sandw. Isl.
Bradford, Ms. A bundle, for fem. sem. at Wailuku.
Brownville, N. Y., A box, fr. presb. so. for Oregon miss. 70 00
Elba, N. Y. Clothing, fr. fem. so. for Stockbridge miss. 46 31
Essex, Vt. Half barrel, fr. chh. and so. 22 10
Gilmanton, N. H. Clothing, etc. for Mr. Marsh, Stockbridge, 5 00
Plymouth and vic. N. H. Clothing, etc. for Mr. Marsh, Stockbridge, 20 00
Rock Stream, N. Y., A box. fr. ladies.
Springfield, Ms. 80 Child's Book on the Soul, fr. G. Merriam.
West Harpersfield, N. Y., A box, fr. Lydia Hotchkiss, for Mr. French, Ahmednuggur.
Wilmington, Del. A box, fr. a mem. of Hanover-st. chh. for Mr. Dwight, Madura miss.
Woburn, Ms. A box, fr. sew. so. Ward No 5 and indiv. for Mr. and Mrs. Boutwell, Ojibwa miss. 41 37

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. SEPTEMBER, 1840. No. 9.

American Board of Commissioners for Foreign Missions.

Smyrna.

JOURNAL OF MR. RIGGS ON A TOUR IN SYRIA.

A principal cause for Mr. Riggs's leaving his station at Smyrna and visiting Beyroot, Jerusalem, and other places in Syria, as noticed in the extracts from his journal inserted here, was the restoration of his health, which had been for many months much impaired.

Mr. and Mrs. Beadle and Mr. and Mrs. Sherman, of whom Mr. Riggs speaks, were on their way from the United States to join the mission in Syria and the Holy Land.

Voyage from Smyrna to Jaffa—Remarks on Jaffa.

Left Smyrna October 10th, 1839, in company with Mr. and Mrs. Beadle, and embarked about sunset on board the Seri Pervas, Austrian steamer, bound for Beyroot. Sailed about ten, P. M., 11th. The weather was remarkably fine, and the sea smooth. At sunrise we were off Scio, and had a fine view of this beautiful but unhappy island. Without anchoring, we landed passengers and glided on our southerly course. About noon we were opposite Samos; and in two hours more, opposite Patmos, an island which brought to our minds associations of the deepest interest; but we did not pass sufficiently near to get a good view of it. At Cos we cast anchor and remained three hours; as it was evening we could not obtain a view of the country of Hypocrates. During the whole of the day we were nearly on the track of the apostle Paul, as described Acts 20: 15, 16, and were much interested in noticing his different stopping places, as mentioned in that narrative, and in reading his most touching address to the elders of the church at Ephesus.

We were very comfortable on board, and found the officers polite and kind. No objection was made to our asking the divine blessing and returning thanks at table, and we had opportunities of social worship in the cabin occupied by Mr. and Mrs. Beadle.

12. Reached Rhodes early this morning and remained there at anchor until noon. This island is interesting on account of the brave defence here made by the knights of St. John against the Turks. Many of their houses, walls, towers, and pavements still remain, and are objects of interest to the curious traveller. We looked at them hastily, as our time was limited. As it was Saturday we went also into the synagogue of the Jews, who form a considerable portion of the population of Rhodes. The synagogue was large and well filled. They were reading in Hebrew a portion of the history of Abraham. But alas for the veil that is on their hearts! In one thing the Jews, the Mohammedans, and the Christians of these countries agree, viz. that all their services are performed in an unknown tongue.

13. Sabbath. At sea all day, in the morning quite out of sight of land. In the afternoon Cyprus was in sight, and about sunset we passed its southwest cape. We had a quiet day, and a pleasant season of social worship in the cabin.

14. Anchored, about two in the morning, at Cyprus. Visited the mission families, and the grave of brother Pease.

15. At six this morning cast anchor in the harbor of Beyroot. The appearance of Beyroot from the water is very agreeable. The houses are all of stone and have a solid appearance. On the

left rises Mount Lebanon, with its summits hid in clouds. On the right are the gardens, with country-houses interspersed among the trees. These, as well as the town, are situated upon a rising ground, which gives the whole view a fine appearance. Contrary to the assurances which we received at Smyrna, (and upon the strength of which I resolved upon this journey,) we were still subjected to quarantine. The pretence was, that since the steamer last touched here they had sent an express to Egypt for definite instructions, and were awaiting an answer. Mr. and Mrs. Beadle and Mrs. Pease went accordingly to the lazaretto. Fearing the influence of even a short stay there upon my health, I determined to go to Alexandria and return by the same steamer, which the agent politely offered to permit me to do for half the regular price. Toward evening, however, Mr. and Mrs. Sherman succeeded in making their arrangements to proceed by this opportunity to Jaffa, on their way to Jerusalem, and when they came on board I resolved to accompany them.

16. We anchored at Jaffa about nine, A. M., but owing to various delays we did not land till the middle of the afternoon; and it was nearly sunset when Mr. Sherman's goods were all safely stored in the lazaretto. Jaffa is built upon a small round hill close by the sea. It is surrounded by a wall and fosse and has but one gate now open. The houses are all of stone, and most of them with domes, though some have flat roofs. The stranger, in approaching it, seems to himself to be coming to a town full of mosques. Harbor there is none; vessels anchor in the open sea, but they cannot remain any where in the vicinity in stormy weather. A few small boats take shelter behind a long irregular ledge of rocks near the shore, which has by some travellers been mistaken for an artificial mole. Behind Jaffa, and to the left as viewed from the sea, is an extensive plain, at this season parched and dry, but still having the appearance of considerable fertility. This is the Plain of Sharon. It stretches far to the north, and in the east is backed by the mountains of Ephraim. To the right, that is south of Jaffa, the country is undulating and for the most part sandy and barren. The lazaretto, which was to be our abode for a few days, is rather pleasantly situated on a declivity south of the town and facing the sea. The prospect is fine, and the air good. We had also plenty of room for walks along the sea-shore, and opportunities of bathing in the sea. In our walks we observed several tanneries situated quite on the shore. There is no stream in the vicinity, and hence the tanners locate their establishments near the sea, which they use instead of vats for steeping the hides. I was interested to observe this incidental circumstance, corresponding even to the present day with the fact of Simon the tanner's house being by the sea-side.

We remained in quarantine until Monday, the 21st, when the steamer, which had been admitted to free communication at Alexandria, returned, and we were consequently liberated. Our sojourn there had been an agreeable one. All our company, six in number, were professedly pious, and we united every evening and morning in social worship.

Ride to Jerusalem—First Impressions of the City.

Though we got pratique on Monday afternoon, it was not till Wednesday afternoon that we could set off, owing to the difficulty of making arrangements for the transportation of Mr. Sherman's goods. Great multitudes of pilgrims are flocking at this season to Jerusalem, where they spend the winter, consequently all the animals that can be obtained are in constant demand, and many are obliged, as we were, to wait. At length we succeeded in procuring the requisite number of camels for the goods, and of donkeys for ourselves to ride on, and left Jaffa about three, P. M., October 23d. Our road lay across the south part of the plain of sharon. We saw no roses there, and indeed scarce any vegetation, for the early rains had not yet commenced. The plain, however, presented the appearance of having yielded good crops in their season. On our left, as we were crossing the plain, lay the village of Lydda, now called Lydd, where Eneas was healed, and where Peter preached the gospel, Acts 9: 32, etc. After riding four hours, about two thirds across the plain, we came to Ramla, the ancient Arimathea. Here we were hospitably received and lodged for the night by an Arab gentleman who has the appointment of consul for the United States, but who cannot speak English, or any other European language. Indeed I was told there was not an individual in the place who could. We had in our company a Greek who spoke Arabic, and through him, together with the occasional use of a few words of Turkish and Arabic, we

made ourselves understood, at least, for the most necessary purposes. The consul is an aged man and keeps up the old customs of his country. The females of the house, for example, occupy different apartments from the men, and we saw nothing of them.

24. In the morning we rose early and pursued our way. After about two hours we entered the mountains, which we found not less dry and barren than the plains, having no verdure, except that of a few olive trees here and there, which are seen all the year round. Under one of these we sat down at noon and partook of some food, which the consul had kindly provided us. We came to no village on our way, until within about eight miles of Jerusalem, where lies the village of Abr Goosh, the robber, formerly such a terror to travellers. He is now in favor with government, lives in Jerusalem, and has even a pension for some military services. The region of his former depredations is considered as safe as any other part of Palestine.

The last part of our way was over a very rough and rocky district. We ascended heavily all the way. Jerusalem itself is on high ground, the roads to it ascending a good deal from every direction. Hence the phrase "going up to Jerusalem" was applicable to journies from all parts of the country. We hastened to reach the city before sunset (for at that hour all the gates are closed) and were happy about five o'clock to find ourselves at the house of our brother missionary, Mr. Lanneau.

I could not at first realize that I was actually in the Holy City. The approach on the northwest side is very unpromising. The inclination of the ground on which the city is built being nearly in the opposite direction, one obtains but a very imperfect view of it in coming from Jaffa. The grey walls, and the low stone houses, surmounted by domes of the same material, give to the whole place a very sombre appearance at first. After a few days, however, spent by the traveller in visiting the deeply interesting localities in the neighborhood, he begins to group them together in their relations to each other, and to the Holy City, and at length feels with much satisfaction that he is indeed in Jerusalem; that he is treading again the same soil which was trodden ages ago by prophets and apostles, and by the Lord of Glory himself when veiled in humanity. Such were my own feelings.

Ride around the City—Various Objects described.

On the third day after my arrival, in company with Mr. Nicolayson and some other friends, I rode round the city and visited most of the spots of peculiar interest in the environs. We went out by the Bethlehem gate, on the southwest side, from which we entered immediately the valley of Gihon. Proceeding southwardly, and descending between the dry bed of the Gihon on our right, and the steep declivity of Mount Zion on our left, in about ten minutes we came to the lower pool of Gihon, an immense cistern, the right and left banks of which are irregularly hollowed out of the native rock of the two hills; and the northern and southern extremities are formed by walls across the bed of the winter torrent. The southern and lower one is very thick and strong, and I should think it forty or fifty feet in height in the middle. Thence proceeding in a southeasterly direction about a mile, we came to the place where this torrent joins that of the Kedron. These both have the appearance of being the beds of large torrents. In fact, however, they are entirely dry at present; and are said by our friends who reside here, to be so always, except during and immediately after rains. Directly in the bed of the united torrents, just below their junction, is a perennial fountain of good water, called the fountain of Nehemiah. Perhaps it was discovered or opened by that pious and patriotic governor of the restored exiles. The Mohammedans, however, call it the well of Job, (Beer Ayoob,) and have a tradition that that patriarch was cured of all his maladies by bathing in its waters. From this place we followed up the bed of the Kedron, which lies along the eastern side of Jerusalem. At the distance of three or four hundred yards we came to the pool of Siloam. The village of Siloam is on the east bank of the Kedron, but the pool is on the west side, toward the city. Its waters still flow in considerable abundance, and fertilize the grounds round it. We tasted the water and found it drinkable but brackish.

Continuing along the bed of the Kedron about half a mile further, we came to some ancient tombs or monuments, situated on its left bank, the most interesting of which to me, as it was doubtless the most ancient, was the pillar of Absalom, the construction of which is mentioned 2 Samuel, 18: 18. No doubt is entertained, so far as I know, that this

is the monument there described. Its architecture is different from any thing which I had before seen. The bottom is cut from the solid rock. This part is perhaps fifteen feet in height, and is surmounted by an antique cornice. The second story, as I may call it, is somewhat less in height, built of heavy blocks of hard limestone, and surmounted by another cornice. Above this is still another story, consisting of a single block of limestone in the shape of an incurvated cone, the upper part of which is quite slender. The whole is altogether unique, and even without the aid of tradition, gives one impressions of a very remote antiquity. This is just opposite Mount Moriah, on whose level summit the temple anciently stood. Leaving this monument, we ascended the Mount of Olives, and directed our course toward Bethany. Just before reaching the top, we turned round and obtained a view of Jerusalem, perhaps the finest, and in one respect certainly the most interesting, which we got from any direction. Immediately below us was the deep ravine of the Kedron, which our Savior so often crossed to seek the retirement of the garden of Gethsemane; and the nearest object on the other side was the grand platform on which once stood the temple of Solomon, but now the mosque of Omar. Beyond this lies the city spread out upon the summits of mounts Moriah, Zion, and Acra, almost as high as the Mount of Olives itself, and sufficiently inclined toward the east to give, from that direction, the most complete view of its entire extent. But the whole scene must be regarded by the Christian with ten-fold interest, when he remembers that it was just here that our Lord, near the close of his earthly ministry, beheld the city and wept over it, and said, "Oh that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hidden from thine eyes." The position of the hill is such as leaves no room to doubt that here is the scene of the transaction recorded Luke 19 : 37–44. Alas! that the present inhabitants of Jerusalem have as little idea of the things that belong to their peace, as those had whom our blessed Savior longed to gather "as a hen gathereth her brood under her wings," but they "would not." After proceeding a short distance on the hill, we got a splendid view toward the east and south. Before us was the Dead Sea (distinctly visible and appearing not more than half as far from us as it really was) with a part of the plain of Jordan and the mountains of Moab stretching beyond; and on our right were the hills and valleys of Judea.

In passing over this part of our way we were met by numbers of peasants, going with the produce of their fields to the city; and I was struck with the salutation which they all without hesitation addressed to us, viz. *Salam aleycum*, "Peace be to you;" to which we responded *Aleycum salam*, "To you be peace." This ancient and beautiful salutation is now generally confined to Mussulmans. In the villages of Palestine, however, and in Mount Lebanon it is used by the native Christians, and addressed freely to foreigners.

We proceeded to the eastern extremity of the Mount of Olives, and there came suddenly upon a little village about two miles from Jerusalem. This was Bethany. It is now called Lazaria, from Lazarus, whom our Lord here called out of his grave. I do not know what evidence there is that the tomb which they now show us as that of Lazarus was really the place of his sepulture. No doubt can exist, however, that this is Bethany, the place where he lived and died and was raised to life by that voice which will one day wake all who sleep in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. Here our Lord often came; and particularly while attending the festival during which his apprehension and crucifixion occurred, we are informed that he was in the habit of lodging at Bethany, and of going early every morning into the city, to be present at the morning service of the temple; and it was in going from Bethany to Jerusalem that he rode upon a young ass, and was greeted with "Hosanna to the Son of David." Excepting the deep and narrow cavern now called the tomb of Lazarus, which we entered by the light of candles brought with us for the purpose, there was nothing of interest to be seen at Bethany. So we turned our faces immediately toward Jerusalem, taking a path which wound first around the northern declivity of the Mount of Olives, and then led us to its summit very near the city, whence it is said that the Savior ascended to heaven. We went into the chapel of the ascension, built over the supposed spot whence the Savior left the world, and were shown, in a rock, near the centre of the chapel, something like the print of a foot, which the pilgrims are taught to believe was miraculously produced by the foot of our Lord when he ascended. The spot is kept covered, and is kissed with great

veneration by the pilgrims. From the closing verses of the gospel according to Luke, it would seem probable that the actual place of our Savior's ascension was on some part of the Mount of Olives nearer to Bethany; but however that may be, and however pleasant it might be to know the exact spot, we have reason to bless God that neither our acceptance with him nor our sanctification depends upon any such knowledge; but that we live under a dispensation which enjoins true and spiritual worship of God, without regard to the place where it is offered.

From the Mount of Olives we descended to the garden of Gethsemane, the location of which is identified with tolerable certainty, and after plucking a few olive leaves as a remembrance of this most interesting spot, from trees many centuries old, we crossed the Kedron, and directing our steps to the northwest, rode about a mile, most of the way through a grove of olive trees, and visited what are called "the tombs of the kings." These are extensive subterranean structures, excavated in the solid rock, the doors of the different apartments having been cut, each from a single block of hard limestone, and beautifully carved. The whole must have been a royal work, but what kings were here interred, and even to what age the work should be attributed, is very doubtful. From this place we returned to Jerusalem, and completing the circuit of the city, entered by the Bethlehem gate, (also called the gate of Jaffa,) by which we had gone out in the morning.

Excursions in the Vicinity—Bethlehem—Jericho—Jordan.

27. Sabbath. Attended the service of the English church, performed at the residence of the British consul, by the Rev. Mr. Nicolayson, of the London Jews Society. Mr. L., our travelling companion from Beyroot, preached an edifying discourse. At one, P. M., Mr. Lanneau had an Arabic service, at which about a dozen natives were present, most of them from neighboring villages. They listened with apparent interest to Mr. L. and frequently expressed aloud their assent to his remarks.

28. Rode in company with some English friends to Bethlehem, Rachel's tomb, and the pools of Solomon. The latter, three in number, are a truly grand and royal work. The largest is about a furlong in length, and the smallest not much less. The breadth is perhaps half the length, and the depth, I should think, from 100 to 150 feet. They are filled during the winter with water from the neighboring mountains, which is conveyed from them to Jerusalem by an aqueduct skirting along the edges of the hill, after the ancient fashion, in order to preserve the level. The pools contain water still from last winter, though the rainy season is just about to commence.

Bethlehem is of course one of the most interesting spots on the face of the earth, as having been the place where that grand event occurred which occasioned the song of "Glory to God in the highest, peace on earth, and good will to men" to be proclaimed by the voices of the heavenly host. But the interest of the christian traveller in Bethlehem is not a little marred by the character of the statements made to him on the spot. He is led down several flights of steps, and is showed the very spot of the Savior's birth in a cave, into which horses or cattle could scarcely be brought by force—a place consequently not very likely to have been used for a stable. Besides the manger, (now cased with marble and adorned with pictures and lamps,) he is shown the spot where the magi opened their treasures, the tomb of the innocents, or children slain by Herod's order, the number of which, according to tradition amounted to fourteen thousand! the study of St. Jerome, where they say that he translated the Scriptures, the tombs of Eusebius, Paula Eustochia, etc. This grouping of so many things together, and particularly the idea that all the innocents were gathered together and buried here, excites doubt and tends to a suspicion of every thing stated by the monks. Were I to visit Bethlehem again, I should feel inclined not to enter the so called grotto of the nativity, but to ascend the hill and look simply at the natural features of the place and of the surrounding country; to reflect that here my Savior was born, and to indulge in those delightful emotions which that thought is capable of inspiring. All these emotions are liable to be disturbed, at least in the mind of a protestant, by a visit to the grotto.

29. Walked with Mr. Lanneau and Mr. Sherman to Mount Zion. On the highest part of that mount which lies within the walls of the city stands the Armenian convent. Its grounds and buildings are very extensive, and the church is the most splendid that I have seen in the East. There is a small printing-press, which was occupied when we visited it in printing, for the use of

pilgrims of their church, a list of the holy places which they are accustomed to visit. Oh when will they understand that the time has come that "neither yet at Jerusalem shall men worship the Father!" On the part of Mount Zion which lies without the walls of the modern city stands a mosque called the mosque of David, and supposed to cover his tomb. Near it are the burying-grounds of the Latins, Greeks, and Armenians, and now also that of the American mission. The latter is the only one which has a wall built round it. As serious difficulty was experienced in the last instance in which permission was obtained to inter the remains of a protestant in the Greek cemetery, we deem it an occasion of gratitude to God that the mission has now a burying-place of its own, and that it has at length been inclosed without serious molestation. The remains of Doct. Dodge and of sister Thomson will be removed as soon as convenient to the new cemetery.

31. Started for Jericho and the Jordan in company with some English friends who were with us in the quarantine at Jaffa. We took two tents, kindly furnished by our friends at Jerusalem, beds, and provisions, and we found them all very necessary. The road to Jericho is a constant descent, so that one may well be said to "go down" from Jerusalem to Jericho. The country is generally barren, and unfit for cultivation until you come to the plain of the Jordan. As this bursts upon the sight from the summit of the mountains, the eye is refreshed by an extended green. The plain stretches for many miles to the north and gives evidence of being "well watered every where." On the south it is bounded by the Dead Sea. We pitched our tents by the modern village of Jericho, which consists of thirty or forty huts of the most miserable description. The governor or chief of the village came to welcome us, and sat down with the people who came with us round a fire which they lighted near our tents. They continued talking in a lively manner till a late hour, and then most of them slept there together upon the ground. We partook of a frugal repast in one of our tents, and after a season of social worship retired early to rest.

November 1. Rose early and had our morning worship, and breakfasted by candle-light. At day-break we mounted our horses and directed our course toward the Jordan. The air was balmy and the sky perfectly clear. A few light clouds only skirted the eastern horizon, just sufficient to increase the beauty of the scene. When the morning star was "melting away into the light of heaven," and the sun was preparing to "come forth as a bridegroom out of his chamber," we all felt, as we rode over the plain, the inimitable beauty of that eastern sky. The mountains of Moab, or of Arabia, as they are sometimes called, are astonishingly even and uniform in height. They stretch from north to south as far as the eye can reach, like a wall of immense height, skirting the eastern edge of the plain of Jordan. You search in vain for Pisgah, or any other summit. There is none discernible from this distance. No peak rises prominent above the rest. A slight undulation only appears in the top of the range "as if," in the words of Chateaubriand, "the hand of the painter who drew this horizontal line along the sky had trembled in some places."

In two hours and a half we reached the banks of the Jordan. Its deep, muddy, rapid stream is quite concealed by high banks, and by the trees, bushes, and reeds which skirt them; so that we did not see it until we were actually upon its banks. Here we rested a few minutes at the place where, according to tradition, our Savior was baptized. We bathed in the stream and drank of its waters which were excellent. Its breadth here is not more than fifteen or twenty yards, and its greatest depth about eight feet. Its current is so rapid that in swimming across we were carried down a distance greater than the breadth of the stream. After gathering a few shells from the river, and plucking a few leaves of flowers from its banks, we re-mounted and proceeded toward the sea. Our road diverged from the course of the river, bearing to the southwest. It led us across a part of the plain which was perfectly barren, and which it would seem must at times be covered with water.

Dead Sea—Means of Protection—Convent of St. Saba.

In one hour and twenty minutes we reached the shore of the Dead Sea, the sterility of which, as well as the desolate appearance of the mountains on either side, on which no habitation of man appears in any direction, seemed designed as a remembrancer of the divine vengeance so awfully inflicted on the inhabitants of this once fertile and beautiful valley. The surface of the lake presents nothing remarkable in its appearance, except the slightness of the ripple caused

by the wind. This is owing to the great specific gravity of the water, in which the human body is incapable of sinking. I made the experiment repeatedly while bathing in it, and found it impossible to thrust the whole body under water. While standing erect in the water the head, shoulders, arms, and part of the breast remain above the surface; and I found on thrusting myself downward with my whole force, at the same time exhaling as far as possible all the air from my lungs, that I could sink only to my chin. One of my companions who had never before been able to swim, was here unable to sink. The sensation produced by this heaviness is very peculiar, and by no means unpleasant. The taste of this water is as much more disagreeable than that of common sea-water, as the latter is than common water slightly brackish. Besides its unequalled bitterness it has a peculiar pungency, and leaves a burning sensation in the mouth, and even upon the skin of the face and hands. This water when analysed yields about one fourth its weight in various salts, viz. soda, magnesia, muriate of lime, and sulphate of lime; and these foreign ingredients, if chrystalized at a heat of 180° Fahrenheit, amount to forty-one per cent of the whole weight of this wonderful liquid, which, notwithstanding this fact, is as clear as fresh water. We saw no fish and but a few dead and sea-worn shells, which had doubtless floated down from the Jordan, since they belonged to the same species with those which we found in the river.

A part of our company returned to our last night's encampment at Jericho, and another part, consisting of the gentleman who had joined us the evening before at Jericho, and myself, took another route toward Jerusalem, leading through the region anciently called the Wilderness of Engedi. We proceeded from the north-west angle of the sea in a direction a little south of west, and were about an hour in crossing this part of the plain. Before reaching the mountains we descried among the bushes a company of men on foot, and turned somewhat out of our way to ascertain who they could be. We found to our surprise in this desolate region, so far from the habitation of man, a dozen strangers unarmed, not one of them acquainted with the language of the country, without a guide, and all alike ignorant of the road they were to travel. They were Jews from Russia, and their first inquiry was, Which is the way to the Jordan? I told them the direction and the distance, and we parted from them, our Arab guide remarking that they would fare hard if they should fall into the hands of a company of Bedaweens.

By the way the arrangements which we made for our own personal safety during this trip deserve a passing notice. They were similar to those generally adopted by travellers in Palestine. A chief (sheikh) is employed to accompany the party, and they have been perhaps some time on their way before they understand that it is from his own comrades that he is to protect them. In short, it is only through the personal influence of the sheikh who goes with them, that travellers can feel themselves safe in almost any of the Arab villages. The chief, when once employed, is responsible to the local authorities; whereas, if the same individual were to fall in with the travellers in a wilderness, he might be as unsafe a person as they could meet.

After crossing the range of mountains which bounds the plain of Jordan on the west, we came upon an elevated plain of considerable extent, but entirely without water; indeed from the Dead Sea we traversed a distance of sixteen or seventeen miles without being able to come to a drop of water. The heat of the sun was likewise oppressive. We became extremely thirsty, and one of my companions, who, while bathing in the sea, had incautiously filled his mouth, eyes, and nostrils, with its bitter waters, suffered very much before he got an opportunity of quenching his thirst. He became a good deal excited, and I feared that that alone might throw him into a fever. He told me that no day in the desert which he had recently crossed had been so trying to him as this. About three o'clock, however, we arrived at a cistern cut in the solid rock, in the side of a mountain, in order to afford water for the flocks which pasture in these desolate regions. Here we quenched our thirst, drinking eagerly from the same trough at which some shepherds were watering a flock of goats. We then proceeded for about two hours longer through a mountainous region, equally barren with the more level one which we had left, and arrived half an hour before sunset at the Greek convent of St. Saba, where we lodged for the night. It was the only dwelling of man which we had seen since leaving our encampment at Jericho. The monks received us hospitably, offering us such refreshments as the place afforded, and satisfying our curiosity by

giving us such information as they themselves possessed respecting the history of their singular abode.

2. In the morning we were led through the different parts of the monastery, the church, the tomb of St. Saba, his cave (where according to tradition he dwelt with a young lion in peace and unharmed,) the library which contains many old manuscripts, etc. The whole has rather the appearance of a fortification, than of a religious house. It is indeed very strong, being built on a steep declivity, descending into the bed of the Kedron, and having a strong wall and two high forts above, where it would be most liable to an attack. It claims an antiquity of fourteen centuries, and at some periods has been inhabited by several thousands recluses. At present only thirty-two reside there.

Return to Jerusalem—Monthly Concert for Prayer—Return to Smyrna.

We left the convent at eight, A. M., and at half past eleven found ourselves again within the walls of the Holy City. Here we were called immediately to the house of mourning. Our friends, Mr. and Mrs. Nicolayson, had been suddenly plunged into deep affliction by the death last evening of their youngest child, a daughter of nearly eight years. This was truly a solemn admonition to us all. On Monday last little Jane was well and cheerful, and rode with us to Bethlehem: now we are called to lay her mortal remains in the grave, and to remember our own mortality. May the dispensation be sanctified to us all. It was no small comfort providentially afforded to our friends on this occasion, that the burying-ground, concerning which some difficulties has been raised by the local authorities, was now at length prepared. The burial took place with all quietness, and this in a country where precedent is law, is almost a certain pledge to our friends here that no interruption will occur on any future occasion.

3. Sabbath. An interesting day. In the morning we united with our English friends in the celebration of the Lord's supper. Mr. L. preached again and made an affecting allusion to the fact that we were celebrating the ordinance on the spot where it was at first instituted. Indeed this fact, together with the smallness of our numbers, was calculated in a very forcible and tender manner to remind us of the circumstances of our Lord and his disciples on that solemn night. The afternoon services were similar to those of the last Sabbath.

4. Monthly concert for prayer. We went out in the morning to the Mount of Olives. After crossing the Kedron we stopped for a few moments at Gethsemane where we united in singing,

> Beyond where Cedron's waters flow
> Behold the suffering Savior go
> To sad Gethsemane, etc.

As this place was too public for our exercises, we retired farther up the hill to the shade of a large tree, where we continued engaged in reading the Scriptures, singing, and prayer until nearly noon. We read of our Savior's weeping over Jerusalem, and knew that we were very near the spot where he wept, and we prayed to him on behalf of the present inhabitants of that once favored city. Among other hymns we sung,

> Jerusalem, Jerusalem, enthroned once on high,
> Thou favored home of God on earth, thou heaven below the sky,
> Now brought to bondage with thy sons, a blighting curse to see,
> Jerusalem, Jerusalem, our tears shall flow for thee. etc.

It was a season of great interest, and it seemed as though we could not fail to drink in the spirit of our compassionate Savior. In the afternoon we united with our English friends in a prayer-meeting at Mr. Lanneau's.

7. Rode to Rama, supposed to be the Rama of Samuel's residence and the place where he was buried. It being about five miles northwest of Jerusalem. It may well be called a high place, for it commands a view of all the plain of Sharon, a long extent of the Mediterranean sea, and a large part of Palestine in all directions. The best view is from the top of a mosque erected over what is called the tomb of Samuel. It may well be doubted whether the prophet was buried in this exact spot, for it is precisely on the summit of the hill. On account of intervening hills no part of Jerusalem is seen from this spot, except the dome of the mosque of Omar. The vicinity, however, is clearly visible, as is also the vicinity of Rachel's tomb. We had no glass and could not tell with certainty whether the tomb itself is visible from Rama. This is, I believe, generally understood to be the place referred to in Jeremiah 31: 15. "In Rama was there a voice heard," etc. The prophet is supposed to represent Rachel as coming out of her tomb and weeping with so loud a voice as to be heard even here at the distance of seven or eight miles.

8. Bade farewell to Jerusalem. Mr. L. rode with me an hour. I had intended to go by land to Beyroot, visiting Samaria and Galilee on my way. Finding, however, that this would be inexpedient, both on account of the lateness of the season (the rains having already commenced,) and on account of the unsettled state of the country, I resolved to go down to Jaffa and there take the steamer for Beyroot. Lodged again at the house of the American consul.

9. Proceeded to Jaffa in company with the brother of the American consul for that port. On our arrival he took me to his brother's house and lodged me there hospitably till the coming of the steamer.

11. The day was rather stormy, and for some time it was feared the steamer would not touch at Jaffa; but toward evening the wind fell, and we embarked without difficulty. Sailed at half past six.

12. Before sunrise we were opposite Sidon, which, from the distance of some ten or a dozen miles, appears to be a small low town near the shore, backed by high mountains. About ten, A. M., we reached Beyroot. The brethren and sisters here kindly pressed me to stay till another steamer, and I felt strongly inclined to do so; but I was doubtful whether it would be so well for my health to remain as to be at home in Smyrna, and there was also some doubt whether the steamer would touch here on her next return from Alexandria. So, with much regret at spending so little time with the brethren of this station, I determined to proceed. Mrs. Pease, with her children, goes back with me to Cyprus. I spent the day in interesting conversation with the brethren and some of their helpers; and, with Mrs. P., being commended by them to the grace of God, left Beyroot about sunset.

13. Reached Cyprus at ten, A. M. The brethren have just opened a female school, which seems to have favor with the people. Re-embarked about noon.

The remainder of my voyage was very pleasant and similar to the preceding portions. During the whole we could scarcely have had finer weather. I had many opportunities for religious conversation with people of various nations, which I trust through God's blessing will prove not to have been wholly in vain.

On Saturday, November 16th, I was brought again in safety, and with renovated health and vigor, to my family and station. May divine grace make me thankful for all the Lord's mercies, and enable me to devote renewed health and strength to his service!

Syria and the Holy Land.

LETTER FROM MR. HEBARD, DATED 11TH OCT. 1839.

Seasonable Reinforcement of the Mission.

THE reference in the first paragraph below is to a letter of Mr. Hebard's inserted at page 51 of the number for February. From the expressions of joy and gratitude upon receiving accessions to their number, the reader may judge what importance the missionaries attach to having the mission strengthened. Mr. Hebard writes from Ainab on Mount Lebanon, where he had been during the hot months.

I wrote you on the fifth ultimo, and gave you rather a discouraging and melancholy account of the state and prospects of our mission at that time. It was a gloomy, though a true picture of some of the moral desolations and wants of Syria and the Holy Land. But it is often said that "it is the darkest time just before day." I trust that dark period has passed; that the day of gospel light has broken, which never more shall close; and that soon the Sun of Righteousness will arise upon poor benighted Syria with healing in her beams. Like Elijah upon the top of Carmel, looking daily upon the great and wide sea for the appearance of the little cloud which afterwards overspread the heavens and watered this dry and thirsty land, we have often looked from the lofty heights of this goodly mountain upon the same sea for the appearance of the heralds of salvation, to bring good tidings of great joy to this perishing people. For more than three years and a half we have been praying the Lord to send us more laborers, but our petitions seemed to be unanswered, and our faith was severely tested. But our God is faithful, and has granted us the desire of our hearts. The joy of the prophet, on seeing the little cloud rise out of the sea, could not have exceeded ours when we heard of the arrival of Mr. and Mrs. Sherman in our harbor, and were informed that Mr. and Mrs. Beadle would be here in a few days. Our cup of joy was nearly full when we received your welcome letter informing us that four other missionaries and their wives would soon sail for the shores of Syria, to aid us in our labors: and could we have been assured that all our absent

brethren and sisters, a physician, and a printer would be among the little band, our joy would have been full. May all these come to us in the fulness of the blessing of the gospel of peace, and possess much of the spirit, self-denial, zeal, activity, benevolence, and humility of Him who went about in this land doing good. Oh that we could see a little army of christian soldiers landing at Beyroot and marching up to Mount Lebanon, to beseige and subdue the strong holds of the man of sin which crown its lofty mountains, and erect in their stead christian churches, in which the God of Abraham might be worshipped in spirit and in truth. Then would the inhabitants of the rock sing and shout "How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace." The candle of the Lord, which once illuminated this land with its heavenly light, has been removed from its candlestick, and thick darkness, like the pall of death, now covers Judea's hills and mountains, the once happy land of God's chosen people. If the churches of America are under obligation to send the gospel to any land, it is Palestine, where it was first kindled, and from which they derived those spiritual blessings which they now so richly enjoy. May the church, like a perfect mirror, reflect back the light which she has received from the East, till the day of jubilee shall dawn, and the gross darkness which now covers this people shall be dissipated forever. God has made many great and precious promises to this land, and may my own native land, the churches established there, the vine which God has planted, be the medium through which his spiritual blessings shall flow to those who are now sitting in the region and shadow of death. Oh that the little vine which God has planted here by the labors of his people might be watered by the dews and showers of heaven, until, like that transplanted from Egypt, it shall "take deep root, and fill the land, covering the hills with its shadow, and sending out her boughs like the goodly cedars even to the sea, and her branches unto the river." Let not the church in America leave this vine to wither and die, for want of cultivation, but continue to send more laborers into this ancient vineyard of the Lord.

I continue to be greatly encouraged in my labors among the Druzes in this and the surrounding villages. I have distributed some Bibles and Testaments and many tracts among them, which are received with avidity and thankfulness, and I hope read with much profit. Many visit us from day to day, with whom we converse about Christ and him crucified. Oh that the Holy Spirit might bless the word to their spiritual and everlasting good, that these mountains and hills and valleys might ring, and echo and re-echo with the shouts of redeeming love.

Writing from Beyroot, 16th March, 1840, Mr. Thomson remarks—

Our prospects for usefulness now appear more decidedly improving and widening than for the last three months. This is particularly true in regard to the entire system of education, both male and female; and in the number of persons who appear to be seriously inquiring on the subject of religion and are disposed to unite in our meetings. It is therefore not a little cheering to learn from a brief postscript in a letter from Mr. Temple that Mr. Whiting and three other families are daily expected at Smyrna, all for Syria. May the Lord send them to us quickly. And in the fulness of the blessing of the gospel of peace.

The mission families mentioned above arrived at Beyroot as mentioned at page 331 of the last number.

ANNUAL REPORT OF THE BEYROOT STATION, DEC. 31ST, 1839.

Unfavorable and Favorable Aspects of the Mission—Sabbath Services.

REFERRING to the weakened state of the mission previously to the reinforcements which have since arrived, the missionaries remark—

In presenting you with a review of the past year, we are constrained to report that the dealings of the Lord with us, as a station, have been of a very varied character. It has been a severe trial to our faith to behold this wide and interesting field so inadequately supplied with laborers, Jerusalem abandoned altogether for half the year, and the prospect of being able to sustain that important station at all being very dark on account of the critical state of Mr. Lanneau's health. It has also been not a little discouraging to be obliged to stop our press during nearly the whole year, and now, at the close of it, still to remain in entire ignorance when we shall be able to set it in motion again. The political state of the country has also been very disturbed, and is still quite unsettled. War, too, with all its horrors, has raged on our northern

frontier, and the reins of government being held with a slacker hand than usual, the evil disposed have arisen in all quarters to plunder and murder, so that traveling in many parts of the country has been extremely dangerous. Great pecuniary distress, the failure of the crops, the heavy demands of war, and the almost total suspension of business have conspired to break the heart of the nation, and divert, in a great measure, the minds of the people from education, improvement, and religion. We have not been able to hold as extensive and constant intercourse with the people, as during some former years, owing mainly to the difficulties above stated, but partly also on account of the extreme heat and consequent unhealthiness of the summer, which extended its prostrating effects to every member of the mission. Nor was there as great and decided benefits derived from the summer residence on Lebanon as usual, particularly by Mr. Hebard and family.

But notwithstanding these trials and discouragements, the Lord has blessed us with many tokens of his merciful regard during the past year. Let us be thankful that, although every member of the mission suffered much from the climate, the lives of all are still spared; that, although the press has been stopped, we are supplied with a large number of good books to distribute; that, though war has raged around us, we have dwelt in safety and pursued our work without molestation, and have not had to encounter any fresh ecclesiastical opposition; that Mr. Lanneau has not only been able to return to Jerusalem, but has recently been cheered by the arrival of Mr. and Mrs. Sherman to his aid. And we also in Beyroot have Mr. and Mrs. Beadle to bear a part in our cares and labors. The arrival of these dear brethren and sisters amongst us we regard as the choicest mercy and brightest feature in our missionary year. May they long be spared, with health and strength to labor for the salvation of this perishing people.

We have been enabled also to make several new and important arrangements for our infant seminary, and have been highly favored in obtaining a large and very convenient chapel for our native congregation. Since it has been fitted up we have had regularly two services on the Sabbath for natives, one a little after sunrise, and the other at three o'clock, P. M. Between these two Arabic services we conduct public worship in English at the American consulate, and attend the Sunday school in the native chapel. In the evening the native brethren hold a prayer-meeting which none of the missionaries attend. The Sabbath is thus fully occupied, and the attendance upon all these meetings has been very encouraging. The monthly concert for prayer, the weekly prayer-meeting for the mission, and the native prayer meeting conducted by themselves, have all been continued through the year. We have, however, to repeat the lamentation, "Lord who hath believed our report, and to whom has the arm of the Lord been revealed!" We indulge the hope that a few have heard with real profit, and have joyfully admitted them to the table of our Lord; but the great body of our hearers continue impenitent. The seed falls by the way-side, on the rock, or among thorns, and but little seems to fall into good ground, bearing fruit unto life eternal. When shall these eyes be opened, these ears dull of hearing be unstopped, and these hard hearts be softened by divine grace! When shall these fathers and mothers, grown gray around us,—when shall these boys in our seminary, and these girls in our families, repent and be converted to God! Ye that fear the Lord keep not silence, and give him no rest until he visit us with the times of refreshing from on high.

Distribution of Books—Common Schools —Female Boarding School.

The individual who was so successfully employed in distributing books and tracts, during the greater part of last year, has been necessarily employed in other labors, and consequently we have done less at this good work than we desired and expected to accomplish. Still we have had numerous opportunities to distribute at Beyroot where people from different and distant parts of the country have almost daily called to solicit books. We have also had a very faithful and efficient coadjutor in our good old friend at Tripoli, Aboo Yooseph. He has been busily engaged in scattering the bread of life all around him, and particularly in the region of Akkar to the northeast of Tripoli. With the cordial approbation of Zacharias, Greek bishop of that district, he has spent months in his diocese dispensing the word of God to the perishing people, with a warm heart and a liberal hand. The good old man, reduced to extreme emaciation by consumption, with the blossoms of age adorning his temples, hires his donkey and a little boy to lead him, (for he is perfectly

blind,) and without scrip or purse, but with a large supply of God's precious word, and his heart full of divine love, goes forth to traverse the mountains and valleys of Syria and preach the kingdom of heaven. The sight is one that angels behold with joy, and who will not bid God speed to the poor blind man, and unite in fervent prayer that the blessing of the Lord may rest upon his humble labors?

The books and tracts distributed during the year are as follows: Bibles 103, New Testaments 264, Psalters 419, smaller portions of the Scriptures 2,757: in all 3,543. The whole number of books and tracts of all descriptions, which we have put in circulation is 6,934. It ought to be stated, however, that this report does not include books and tracts distributed at Jerusalem, except so far as these were obtained from the depository at Beyroot. Mr. Hebard also distributed a considerable number of tracts while on the mountains; but as he kept no account of them, they have not entered into the above statement. Though the amount is not large, it is a considerable advance upon any previous year, and taken in connection with the fact that we have travelled less than formerly, and have not employed a regular distributor, seems to intimate an increasing desire among the people to obtain our books.

On the subject of common schools we have not much to report that is new or can be interesting to you. Our school at Beyroot has been full during the year, the whole number of scholars is above fifty, and the attendance has been regular. The scholars are, to a considerable extent, from families who do not regard the thunders of ecclesiastical censure, and hence we have been able to continue the school through all opposition. The school in Tripoli, under the care of Aboo Yooseph and his son, is smaller, not numbering over thirty scholars; but the excellent religious instruction which is constantly given there renders this a very interesting school, and we trust and pray that the good seed may yet spring up and bear fruit unto life eternal. We have had a number of invitations to open new schools, and some of them three and even five days' journey from us; but we have uniformly refused, for two reasons; the first is that we are entirely destitute of the necessary funds; and the second is that we are too few and have too many other labors to permit us to superintend such schools properly. We shall, however, try hard to find means to support another school in Beyroot, which we have been urged to commence for several months. We have also been strongly pressed to re-open a school which we formerly supported in a neighborhood about half an hour's ride from the town. With means to support and properly superintend schools, this branch of our labors might be gradually and greatly extended.

We have been highly gratified and much encouraged to learn that the Committee appreciate the importance of a female boarding-school, and have granted us permission to establish one as soon as the necessary funds can be set apart for this object. It would be useless therefore to urge the claims of such an institution any further at present, and we will only remark that the great importance of establishing this school soon presses upon us with new force every day. Whatever advances we make in other departments of the mission render more visible and painful our deficiency here, and spur us on to vigorous efforts to commence it with the least possible delay. We have quite a number of interesting girls, belonging to families connected with our church, who are suffering irreparable loss from the want of such a school; and their parents are anxious to place them in it. There is also a house which can now be obtained, extremely well adapted to our purpose, both as to location and accommodation; and this is a matter of no small importance to the prosperity of such an institution. Nothing therefore is wanting but the suitable superintendent and the necessary funds, both of which we hope to obtain during the coming year.

Call for Immediate and Extended Labors among the Druzes.

Though we have nothing either new or specially important to communicate in regard to this interesting people, we feel that our report would scarcely be regarded as full and satisfactory, were we to say nothing about their present condition and prospects. After the Emeer Besheer had let loose the enemies of the gospel upon this poor people, and had himself set the example of persecution in his treatment of the sheikhs, or at least had allowed his authority to be employed for their oppression, it became dangerous for them to continue their connection with us; and as we had foreseen and expected, most of them ceased to attend our meetings. Indeed it could scarcely be expected that they would continue their

visits from the mountains during the winter, and especially after they had become fully and painfully convinced that we could afford them no protection against their persecutors, and also that we would not receive and baptize them, without a thorough acquaintance with each individual had convinced us of his sincerity, and until they had become well grounded in christian knowledge. These things placing their reception at a much greater distance, and involving much greater consequences, than they at first apprehended, cooled their ardor, as a matter of course. Still a number continued their inquiries and attendance upon our meetings, and those, too, the individuals for whom we had always indulged the greatest hopes. One man came every Sabbath to meeting from a village several hours distant on the mountains, and continued to do so until he removed his family to the vicinity of Beyroot. During the past summer, while on the mountains, we found them every where as accessible as on any former occasion, and as willing to receive religious instruction, notwithstanding the known displeasure of their rulers; and, as far as we can judge, the way is as free and open to operate amongst them now, as at any time before the persecution arose. We feel more and more the necessity of having some persons almost wholly devoted to this work.

The Druzes are a very peculiar people, have a strange, absurd, but strongly rooted system of *irreligion*, for it really deserves no other name. This ought to be thoroughly studied, as it may now be, since their books have been discovered and seized by the pacha's troops during the last war. They have also very peculiar customs and prejudices, which must be understood and regarded, if we expect to do them much good. A system of means, adapted to meet the singular character and present circumstances of this nation, ought immediately to be devised and carried into active operation. Special efforts should be made in the cause of education, and with proper means, judiciously employed, we might get hold of the children; and by educating them in the doctrines of the Bible, overthrow at once their awful superstition throughout the whole nation. The Druzes are under the absolute control of a few great religious sheikhs. These sheikhs have no civil power, and rule the people solely by their reputation for superior knowledge and sanctity. With these sheikhs we may hold unrestrained intercourse, and may discuss the subject of religion without danger and without offence. To argue with them, however, with much prospect of success, a thorough acquaintance with their history and superstition is indispensable. Could we gain these sheikhs of the Akkals, the whole nation would soon follow them; nor would the power of the sheikhs who sway the civil authority be sufficient to restrain them, even were they disposed to persecute.

Very few difficulties therefore lie in the way of extensive operations among the Druzes; and we need scarcely add that the field is large and extremely promising. But this great work requires far more extensive means than the Beyroot station has ever yet possessed. And now we urge again the Macedonian cry, "Come over and help us." Yes, we must and will continue to do so until God sends us help, or our voices are hushed in death; especially will we urge that whatever can be done, be done soon. The time is short. Six or eight years of precious opportunity have already been lost: such opportunity, too, as may never return. Yet the door of entrance is open. But how soon some fresh political revolution may bar it against the introduction of the gospel, none can tell. Can we, therefore, remain silent? And can the American church consent to have this inestimable opportunity to spread the glorious light of life all over the dark mountains of Lebanon lost, and lost forever?

The Mission Seminary—Importance of Native Teachers and Preachers.

During the present year we have been permitted to prosecute our labors in our seminary without any molestation from the ecclesiastical authorities. The storm of opposition from the Greek church, which was beating upon us at the time of our last report, has ceased; and the plague, which closed our doors for several weeks last year, has not been permitted to enter our borders. All the scholars who were under our instruction at the commencement of the year are now with us, with one exception. We have been under the painful necessity of expelling one of the oldest and most talented boys. This is the first instance in which we have been obliged to cut off any from the privilege of our institution since its commencement. It is truly lamentable to reflect that one who had been connected with the missionaries more or less for nearly ten years, who was among the first to enter our semi-

nary, who had received more religious instruction than any other scholar, and given pleasing hopes of extensive usefulness, should thus suddenly blast our expectations, and fill the hearts of his benefactors with sorrow and regret.

Five scholars only have entered the school during the year. The whole number of boarders at present is twenty, three of whom are supported by their parents or guardians. We have also day scholars, whose parents have obligated themselves to let them remain with us until they shall have completed their education. No material alteration has been made in the studies during the year. On the sixth of November the fall term commenced in the seminary. The pupils have been interested in their studies, and have given general satisfaction with regard to their progress and behavior.

The same course has been pursued the past year as heretofore, in giving religious instruction. In addition to the regular daily instruction in the Bible, the whole school have read and reviewed Mr. Bird's thirteen letters to the Maronite bishop, and a church history printed at Malta. The reading of these works has done much to produce an independence of thought, and a desire to test all things by the Bible. At the same time they have had the benefits of the comments and pious instructions of Tannoos, all of which have contributed much to make them evangelical in their views and give them a distaste for the foolish and burdensome ceremonies of their own churches.

The whole number of boarders in the seminary at present is only twenty. As we have before stated, three of these are supported by their parents or guardians, leaving but seventeen who are supported entirely from the funds of the Board. Should we have permission to increase the number to thirty at the commencement of the year, the expenses for board and clothing would not exceed twelve hundred dollars.

Next in importance to preaching the gospel, we consider the raising up of a native agency. It is in vain to expect that the church will send out a sufficient number of men from her own bosom to gather in the harvest before it be lost. We have now but five laborers on the ground, including the brethren who have just arrived, for all Syria and Palestine, and the vast extent of country to the east, as far as the great river Euphrates, and far beyond it. To the north of us there is no missionary within a thousand miles. Our small number has been diminished by death and few have come from our native land to strengthen our feeble hands, although we have been lifting up the imploring eye to the young men of America to come over and help us, and repeated it again and again for years. Even if the church could send out a sufficient number from America to preach the gospel to this perishing people, (which will never be,) still it would be far more economical, and far better in many respects to raise up a part of the laborers in the vineyard which they are to cultivate. Our reasons for this opinion are briefly these: The missionary who comes from his native land, after having spent eight or ten years in acquiring an education, is by no means prepared to preach the gospel when he first sets his foot upon the shores of Syria. He may have thoughts that burn, his heart may glow with love to the Savior and his cause, but he has no medium through which he can convey his thoughts and feelings to the people around him. He must spend long years in studying the Arabic, before he is able to preach the gospel fluently; and he will never be able to write and speak like an educated native. Much time and study are also necessary to enable him to understand the manners and customs of the people, their modes of thought and reasoning, and their various systems of error and superstition. In a word, it is no small thing for a missionary, after he has finished his theological education in his own country, to acquire this new and difficult language, and become thoroughly furnished for every good word and work among a strange people. Many exhaust their energies and fall while preparing to thrust in the sickle and reap down the harvest. But nearly all this extra labor and expense of time and money may be saved by training up natives in the field. These, after they have finished their education in the seminary, have not to spend years of hard study in learning the language of the people. If they are pious, they are at once prepared to preach the gospel with power to perishing sinners. They will also be acquainted with their manners and customs, their errors and superstitions, their prejudices, and the best manner of removing them. They can go where no missionary would be admitted, without suspicion, and would feel deeply for the salvation of their countrymen. Thus you perceive that well educated, pious natives would

have, in many respects, important advantages over missionaries who come from a foreign land.

Let us look at the subject for a moment in an economical point of view. The money necessary to support a missionary and his family here, (to say nothing of the expense of his education at home,) while acquiring a knowledge of the Arabic, is sufficient to defray the expenses of eight boys, for board, clothing, mending, washing, lights, etc., during the whole course in the seminary; that is from the time they enter until they are qualified to preach the gospel, on the supposition that they are pious. Many other reasons might be assigned in favor of raising up a native agency, but as we doubt not that you are as fully convinced as we are, that the great work of rekindling the light of true religion in these countries must be done by native laborers, we forbear. Do not infer from what we have now said that we do not need more missionaries from America. Far from it. We wish twenty new missionaries would enter this vineyard of the Lord this very day. We could find places for them all, and as many more, long before they could speak the language. We must have missionaries at first to direct and control all important operations, preach the gospel, and raise up native ministers and teachers, to establish churches and put in operation a system of means which will enable them to raise up and support their own ministers, and sustain all those institutions which are necessary to the well-being and growth of Christianity, and finally to send out missionaries from the native churches to those who are sitting in the region and shadow of death around them. This is a great work, and will require many laborers for its accomplishment. Will the churches at home send us the men?

It is our fervent prayer that our infant seminary may become a school of the prophets, that the talents and acquirements of all the dear youth connected with it may be consecrated to the blessed Savior and be employed in his service; and that many may go forth from it to tell the story of a Savior's dying love, in this land where he was crucified. We greatly need a revival. We are in the midst of the valley of bones, which are exceeding dry, and unless the Spirit breathe upon it, there will be no life, no motion. Will not the people of God in America mingle their prayers with ours for the outpouring of the Holy Spirit upon our school? They have set apart one day in the year to pray for the academies, colleges, and theological seminaries of our native land. Their prayers have been answered. The Holy Spirit has descended, revivals have followed, and many youth have been converted; some of whom are now preaching the gospel in the four quarters of the globe, and in the islands of the ocean. Are the seminaries under the care of the Board in foreign lands less important than those at home? Have they not the same need of the prayers of God's people? We feel that they have, and would earnestly plead with the churches of Christ in America, who remember the day set apart to pray for colleges and schools, not to forget the hopes of the heathen world, collected in the infant seminaries in foreign lands.

The female school was in operation from January first until the removal to the mountains, a period of about eight months, under the care of Miss Tilden and Miss Badger. The number of pupils attending during this time was forty, the average attendance twenty-one.

Broosa.

LETTERS FROM MESSRS. POWERS AND SCHNEIDER.

Embarrassments in the Way of Labor—Encouragements.

WRITING from Broosa under date of January 3th, 1840, and alluding to the persecution that had been got up by the ecclesiastical authorities in that quarter, and to the little intercourse which they could, in consequence, have with the people of the place, Mr. Powers remarks—

Our circumstances are not a little trying to our feelings and our faith. Having enjoyed at home precious opportunities of laboring for God and for dying men, to be thus shut up here and circumscribed in our efforts, is a trial which calls for much of the grace of patience on our part. In the study, however, we are still laboring diligently, either in the preparation of tracts and books, or in acquiring those languages which will be so necessary to us, whenever the door of access to these people shall be thrown open. And in the closet we are praying continually that the day may speedily come, when not only we shall have access to the people, but when also the Spirit of the Lord shall open their hearts to receive the truth. It is with us emphatically a day of small things. Still

we would not despise it. We would rather be grateful for any and every manifestation of God's favor.

Some things encourage us. For many months past we are not aware that any measures have been concerted against us. Externally all is quiet. The two pious young men come to me again as formerly for instruction in English and in the Bible, and in different ways are of much service to me. A very few others also call on us. One female has been assisted by Mrs. Powers in learning to read, and has received much instruction on the subject of religion, which seems not to have been in vain. We have much hope that the seed thus sown will spring up unto eternal life. Some eight or ten copies of our Armenian Magazine, published at Smyrna, are now called for and read with interest. A desire has evidently been awakened to know more about our books. The following incident doubtless illustrates the feelings of many. As two distinguished individuals, X. and Y., were conversing together, with some of our books before them, Z. enters the room. Not knowing what he would say respecting the books, Y. addressed him thus.

Y. Our friend X. is reading these American books, what do you say to it?

Z. Aye, let him read them. What is the harm?

Y. Yes, but you know these books are prohibited as bad books.

Z. Very well: but if they are so vile, we have common sense enough to find it out. Do you hear the muezzin's call to prayers? [It was twelve o'clock, and the muezzin's cry was heard from the surrounding minarets.] The Mussulmans have been calling to prayers in this way from time immemorial; but who of us listens to the call? Are we not true Armenians still? Are we not true sons of the church?

Y. But Mohammedanism is so absurd a thing that we Christians are in no danger of being led away by it. We need no prohibition to stand aloof from such a religion.

Z. Indeed! If these books then were as vile as is pretended, we should be in no danger of being corrupted by them. They must contain truth then, and it must be for that reason that they are so cautiously guarded against by the priesthood.

Y. (Smiling,) I have not yet read so far as that.

Not only has a desire to read our books been somewhat awakened, but we have much reason to believe that God's Book is beginning to be read more than formerly. Some instances have come to our knowledge, where the reading of the Bible has resulted in more correct views respecting the condition of these people, and the propriety of our labors among them.

—— has recently built a new room in his house, where he may hold conversation and read the Scriptures with his friends, as well as be more undisturbed in his private devotions. The influence which he is exerting, though silent as the dew, must be felt. Ecclesiastics, teachers, pupils, as well as others, come under his influence. He is a studious man, and is fast advancing in respect to general intelligence and christian character. He already begins to be reckoned among the very few learned men of the nation. In his conversations with the people he says a great change has taken place within a few years past. Almost all are ready to confess how far their church has departed from the truth and simplicity of the gospel: and he often finds a willingness to converse on strictly religious subjects and to hear the Bible read, which surprises him.

These are indeed small things; but the glimmering of a light taper seen in a distance, is sufficient to send a thrill of joy and hope through the heart of the benighted traveller. So when we compare the present with the past, when for a time no Armenian, high or low, would dare to pass our threshhold, we are inclined to encourage ourselves with these small beginnings. But we have something more than a glimmering taper to cheer and guide our path. A light, pure, bright, and heavenly shines from the volume of divine truth, intervened by no clouds, except those of unbelief. It is that light chiefly, which enlightens our darkness, banishes our fear, nourishes our hope, drives away our sorrow, and strengthens us in our weakness.

It had not been my intention to study either Greek or Armenian; but the persecution last season so threw me out of employ, that, in connection with other circumstances, I was induced to undertake both these languages, and to these studies I am now devoting myself as diligently as my health will allow. Meantime Serope is employing his leisure time in translation, and Hohannes is transferring the Turkish tracts which Mr. Schneider has had printed the past year, from the Greek to the Armenian character, all which is under my superintendence, and with the design of being printed as soon as ready.

Mr. Schneider, writing from Broosa February 12th, makes the following statements respecting the preparation and printing of tracts for the population around them.

Much of my time, for some months past, has been devoted to the translation of tracts into Graeco-Turkish. Eight have been translated and the following six have been printed, embracing Histories of Moses, of Abraham, of Samuel, of Elijah and Elisha, of Daniel, and of Esther; the edition of each consisting of 2,000 copies; and making 384,000 pages in all.

In addition to these six, the History of Joseph and that of David are now in the press; and the Child's Book on the Soul is being transferred from Armeno-Turkish into Graeco-Turkish, and will be struck off shortly.

Of these tracts, as they are all of one general series, the lives of the patriarchs, a few hundreds will be bound up in one volume, which will amount to nearly 300 pages. Some individuals may be desirous of having them all together.

We have also commenced the translation into Graeco-Turkish of Chrysostom on reading the Scriptures, for our next work. It is of vast importance to direct the minds of these people to the word of God. And nothing, perhaps, will be more acceptable to them on this subject, especially to the Greeks, than the exhortations of this ancient father. It may not, however, be printed until the tracts above mentioned have all been printed in Armeno-Turkish.

In regard to the prospects of the mission, I know not what to say. I suppose we must regard these as days of darkness. We are much circumscribed in our efforts, as you well know. Although we see a great deal to be done, ecclesiastical jealousy, united with the ignorance and superstition of the people, will not suffer us to do it. We see the people perishing, and yet are not permitted to come to their relief. These circumstances often fill our hearts with pain. We can only raise our cry to Him who overrules all things, and who has given great and precious promises in regard to the future enlargement of Zion. Oh that the time to favor her in this part of the world may soon come!

It may be hoped, in view of recent events, that the violence of persecution is abating, and that the missionaries are, for a time at least, to be less embarrassed in their labors.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT.

Conversation with a Banker—Hohannes.

Mr. Dwight prefaces the portions of his journal which he has forwarded with the following remarks, under date of February 21st, 1840. Alluding to his return to Constantinople from his visit to the United States, he says—

I found on reaching this place, that comparatively few Armenians, even of those who are most friendly in their dispositions, had any intercourse with the missionaries, for fear of the wrath of those in power. Several of my old friends called on me to welcome my return, though evidently with some fears of the consequences. The first visit I made to an Armenian house was, by special invitation, to that of H— C—, a banker who has been often noticed in our journals as a serious minded man. He was greatly threatened during the late persecutions, and indeed was actually put into the mad-house for a short time, as one deranged, though there are probably few among the bankers of a saner mind than his. He sent for me on special business, and Mr. Hamlin and I went together to his house, which occupies a commanding situation on the Bosphorus. We dined with him, and had a long and free conversation in regard to the recent occurrences here. As the patriarch has declared to all his churches, that all who have any conversation or intercourse with us are guilty of a sin unto death, and shall suffer temporally under the power of the church, as well as eternally under the wrath of God, I asked the banker if he was not afraid to have us at his house; and whether there was any less ground to fear than there had been. "If there had not been a change in this respect," he replied, "do you suppose that I would have invited you to come here?" The fact is, that since the death of the late sultan, the patriarch and his party have remained very silent, for they know not whether, under the new sovereign, they are to have influence or not. The banker said, "I have entirely done with our clergy. They are altogether a bad set of men, from the patriarch down; and I am determined to have nothing more to do with them. As soon as my boys become old enough, I

am going to send them to America for an education."

I told him he must not despair, God has all power in his hands, and he is able to bring about an entire change here. And I expressed the hope that before his children are grown up, they will be furnished with the means of education here. He seemed, however, to be very incredulous.

We do not regard this banker as a truly converted man, though, of course, we cannot judge the heart. He is much enlightened, and has evinced, at different times, much seriousness. May the Lord lead him to a true faith in Christ, and an open and consistent avowal of attachment to the cause of truth and righteousness.

November 6, 1839. The Armenian bishop of Cesarea has written to the patriarch here, to say that Hohannes, who is under his watch and care, is a man without fault. He says he has rigidly scrutinized H., but can find no fault in him, "touching those things whereof he has been accused." The expression used in the bishop's letter is, "He is a sinless man." We wait to see what may be the result of such a letter, and in the mean time, we also feel it to be our duty to attempt to do something for H.'s release. If our souls were in his soul's stead, we are quite certain that we should feel thankful to any kind friends who should undertake for us. The rule of our Savior, therefore, would lead us to make an effort for this our exiled brother, provided we had the least hope of succeeding. The patriarch wishes H. to write him a letter, petitioning for his enlargement, with a confession that he has done wrong. This Hohannes cannot and will not do; for by so doing he would admit the charges of his enemies to be true, which he knows to be false. He has already written more than once in a most respectful manner to the patriarch, asking to be released, but has made no confessions.

Hohannes has, throughout all his trials, so far as we can learn, conducted himself in a truly christian manner, and he is trying, in the place of his exile, to do good to all men as he has opportunity. He is continually writing the most cheerful letters to his wife and family friends, telling them to feel no anxiety for him, as he is very pleasantly situated and well provided for. He also cautions them not to think hardly of the patriarch and his party, who are the persecutors, but to pray for them.

16. Sabbath. To-day I read the Scriptures and prayed with three Armenians. I trust that such opportunities will become more and more frequent. It is a most delightful privilege to make known the gospel of Christ to this people. Oh that they may listen and that many among them may seek after and find the true salvation.

Conversation between a Priest and a Turk—An Evangelical Church suggested.

18. Last evening priest —— came and spent the night with us. Messrs. Goodell, Homes, and Hamlin were present during the evening, and we had much profitable conversation with him. His views of the Scriptures, and of the nature of true Christianity are, in general, very clear, and he seems to desire nothing but to get good and to do good to his nation. In reply to my question whether he is now, in these days of rebuke, preaching the gospel to his countrymen, he said that he does this as he has opportunity, and that of late, he has had frequent conversations with Turks on religious subjects. He told some Turks, lately, that they must not take the christian churches around them as a fair example of Christianity, or suppose that all they see among these so-called Christians belongs to our holy religion. "Our fathers," said he, "have added a great many things of their own to the Bible, which do not belong there."

We then suggested to the priest, for his assistance in future conversations with the Turks, a difficulty, which he might present to them, and which, on the principles of their religion, they could not surmount. The question, How can sin be pardoned? they can never satisfactorily answer. The Turks, as well as all other persons in their senses, acknowledge that they are sinners. They have violated God's holy law, and of course must be punished. If now you put the question to them, "How can this punishment be avoided?" what will they say.

Priest. By repentance, say the Turks, and so say the Armenians also.

But how do you say we can escape the just penalty of the law?

P. By the blood of Christ alone.

What would they say to the adoption of this same rule by human governments, that repentance alone is a sufficient atonement for sin? Suppose a murderer were to come forward and say, "I have

sinned and repent," and on that account were to be pardoned; what would become of such a government? Would not bad men be encouraged thereby to sin? and would not ruin come upon that nation?

The priest understood the force of the argument, and indeed his mind was perfectly clear on the subject before, although, as he said, the greater part of his nation, the Armenians, are as much in error in regard to the manner in which sin may be pardoned, as are the Turks themselves.

In speaking of the progress of the true light among his countrymen, he expressed the opinion that this can be greatly extended only in one way, and that is by a separation of those who truly believe from the rest of the church. "At present," said he, "while we all remain connected with the mother church, our hands are tied, and we are every way fettered. But if twenty men were to come out from the great body and unite together, their influence on the nation would be very great. In my opinion, within a year their number would be increased to a thousand, and within a few years, one half of our nation, at the least calculation, would declare themselves evangelical." When asked by what means he would bring about this separation, he did not seem exactly to know, but said, perhaps when Hohannes comes back, it may be done in the following manner, "Let those who have been banished present a petition to the sultan, stating that they have suffered such and such things without a cause; and desiring an investigation of their case. It will then be seen that they have been punished unjustly, and they will therefore be permitted to remain unmolested, while acting upon the principles for which they have been banished."

The peculiar difficulty in this case lies in the fact that every christian sect in Turkey is represented before the government by its patriarch, this office having been instituted by the Turks themselves, and no evangelical church is recognized in this country. Of course, every Armenian, whatever may be his private views, must necessarily remain connected with the Armenian community, and be subject to the watch and discipline of the Armenian patriarch, who is clothed by the Turks with civil as well as ecclesiastical power. An individual may say he has altered his opinions, and can no longer live in fellowship with his own church, but the Turks will always class him with the Armenians, for there is no where else to put him, where he will have a responsible head. It seems, therefore, very desirable that an evangelical christian sect should be acknowledged in Turkey, and be represented by its own patriarch. But the question, "How is this thing to be brought about?" is thickly involved in difficulties. It seems to me clear, that we have nothing to do directly with building up such a sect. We came here, not to form a sect, but to preach the gospel, and leave that to exert its legitimate influence among men. Our great business is to endeavor to direct the attention of the people to the vast concerns of the soul, and to leave the gospel, unmixed with human ingredients, to make its own way and accomplish its own work. A separation ought not to be forced, although it will, without doubt, ultimately take place; for light and darkness cannot always exist together. And least of all are we, who are foreigners, the men to clear away the difficulties by which this subject is encompassed, and impose ecclesiastical forms and rules upon the people.

I should have equally strong objections to soliciting the agency of any protestant ambassador in this matter, unless impelled to it by pressing circumstances. Suppose, for instance, that, in the present state of affairs we were to prevail on the English ambassador to request the porte to set apart the evangelical Armenians as a separate sect, and appoint for them a patriarch. One of the first inquiries of the Turks would be, where are these men, and how numerous are they? And when they had ascertained that, at the most, not more than fifteen or twenty individuals, (and the number would perhaps fall short of this, at first,) were wishing for any such thing, they would laugh at the idea of appointing a patriarch for them, and send them back with instructions to remain quiet under their own patriarch, and perhaps enforce these instructions by some salutary punishment. There are, no doubt, very many, who would unite themselves to an evangelical sect, when once it was recognized by the government; but probably even less than fifteen would be found in Constantinople ready to risk the consequences of openly avowing a desire to separate from their church, before such a recognition. In this matter the Turks would, of course, make no account of the probability that this number would be increased, for it is a rule of their government that each Christian shall remain in his own church, and no proselytism is allowed. And, if such a probability were to be suggested

to them, it would be an additional motive for not granting the thing requested.

In my opinion the thing must be left to take its own course. The enlightened Armenians may be obliged, in conscience, to separate to a certain extent from the mother church. They must still, however, be subject to its laws and discipline. They will be persecuted, but, as in other cases, they will grow thereby, until they become sufficiently numerous to attract the attention of the Turks, and make a formal separation necessary. Nor should we forget that Providence may hasten this most desirable consummation. This whole government is tottering with weakness, which penetrates to its very centre. It requires not the eye of a prophet to foresee that in its present character and condition, it cannot remain many years longer. Our hope, and our earnest prayer should, therefore, be that, whatever changes may come, the word of truth, which is now bound, may have free course, and all be permitted to worship God according to the dictates of their own consciences.

Scruples of a Priest respecting the Services of their Church.

But to return to our priest. He begged, again and again, that we would remember him unceasingly in our prayers; and he asked also for our advice in regard to his own duty. "Here am I," said he, "a priest in the church, obliged to go through with all its forms and ceremonies daily, and yet I know that they are often unmeaning and foolish, and some of them cannot be performed without sin. Can I continue to engage in the duties of this office? I am greatly troubled in regard to this matter, and you must advise me what to do. I want to do that which will be for the good of the people."

After mentioning a remark or two made by Mr. Goodell respecting the responsibility devolved upon the priest to decide for himself what was right in his peculiar circumstances, and with the light which he had, Mr. Dwight adds—

Mr. Goodell then tried to impress upon him the deep importance of striving continually to do good and to train up souls for heaven, to teach and preach the gospel to men, women, and children as he had opportunity. To these exhortations the priest listened with deep and solemn attention. I afterwards sat with him till after eleven o'clock at night, conversing on a great variety of interesting topics and answering his questions. Among other subjects he inquired very particularly in regard to our mode of performing the ceremonies of marriage, baptism, and the Lord's supper. He and his brother priest have been invited to return to N——, whence they came, and the ex-patriarch, who resides there, joined in the request. There they would have much to do among the brethren in strengthening and encouraging them, and endeavoring to increase their number; while here their influence is quite limited. They are seriously meditating a removal.

21. To-day, in connection with Mr. Hamlin, I commenced an expository exercise in Armenian, at which three young men of that nation were present. This is truly a small beginning, and probably their number will remain small for some time; for, in these days of rebuke, but few are found who dare to make us frequent visits. Mr. Hamlin has had a similar exercise with these same young men for some time past.

T—— Vartabed, who was banished with the rest, has been restored and made, for the present, one of the preachers of the patriarch's church. Whether this is to be regarded as a mark of favor, or as an evidence that they intend hereafter to watch him more closely, I know not.

30. Visited a young Armenian lady who lived several years in my family. She has suffered much of late from the ridicule and opposition of those around her, on account of her enlightened views. At the time of the persecution, a priest went to the house where she resides, and took all her English books and carried them to the bishop. They were afterwards all returned to her, owing to the priest's having feared the vengeance of some of her friends. She was, however, told not to read two of the books which they pointed out, one of which was the Bible, and the other a story book. I did once hope this individual was a Christian, and this may indeed be the case. She professes to have had of late much more interest in spiritual things than formerly.

December 15. T—— Vartabed, already mentioned, has been reinstated in his former place as preacher of the church in —— and superintendent of the school. Thus the persecution and banishment of this man have ended in his being restored precisely to his former situation, but with increased power.

28. Went with Mr. Homes to —— and called on the Armenian female before mentioned. From her we learned

that T—— Vartabed, since his restoration, is speaking boldly in favor of protestantism. Priest H. is also more bold since his return from banishment, and hesitates not to declare openly that the whole of this business is a piece of iniquity. Thus the effect of persecution and bonds is the same now that it was in apostolic times; that is, believers are made bold by the very bonds that are put upon them by the enemy in order to destroy their influence.

From —— we went to another village, where are two evangelical Armenian priests, upon whom we called. Here we spent two hours in deeply interesting conversation in regard to the things of the kingdom of Christ. These priests are in the habit of writing down their thoughts on various subjects, and also brief explanations of passages of Scripture, which they use from time to time in their addresses to the people. They each showed us some of their efforts of this kind, which were quite creditable. It is not their business properly to preach, this being the appropriate duty of the vartabeds; but, in this instance, there being no vartabed in this church, whenever they can find a good opportunity, they address the people on the great truths of the gospel. Such opportunities are offered frequently by orders, and other communications from the patriarch to the people. These priests also go once or twice a week to the city, where they have many opportunities to preach, in a private way, to Armenians, Greeks, Jews, and even sometimes to Turks. They are still in great doubt, what it is their duty to do, whether to go to N——, where they have been invited, or to remain here, or to give up the priest's office entirely. I advised them decidedly to go to N——, where there is an open door for them, and souls are, in some measure, hungering for the bread of life. They replied, "True, we shall be better situated there than here, but we shall there also, be obliged to exercise the duties of the priest's office, which we cannot do with a clear conscience." One of them remarked, "I am sinning every day against my own conscience, in performing the duties of my office. I know that were I to die this day, I should sink to hell immediately, for I am daily 'crucifying the Lord afresh and putting him to an open shame.'" I told him he must not live so any longer, but must get out of the priest's office as soon as possible. Better die a beggar, or be martyred, than live thus in sin against God.

They both seem ready to forsake the priest's office, though this is contravening one of the rules of their church, and would expose them to obliquy, persecution, and it may be death. But they hesitate as to the mode of doing this, for they wish to accomplish it in such a way as to do the least harm, and secure the greatest amount of good to their people. Their sole desire seems to be to do good, and they are, apparently, ready to suffer for Christ. One of them remarked, "The only reason why we were not banished with the rest was, that we are not worthy of such an honor." The same one said also, "I am ready to forsake my present office and gain my livelihood by becoming a common street scavenger, if I may but do good to my people."

Before we left them, we kneeled down and prayed together, and it was truly refreshing to hear two priests of the Armenian church, in which this duty is habitually performed in the most careless and hurried manner, pray as those taught by the Holy Spirit, in a slow and solemn tone, uttering, evidently, the deep feelings of their hearts, and pleading with God to exert his divine influence upon Armenians, Greeks, Jews, Turks, and Franks. We mentioned to them that we intend to observe the first Monday in January as a day of special fasting and prayer, with reference to the present peculiar state of the Armenian church; that the hindrances to the progress of truth may be removed, and the word of God have free course among them. The priests very cheerfully agreed to unite with us in a like observance of the day, and we promised particularly to remember their case, and to pray that light may be shed on their path. They also informed us that they are always in the habit of observing the first Monday in each month for prayer, in connection with us and the people of God in different parts of the world, for the general outpouring of the Holy Spirit, and the universal reign of Christ.

First Monday of the Year—Government Bankers—College at Scutari.

January 6th, 1840. This day we observed, agreeably to previous arrangement with the other stations of the mission in Turkey, for special fasting, humiliation, and prayer, in reference to the present condition of our mission, and the state of the people around us. The subjects of prayer were numerous and important, such as the removing of obsta-

cles to our work, the opening of doors for us among the people, and especially, that the word of God may not be bound, but have free course and be glorified; the blessing of God upon our native brethren, particularly the two priests already mentioned, and Hohannes in exile; the general outpouring of the Holy Spirit on patriarch, bishops, and all the people, Armenians, Greeks, Jews, and Turks. Nor did we forget our brethren at other stations, nor Christians in America, who also have set apart this day for similar purposes. May the Lord in heaven hear. Oh may a rich blessing descend upon this debased and miserable people.

S——, one of our native brethren, called to-day, and I had a precious interview with him. He is a banker and possesses a remarkably amiable disposition, to which, we trust, have been added the sweetening influences of religion.

An order has recently come from the sultan for all the bankers of the government officers to bring their affairs to a close, as this order of men is henceforth to be dispensed with. This arises from a new organization of the fiscal system, by which the pashas, governors, etc., throughout the country are to be paid a regular salary, instead of being left, as heretofore, to extort as much as they can from the people. Henceforth, the pasha and governor are to have nothing to do with the collection of taxes, and they will not need bankers, as formerly, at the capital. This class of men will now be obliged to seek for other employment, and they are, of course, in great trouble. Through the power of their gold they have exerted a mighty influence in Turkey, and over the Turks themselves, so as, in fact, to have within their gift many of the high offices of the government. This influence will now be nullified, and thus one obstacle will be removed, which has hitherto opposed the spread of the gospel. The bankers are a very ignorant, narrow-minded, bigotted class of men. Individual exceptions no doubt there are, but this is the true description of the character of the body. The fact is easily explained. They are generally natives of the interior of the country, and the nature of their business has required them to be associated with the Turks, while, at the same time, it has separated them from Europeans and the means of improvement. Henceforth they will be obliged to seek other occupation, and thus they will be brought more in contact with the world, and it is to be hoped their minds will become proportionably enlarged. At any rate, they can no more exert the influence they once did, and we may regard the taking away of their power, as a providential arrangement highly favorable to the progress of light among the Armenians.

Much effort has been made by the Armenian patriarch, to procure funds for the new college at Scutari. That school was first established in opposition to ours, and the high school at Has Koy was broken up in order to make way for it, and probably H. was sent away for nearly the same reason. At the beginning the support of this college came chiefly from the Armenian convent in Jerusalem, but the patriarch there, not being pleased with the manner in which the affairs of the institution were managed, withheld his support; and since that, they have been in the greatest distress for money. They have tried several expedients, but in vain. At one time they taxed all the new comers from Armenia, and all who were returning thither, for this object. At another, they tried to draw the friends away from all the common schools of the city and suburbs, for the support of this. And again they directed the priests to circulate subscriptions in all the different parishes for the same purpose. But every effort fails. The school is unpopular and is becoming more so, and the present prospect is that it will soon sink. It is to be hoped that this will only be to prepare the way for another literary institution among them of a higher and better character.

I would also remark, before I close, that I have now six regular attendants of my semi-weekly Armenian Bible exercise, and two others have attended occasionally. They are all intelligent and promising young men, interested in the study of the sacred Scriptures; and I pray that the Lord may visit them by his Spirit, and that they may be made wise unto salvation.

Greece.

JOURNAL OF MR. KING ON A TOUR TO THEBES, LIVADIA, AND MOUNT PARNASSUS.

THE impaired state of Mr. King's health, and especially weakness of eyes, as well as a desire to cultivate a further acquaintance with the people and learn how he might labor most advantageously for their welfare, were the reasons which induced him to enter on the excursion, of which some account is given below. He left Athens 7th October, 1839, and spent the first night at Casa, where, he says, he "slept in a

stable, with horses, mules, Greeks, Bavarians, dogs," etc.

From Athens to Livadia.

At Casa is a station of guards, and many soldiers who are employed in working at the road sleep there. The road is now being made from Athens to Thebes, and is intended to extend as far as Livadia and thence to Lamia, (Ziatoon.) As far as Casa the road is good and passable for a carriage. At Mandra I found one of my old scholars, now teacher of the public school in that place. He is the son of a priest, and was the first scholar I received at my school at Athens. He informed me that the priests at Mandra are opposed to the new Lancasterian system, and wish to have the gospel and psalter and oktoechos taught. The oktoechos contains many prayers to the virgin.

9. I arose at an early hour and set out from Casa for Thebes. Casa is at the foot of Mount Cithaerion, which I had to cross this day. On the top I found it very cold, even comfortable walking with my coat and surtout on, though the day before, in Athens, I had been clad in the thin linen dress of summer.

The ascent of Cithaerion from Casa is a little more than an hour. On arriving at the summit, there suddenly opens to the view a grand and beautiful scene, the plain of Thebes and Livadia with the mountains beyond rising in grandeur. How wonderfully great is He who spread out those plains and laid the foundations of those everlasting hills! was the exclamation of my heart, as I beheld them. Going down the mountain, I turned out of the direct road to Thebes, in order to visit the site and ruins of the ancient Plataea, now called Koklea. Having spent half an hour in riding over the ruins, I left for Thebes, where I arrived at one o'clock, P. M. During my ride over the plain, I reflected on the causes of those ruins and desolations, which we now see every where in Greece—the hatred, envy, and wrath of man towards his fellow man. The same passions which now rage in the bosoms of so many, and render so many families and neighborhoods unhappy, laid waste these the fairest works of man, and the most splendid edifices ever reared by human skill. Thebans against Plataeans, and Athenians and Spartans and Persians taking part in the quarrels, till a sister city is laid in utter ruins! What a sad picture of man in all his boasted greatness!

At Thebes I put up at a public khan, though I was invited to take lodgings at a private house. The commander of the gens d'armerie here, to whom I had a letter of introduction, insisted on my permitting him to send with me the next day a soldier as a guard; and after having told him two or three times that it was unnecessary, I consented, as he requested that I would allow him to do this as a mark of friendship. He also tried in various other ways to show his kindness to me, although he himself was on the point of setting out for Athens.

Soon after I arrived at the khan, the chief officer of the police called on me and reminded me that he was one of my scholars formerly in my gymnasium, saying that the little he knew he was indebted to me for. On his mentioning his name, I recognized him, and was gratified to find him in such a situation. During my stay he was very attentive and polite, as was also the demarch (mayor,) who insisted on my going to his house to lodge, in case I should return to Thebes. The schoolmaster also and others called on me, and went about with me to show me whatever they thought might be interesting to me in their city.

To the head of the police I gave a copy of Baxter's Saint's Rest, and some other books, and supplied the teacher of the public school with a number of the American Tract Society's publications to give to his scholars as rewards or otherwise, as he might think proper.

10. At sunrise I left the Cadmeian hill, and after a ride of about eight hours I arrived at Livadia. The greater part of the way is on a plain. Passed during the day the ruins of Haliartus, and I saw several villages at a distance, among which is Orchomenos, now called Skrupu. The lake Copais and the river Cephissus we had a great part of the way on our right. The lake seems to be rather what we should call a swamp, with the river Cephissus flowing through it.

From Livadia to Parnassus.

Just before arriving at Livadia I put up at a dirty khan, the best in the place, and immediately inquired for my old friend, Lambros Nakos, but was disappointed in finding that he was absent at a village a little distance from the city. I had hoped to consult with him about my future journey, the propriety of going at present to certain places, etc. Not finding him, I called on several others of my acquaintance, visited the Lancaste-

rian school, and gave books to the teacher as presents to the best scholars. Went also to see the oracle of Trophonius, and drank of what was pointed out to me as the waters of Lethe and of Mneme. Called on the teacher of the Hellenic school, and in the evening several persons called on me. Wrote letters, and finally, wearied out, I lay down to rest in the midst of vermin, which on account of my weariness scarcely disturbed me during the night.

11. In the morning Lambros Nakos called on me, and I had much conversation with him on a variety of topics. Left some books with him to give to the priests in the different districts around Livadia. He was formerly, and I believe is still, one of the most influential men in this region.

Being furnished with a soldier, as a guard, I left Livadia. A few days previous there had appeared on the road from Livadia to Arachova five thieves, or robbers, who attacked two travellers, cut off the thumb or finger of one of them, and made their escape. The one who had his finger cut off was at Livádia. As I was going to Arachova, I thought it might be well to have one soldier as a guard, and so I took the one above mentioned. In about two hours I arrived at the ancient Chaeronea, so remarkable for the many battles fought there between the Greeks themselves, and the Greeks and Romans. I felt more interested in it, however, as being the birth-place of Plutarch.

Just before arriving at the present mean little village, I saw the head and some other parts of the Colossal statue of a lion. Near the village are some remains of antiquity, particularly the seats of an ancient theatre. I was told that there were some inscriptions in a church, which I tried to enter, but could not find the priest who had the key to it.

Leaving Chaeronea, I passed some small villages, and arrived at Davlia, where I stopped a little time at the house of the demarch, to take some refreshment. This consisted of bread and cheese and water. The demarch gave me a cheese of Parnassus. This cheese, about three inches in diameter and two in thickness, is celebrated, being made by those who during the spring and summer pasture their flocks on the heights of that celebrated mountain.

Davlia is on an elevation, which constitutes a part of the base of Parnassus. Here I made a present of some books and tracts to the demarch, his secretary, and the teacher of the school, for the scholars; also to the head of the gens d'armerie here with whom I found I was acquainted.

Left Davlia, and winding my way along on the heights, which form the foot of Parnassus, I came to Arachova. During the latter part of the way we ascended a great deal, and as we approached Arachova, the scene which opened to our view was truly grand and sublime. Mountains and chasms, in wild confusion, impress the mind with awe, and fill it with reverence for Him who holds the earth in his hands, who looks on the mountains and they tremble, who touches the hills and they smoke! The slopes of the mountains near Arachova are cultivated, and in many places covered with vines, from the fruit of which is made, as I was told, a very superior kind of wine. On arriving at Arachova I went to the demarch, who immediately ordered lodgings for me at a private house, as there is here no inn for strangers. The house I lodged in consisted of one long room, with a hearth at one end, but without any chimney, and underneath it was a stable. Here, with my attendants and the whole family, I had my lodgings for two or three days.

12. I left my horses to rest, and took a mule for the purpose of going up to the highest peak of Parnassus. I also took a horse for C. who accompanied me, and the owners of these two animals accompanied us as guides. The people of the place said many discouraging things about my going to the top of Parnassus, and I felt almost afraid to undertake so to do. Some said I should freeze, and all said that it was an arduous undertaking, that I should be obliged to walk a great deal, and that it would take the whole day to go up and come down.

Ascent of Parnassus—Arachova.

Rising at a very early hour, I made all my arrangements, and was ready at six o'clock, at which time I set out and immediately began to ascend the giddy heights of this interesting mountain. After having gained the heights of one mountain, we saw others before us, "as Alps o'er Alps arise," which we ascended in succession, and at a quarter before eleven o'clock I reached the summit of the highest peak, from which I looked down upon Greece, as upon a map. On first reaching it, my head was almost giddy, either from the effort of climbing up, or from the great height, at which I found myself. Here I remained about one hour, during which time I took some

refreshment, bread, cheese, and water, and amused myself a little while in throwing down stones towards the east, and counting the seconds that elapsed before I heard the sound of the stone, when it struck the earth. For a few feet it rolled from me, then fell perpendicularly a considerable distance, and then rolled, as I judged from the noise, on a very steep plain, so far, that it was, I think, thirty or forty seconds before the noise of its rolling ceased.

On my way up, I saw several shepherds with their flocks, and we found a well of water, at which we stopped about fifteen minutes. One shepherd had a large bit of ice, which he had exposed to the sun, and which was melting and running into a little cup for him to drink. Of the ice he gave us a bit, and I saw at a distance, what appeared to be a large bank of ice.

From the highest peak I counted eight or nine very high peaks of the mountain, so that I thought each muse might have had her summit, without interfering with her sisters. Between these peaks are valleys, some of which, at certain seasons of the year, are clothed with verdure, and become the temporary residence of shepherds. Others are sometimes filled with water, and become lakes and ponds, which, in the winter season, are covered with ice. One considerable plain, say about three and a half hours from the top, is cultivated and ploughed. Here the people of Arachova have their huts, called *calivia*, in which the men only reside during seed-time and harvest. In the winter they go down and live with their families.

The highest peaks are quite barren. Low down there are in some places an abundance of fir-trees. The greater part of the way we went was so desolate and dismal, that I could not but feel occasionally some little misgivings about my situation, though I was told that robbers almost never frequent the heights of this mountain. Though the weather is often very cold on these summits, still the shepherds have no covering to defend them, or bed to sleep on but their capot, a thick cloak or coat.

Having gratified my curiosity by looking again and again down upon the different parts of Greece, and having lifted up my heart in prayer to Him who formed the everlasting hills, and remembered before him many of my beloved friends, I began to descend. At twelve minutes before twelve o'clock I left the summit, and after five hours, the greater part of which was spent in descending, I arrived at Arachova, quite weary. I found the descent more arduous than the ascent; for in going up I rode my mule the greater part of the way, but in descending, I did not dare so to do, and found myself obliged to walk a great deal.

13. Sabbath. After the fatigues of the previous day, a day of rest was peculiarly desirable. Still I went in the morning to the public school, a school of mutual instruction, and addressed the scholars on the subject of religion. There were present upwards of eighty, and I was much interested in their appearance. They all seemed to be from about ten or twelve to fifteen years of age. The teacher afterwards told me that it is so customary here for people to drink wine and give it to their children, that very often he had been obliged to send home these little boys in the afternoon, on account of their having drank so much wine with their dinner, as to be stupid and unfit for study. At parties, I am told that they make the children drink in their turn, as if they were men grown. After hearing of this, I reproved some of the people I saw for such an unchristian usage. In the school I found a copy of the Ancient Greek New Testament, printed at Boston, Mass., which I suppose I brought out with me eleven years ago, or which was sent to me for distribution. To the teacher I gave some books for distribution among the scholars, and I also gave a priest a few books for himself. He seemed quite liberal, and his wife gave me some fresh eggs, and he invited me to come and lodge at his house, in case I should visit Arachova again.

At Arachova the people are said to live to a great age. During the day I was told that there had been an order for us to remove to another house, or at least for some of our party, and on making inquiry, I found that it was usually the custom, when a stranger arrives, to receive him into one house for one day, and then some other one must receive him. But as they found that I expected to pay for whatever I had, the family permitted me to remain, and my muleteer only was obliged to remove to another place. It is the custom, I am told, in the island of Lemnos, when a stranger arrives, to conduct him to a certain house for one night, and then to another, and another, and that an old man is appointed by the community to see to the lodging of strangers, and that he has a stick of wood which he hangs

up in the house where the stranger is to be lodged, and where they are obliged to entertain him till the stick is removed.

In the evening, Mr. Loidorikes, the governor of Lamia, arrived, and his brother, who is counsellor of state. I was rejoiced to see them, as I had been formerly acquainted with them, especially with the counsellor, at Athens. They urged me to go to Lamia, and from thence to Chalcis, and the governor said he would give me as many soldiers as I needed for a guide. But as a part of the road I should have to pass is often beset by robbers, I thought it better on the whole, not to go at present.

Before leaving Arachova, I must remark, that it seems to me to be a very healthy place, having good water and a pure air. And this is the character which it sustains. Living, however, I found to be very dear.

Delphi—Crisso—Salona—Guards and Robbers.

I had intended to visit the Corycian cave on my way to Delphi; but finding that I should have to go up about an hour and a half the steeps of Parnassus, and feeling very weary, I concluded to give it up, and go directly to Delphi. This cave is represented as vast and very humid, and whoever wishes to enter far within must be provided with large torches, must wade in mud, and after all return without having seen the end. Some say that it goes quite through the mountain, and that men, in trying to explore it, have been lost; that after going in a considerable distance, there is quite a current of wind from within. Many have been ill of pleurisies in consequence of going in. This is the description given me at Arachova, and by one who had himself been in.

Set out from Arachova for Delphi, where I arrived in about two hours and a half. The morning was lovely, the scenery beautiful, my spirits joyful, and I went on for some time singing aloud the hymn of the nativity—

For unto you is born this day, etc.

On arriving at this celebrated place, I went to the *mantion*, or place where the Pythia or priestess sat upon the tripod and gave the auricular responses, drank several times of the Castalian fount, went to the Stadium, and looked at the foundations of different ancient buildings, which I suppose were temples.

Ten or fifteen minutes before I arrived at Delphi, I turned down a little from the road to see a cercophagus, which is truly splendid—one of the most beautiful things of the kind, I think, that I have ever seen.

After having seen a part of the curiosities, I went to the house of the demarch, but did not find him at home. The people around seemed rather doubtful with regard to me, and none of them very willing to move or do any thing to accommodate us. At length I inquired for the schoolmaster, and asked a boy to go and bring him, and told him if he would go I would give him a book. The mention of a book had the desired effect and set his feet in swift motion towards the teacher, who came immediately, and with much kindness went about with me, and explained a variety of things, which I should not have understood without him. After having spent some time with him in looking about, we returned to the demarch's, where I gave the boy a book for going after the teacher, and to the teacher I gave Baxter's Saint's Rest, and a number of tracts for the scholars in his school. I also left a copy of Baxter for the demarch. And now the scene was altogether changed. I was invited to take my lodgings at the demarch's, in case I should return to Delphi; and boys and women flocked to see me, and gave me quantities of quinces, pomegranates, and grapes, and all seemed rejoiced at my visit, as if I had been an old friend. Some brought ancient medals, and on asking what they wished for them, money or books, the reply was, "Books, books!" and I actually took some as a curiosity in return for books. At no place did I see more eagerness for books than here. The people seemed to snatch at them as hungry fish do at a bait. I was myself delighted. On leaving the place, the teacher accompanied me some distance on my way to Crisso, and said to me on the way, "You have this day given me a great treasure."

I left Delphi and came to Crisso, and, at two, P. M., I arrived at Salona, (the ancient Amphissa,) where I was kindly received by the governor, Mr. Oeconomides, with whom I was formerly acquainted, and at whose house I spent the night, as he would not allow me to go to a khan. I was five hours and a half on the way from Arachova to Salona, not including the time I stopped at Delphi.

Crisso is a considerable village, quite at the foot of Parnassus, and as I should judge, about two hours distant from the

sea, having a beautiful plain between. After leaving Crisso, our road was for the most part on a plain, and often in the midst of groves and olives.

15. I awoke at an early hour and revolved in my mind the subject of my day's journey; whether to return to Delphi, Arachova, and Livadia, or to go on to Gravia, and then around to Velitza and Livadia, or to Lamia and from thence to Chalcis. I at length decided to go to Gravia, though I felt a little concerned about robbers. On my informing the governor of my decision, he sent to the officer of the gens d'armerie, who sent me two soldiers to accompany me as a guard. I also found here an officer, to whom I had once given a trifle when he was in want, and he ordered one of his men, who was armed, to accompany me as far as Dadi. With him was also a soldier of the phalanx. Perhaps to these two last, I owe in the hands of God, my safety; and I often thought of the passage, "Cast thy bread upon the waters, for thou shalt find it after many days." One of the guards, furnished me, was ill on the way, and could not keep up with us; and the other, I found, had formerly been, by his own confession, a robber and a murderer. And I afterwards learned, what I then did not know, that the man who went with me to take care of my horse had been also an associate with robbers, and lately let loose from prison. At any rate, I had this day some little fears. The moment I saw the two soldiers, who had come as guards, one of them struck me as having a peculiar look, and his movements and mode of speaking, and the toute en semble of the man showed him to be what he afterwards said he had been, "a thief, a robber, and a murderer." Several years ago, he said, in the commencement of the revolution, he was for a year and a half, a robber; that the robbers have their laws by which they are governed; that they are sworn to each other not to reveal one another, but each to defend his fellows, etc.; and that they generally consecrate a part of their gains, to some church, or some saint. For instance, if there were ten robbers, they would make eleven shares, of which one was to be the virgin Mary's, or Christ's, which they were punctual in paying; that the robbers with whom he was associated generally had the *panagia* of Zenos as a partner, and that when they went out to rob with her as a partner, they were always successful. He said that one time he heard that a man, having several thousand drachmas with him, was about to pass a certain road, and that he with another associate, way-laid him; that after waiting sometime, they saw him coming, and that he came singing; that his associate said we will now take him and rob him and let him go; that he himself replied, no; he is armed, and he is a brave man (a policari,) and will not suffer himself to be taken so easily and robbed; that he was determined to fire upon him and kill him; that his associate begged him not to kill him, and thus bring such a sin upon their heads; but that he told him to be still, and that if he did not mind he would kill him! The traveller now drew near, singing as he came; the robber (now my guard) took aim at him and fired, and the traveller fell dead. He stated also that on examining him, he found only sixteen piastres; that he then drew him aside, threw him into a well, and went away; that much was said about the murder, but nobody knew who had perpetrated the deed; that at length he threatened his associate, that he would go and disclose the whole matter and get him executed, while himself, as the informer, would suffer nothing; and that his associate, in order to prevent his doing this, gave him a few hundred piastres, and he went away; that the man he killed had a wife and four children.

While he spoke in this manner, I felt a horror of the man, and thought sometimes of my own situation, and what such a man might be tempted to do, if he thought I had much money with me. The road we were travelling was wild and solitary, among huge mountains with deep ravines and chasms between, with thickets of wood, in which robbers might easily be concealed, and with no village on the way for five hours distance. The other guard was ill and could not keep along with us, and the soldier of the phalanx, together with the other sent by my friend, did not make their appearance for the whole day, though I supposed they could not be far behind. Finding myself in company with this man, once a robber and murderer, I conversed much with him on the subject of his crime, repentance, and the judgment to come, and asked him, if he did not feel compunction of conscience for what he had done? He said, "I have repented a hundred times; and for ten years I did not partake of the Lord's supper;" and added that at length the priest told him that his crime was not as great as that of the traitor, that is, of the one who had come and told him that the traveller whom he killed had so much money; that he believed that those who robbed would not

prosper; that they would be made to drink of what they had poured for others, etc. I talked very plainly to him, and told him to procure a New Testament and read it, and learn what he must do in order to be saved; and that, should he be brought to true repentance, he might forever rejoice that he had come with me this day. In the evening, he said, that if any thing would do the Greeks good, it was the gospel; that a soldier at Lamia, had procured a New Testament, and that he was always reading it and speaking about it; and that it had, at times, been the means of keeping him back from wickedness; that he himself had been much affected by reading a little book (probably the Life of Joseph) about a man that was sold and put in prison, and interpreted some dreams; that he would give almost any thing for a copy of it; that he had been so much interested in my conversation that he had not felt at all the fatigues of the way, etc. Our day's journey was about five hours and a half, usually reckoned six hours.

Gravia—Velitza—Davlia—Livadia—Chalcis.

I left Amphissa, and at four, P. M., I arrived at Gravia. On the way I stopped at a fountain of water about half an hour. At Gravia are a few little huts and a miserable khan, where I remained for the night. Here was a station of gens d'armerie. It is about seven hours from Lamia, the region of robbers. Before arriving at the khan, the scenery is truly grand—steep precipices, perpendicular heights, deep ravines, the everlasting mountains bending over you, as it were, their awful heads, and with frowning aspect seeming to say, "Traveller, let your steps be with reverence and awe, for in us you behold the greatness and majesty of your Creator!" At the khan my guard became very noisy and boisterous, in consequence of drinking too much wine, and his conversation towards the close of the evening was blasphemous and filthy in the extreme. If he had had any compunctions of conscience during the day, wine had apparently made him reckless at night, and he said, "We who have been brought up in these days, shall go on as we have done, and end in perdition! Of our children, the next generation, one may hope for something better." Too true is this, I fear, of many.

With one of the soldiers at this station I had been acquainted at Athens, and he had received books from me, and was very friendly. He came to me and said very kindly, "Do not apprehend any thing bad here, rest quietly, we keep a watch during the night." I replied, that I had no particular fears with regard to any thing, and that I felt quite safe. I was annoyed and shocked by the filthy and blasphemous conversation, which must have been such as Lot heard in Sodom.

16. I left Gravia at an early hour, accompanied by two new guards, and the two mentioned the day before, and in about three hours arrived at Dadi, supposed to be the ancient Amphicleia, and called on the ex-demarch, to whom I had a letter of introduction. I did not find the demarch at home, but his brother received me. I went to see the ruins of an ancient building, supposed to be the temple of Esculapius. Having visited these ruins, and having given Baxter's Saint's Rest to the demarch and some religious tracts to him and others, I proceeded on my journey, and in about three hours arrived at Velitza, the ancient Tithoraea. Before I arrived I passed some beautiful vineyards, and bought a few bunches of grapes for myself and those with me. I was informed that a few days since a man passing here, and attempting to take a few grapes to eat, or after having taken them, was shot by one of the guards. In general, the vineyards in this country are guarded by armed men, stationed here and there, sometimes two or three together, and often do not appear till the unwary traveller puts forth his hand to touch the forbidden fruit, and then he hears a stentorian voice, and perhaps sees some one rising as it were out of the earth, with the instrument of death in his hand. In Turkey there is, I think, much more latitude given to the passing traveller. The Turkish custom resembles the Hebrew in this respect, that it allows of taking some fruit to eat.

At Velitza we called on the demarch, who found lodgings for us. The evening I spent very pleasantly, in conversing about the shepherds of Parnassus, with the old man, my host, and his wife and daughter-in-law, whose husband was then tending his flocks on the heights of that mountain. She was very diligent with her spindle, and arose the next morning at two o'clock, and immediately seized her spindle and distaff. On asking her if her husband had with him a bed? She replied, "Nothing, nothing but his capot. It is necessary for him to be with his flock on the mountain, in order to get bread for me to eat." I

asked who among them were called good livers? She replied, "Those who have cheese to eat with their bread." And, rejoined I, who are the poor? "Those," said she, "who have neither bread nor cheese." She, with her father and mother-in-law, dined on bread and cheese, and I believe they had also an onion; so that they must have been among the grandees of the place.

At the close of the evening, and according to my custom in all my journey, I read a portion of the sacred Scriptures and offered a prayer in Greek, in which all the family apparently united very devoutly, rising and standing, as is the manner of all the Greeks when at prayer.

17. I arose at about two o'clock, and had my breakfast long before break of day. In the night there was a little rain, and I felt anxious about my journey that day, as the heavens were covered with clouds, which seemed to threaten a plenty of rain. Indeed, had I not looked at my own good, I should have desired it, for the fields around Parnassus, are so parched, that at Arachova we were told that the goats began to die, and that if the drought should continue fifteen days longer, all their flocks would perish. As soon as the day had fairly dawned, I called my muleteer, and endeavored to hurry him, so as to get at least to Davlia before the rain should fall. Before leaving I distributed a few books among some boys, relatives of my host, and at about sunrise set out on my journey. As we proceeded, the weather cleared up, and I had a beautiful day's ride to Davlia and Livadia.

In three hours and a half from Velitza, we came to Davlia, which place I had left six days before. One of these was the Lord's day, and one I spent in going up to the top of Parnassus, leaving four days in which I had made the complete circuit of Parnassus. From Davlia I went to Chaeronea, and thence to Livadia.

Went to see the tower, from which Sabbas threw himself in 1831, in order to kill himself, after he had stolen my money at Athens, and was detected at Lavadia. It is truly a wonder that he lived. Divine vengeance, however, did not suffer him long to live; for about two years after, he got into a quarrel with some Greeks, seized his arms, and during the affray was shot dead on the spot.

Here a lieutenant from Lamia, going on to Athens with a guard, came and sought me and proposed that we should go together. To this I assented, though I did not recollect any thing of him.

18. I went to Thebes in about six hours. Put up at a khan, though I was urged by the demarch to put up at his house. Afterwards I had reason to regret that I did not accept his invitation; for my room was over a stable, and the smell from below was almost intolerable. The noise, too, of mules and horses kicking, grooms hallooing, etc., together with the openness of the room, made my situation unpleasant enough.

19. In about six hours I rode from Thebes to Chalcis in the Eubaea. On approaching Chalcis I was much struck with its appearance. Not having been destroyed by Greeks or Turks, during the last war, and having its Venetian battlements still standing, it looks more venerable than any other place I have seen in this country. From the main land we passed by a bridge over the straits and entered the island. At these straits there is a flux and reflux of the sea, which gives the straits the appearance of a river, running rapidly sometimes one way, sometimes the other, according to the time of ebbing and flowing. I spent the night and the day of rest with Mr. Sphoines, the teacher of the Hellenic school here, who was formerly employed by me as teacher in my gymnasium at Athens. Before night I visited the castle, walked about the new city, saw some Jews, and invited the rabbi to call on me. "What," said he to Mr. Sphoines, "will you allow me to come into your house?" as if it were a thing unheard of, for a Jew to be permitted to enter the house of a Christian. During the evening I had some interesting conversation with Mr. S.

20. Sabbath. A very interesting day. The Jewish rabbi called, and I had a long conversation with him on the subject of religion, and endeavored to show to him that Jesus was the Christ. After hearing many of his cavils, I read to him what Paul said to the Jews at Rome, (Acts 28: 26—28.) Some other persons also called, among whom was Mrs. M. and her daughter. With the daughter I conversed nearly three hours on the subject of religion, and made her a present of Baxter's Saint's Rest. She promised that she would begin to teach a school in Chalcis, and that the first book taught in it should be the gospel, and that she would assist also in teaching a Sunday school, which Mr. S. seems desirous of establishing. This was to me a happy day. I conversed till I was weary, but the conversation was with regard to the

Savior, and the glory that is hereafter to be revealed.

21. I set out on my journey and in about six hours arrived at Oropo, where is an extensive estate, owned in part or wholly by the Russian consul at Athens, Mr. P.

On arriving, I found to my joy that Mr. P. himself was there, having arrived the day before from Athens. He immediately welcomed me to his house. The evening was spent in interesting conversation about the providence of God, and the many deliverances he had wrought for us, and the certainty that he directs and governs all things. Mr. P. related to me some truly remarkable escapes he had had from imminent death, by land and by sea, and I was rejoiced to find that he regarded so much the hand of God in all the events of life.

Results of the Tour—General Remarks.

22. At about sunrise I left Oropo for Athens, where I arrived in eight or nine hours, after an absence of fifteen days' constant journeying, except on the Lord's day. When I left Athens I was advised not to go, as the rainy season is near, as Roumely is very cold during the rainy season, and as there were thieves and robbers. I had read in the public paper that five robbers had just appeared on the route I wished to take. But I felt as if it was my duty to go; and having asked direction of God, I decided to go. Every thing has been well. My health has been apparently improved; I have not been impeded a single day by rain; I have been preserved from robbers and from all designs of wicked men; I have been kindly received in almost every place I have visited, and in no place unkindly; and I have distributed, during my journey, to schoolmasters, demarchs, governors, military officers and soldiers, nearly nine hundred copies of books and religious tracts, without any noise or disturbance, or hindrance on the part of any one; and I have conversed with a considerable number very plainly with regard to the concerns of their souls.

Mr. King makes the following remarks respecting that part of Greece which came under his observation during his tour.

Greece is desolate. One rides for hours often without seeing a single human habitation, and sometimes not a single human being. Greece is still poor: husbandmen need encouragement: schools and school-houses are in a very imperfect state: a great desire is manifested for education and for books: and our books are exerting a very salutary and silent influence on the people: the schools I formerly had at Athens, and the gymnasium have been productive of good: we have reason to be encouraged and to labor for the good of this people, because it is a people susceptible of right impressions.

These are a few of the general things that have been suggested to my mind by what I have seen and heard during my journey.

I compare Greece very much to an old farm, which has been left for years uncultivated, till it is all run over with thorns and thistles; the hedges and stone walls broken down; with here and there a fruit tree bearing stinted fruit; with vines unpruned, which "the boar out of the wood" has wasted and "the wild beast of the field" devoured—with much fallow ground, hard to be broken up, which a pretty good farmer has begun to cultivate and repair, but with few hands and very limited means, or rather without any means, except what he borrows from his neighbors, the interest of which amounts to a good deal, while his income is very inconsiderable, hardly enough to meet the wants of his hungry family. Now, however good such a farmer may be, and however fertile the soil, he certainly labors under great difficulties, and too much must not be expected from him at once. The farm is gradually improving; the walls and hedges are repairing; the fallow ground is beginning to be broken up; some of the vines are pruned and begin to bear fruit, and the income is increasing; and on the whole, we have reason to think that after a course of years, he will, by good management, if nothing untoward should happen to prevent, become what we call an independent farmer.

Singapore.

ANNUAL REPORT OF THE STATION, DATED 1ST FEB. 1840.

Printing—Block-cutting—Books and Tracts distributed.

THE labors of the missionaries are directed principally to two classes of people—those speaking the Chinese, and those speaking the Malay language, both of whom are found in large numbers at Singapore, as residents in the place, and also as visitors for commercial pur-

poses. Giving an account of their labors for the Chinese, the missionaries remark—

The amount of printing done during this year, compared with that of some previous years, has been small. At the end of the first three years, the man who had superintended the work for two or three years, was dismissed, and another employed on considerably more favorable terms. According to the present arrangement our contract is only with the head printer, and he is paid according to the work performed. We are under no obligation to find him more employment, or for a longer time than we have work to do. The amount of printing done the last year, though, as it turned out, sufficient to meet the demands actually made upon us, would probably have been somewhat larger, but for the embarrassed state of our treasury during several months.

After mentioning that they were getting their blocks for Chinese printing cut in a better manner and on more favorable terms than formerly, the missionaries refer to the man obtained from Canton to superintend and teach this business, and proceed—

It may be proper to remark concerning him, that he is an aged, venerable looking man, of pleasing manners, and exerts, we think, a happy influence on our boys. He was engaged a long time in preparing the blocks for Dr. Morrison's version, and consequently has considerable acquaintance with the Scriptures. Though from difference of dialect, he can understand but little that is said, he attends regularly every morning, during the whole hour spent in reading the Scriptures and in worship in Chinese with the first class. We believe he does not practise any rite of idolatry, and, though we well know how liable confidence in such appearances is to disappointment, there is much in his conduct to lead us to hope that, if he is not now a Christian, he is one of whom it may be said, "He is not far from the kingdom of heaven."

The young man spoken of in the last report, as learning the art, has become able to do plain work quite well. The school-boys, who are spending an hour a day in learning to cut blocks, are making as encouraging progress as we could expect. To the four originally selected, two have since been added, and one, for the present, ceases to work with them, making five now devoting attention to the business. We shall soon probably increase the number by selecting two or three more boys from the second class. Three of those who were first put under instruction, can already, with some aid from the teacher, make blocks serviceable for printing. We are much gratified at the prospect of becoming, ere long, independent in this respect, and rid of the vexation and trouble growing out of the employment of men from China. If we succeed in training workmen for ourselves, (and there is no reasonable doubt of success,) we shall be able to conduct the department of Chinese printing at much less expense than we do now, and at very much less than heretofore. The plan we are pursuing will probably be, in various ways, an important benefit to the boys concerned, and hold out the prospect of a longer continued direct influence, and more extended usefulness on our part, than we should otherwise be able to exert.

The number of tracts distributed the present year is not large, though somewhat greater than that of the last year. We are more than ever convinced of the inexpediency of a profuse distribution of tracts among such a population as we have in Singapore. We may hope, that, in some cases, the mere perusal of a tract, when it happens to fall into the hands of an individual able and disposed to read it so as to get some understanding of its contents, (which is true of a small proportion only of the Chinese here,) will do good. Yet, after all, we apprehend that the highest usefulness of tracts is secured in using them mainly as a means of introduction to the people, and as a text on which to comment in personal address. We would not cease to distribute tracts: we would give them to all of whom we can entertain a rational hope that they will get any knowledge or good impression from them. Where we cannot reach a people in any other way and can do it in this, we would be liberal in distributing them: but generally, we have no doubt that the distribution of a very few, accompanied with remarks upon the design and subject of each, and especially, if the tracts are read and explained, and the truths contained in them recommended and enforced by the distributor, would be productive of more good than the mere giving away of millions.

The teacher, Le, (the man who was baptized by Mr. Johnson of the Siam mission, and in whose christian character we have much confidence,) has been employed to some extent in this kind of labor. He is generally quite happy in

introducing and gaining a hearing for the subject of Christianity, and not unfrequently succeeds in gathering a company of from half a dozen to a dozen or fifteen individuals, in and around the shop or place where he may be, many of whom will remain and listen with quiet and respectful attention, while he reads the whole of a small tract, explaining and commenting in the colloquial style as he goes on. We fear, however, that in many cases this apparent respect results chiefly, if not wholly, from the presence of the missionary accompanying him, as he says that when alone, among his countrymen, he is often ridiculed and reviled. If, when preached by a Paul, the cross was to some a stumbling block, and to others foolishness, it surely should not surprise or discourage us to know that it is regarded with contempt by those before whom we would hold it up as the power of God and the wisdom of God unto salvation.

The number of tracts and books issued from the depository during the year is 34,166. Of this number 23,680 were presented to the Singapore Tract Society, it having been understood that such a grant would be very acceptable. Of these 23,680 volumes, 19,735 were publications approved and paid for by the American Tract Society. The reason of our making this, which may seem to you large donation, was that we had the books on hand, exposed to the ravages of white ants, and that the society named, in consequence of the connection of its members with various places, can put tracts in circulation better than we can. We supposed this mode of disposing of them would entirely accord with your views and wishes and those of the American Tract Society.

School for Malay Boys—One Pupil Baptized.

In the Malay department of the mission, a leading object has been to establish a boarding-school, which may grow into a seminary for educating native youth to be teachers, and to enter other spheres of labor in which they may be useful to their countrymen. To this school twenty-eight boys were admitted during the year, and from it ten were dismissed for various causes, leaving the present number forty. After noticing the studies pursued and the proficiency of the pupils, the missionaries remark on the religious instruction communicated.

This we have endeavored to mingle with our instruction on other subjects, line upon line, precept upon precept, as occasion offered. The boys have, of course, continued to attend family worship morning and evening. This has been done in such a way as to meet their capacities. A service in Chinese has been commenced on Sabbath afternoon. It was commenced January 12th, by Mr. Dickinson, assisted by the teacher, Le. The boys will attend, of course, and also the Chinese employed by the families residing on the hill, and by Mr. Dickinson; and we hope that some of the persons connected with the sago factories at the foot of the hill may also be induced to attend. They also attend on the Sabbath a prayer-meeting, also another service in the afternoon, both of which are in English. At this latter, the sermon has occasionally been expressly for them.

In March one of the boys of the first class, Abi, applied for baptism and was baptized January 5th, 1840. It may be interesting to state that this boy came to us from Siam, or rather was brought here, by Mr. and Mrs. Johnson, on their way to America. He was originally from Hok-kien province in China, and went to Siam with his father. He was at first a pupil in Mr. Johnson's Chinese school, and was afterwards taken into his family, partly as a laborer, and received considerable instruction from them. When he came here, he appeared to be an affectionate boy, but was more remarkable for the violence of his temper and his recklessness, when excited, than for any thing else. He was also very anxious to learn. By his close application and perseverance, he fairly earned himself a place in the first class, though much behind them in many things, and has ever since maintained a respectable standing in the class. For some time previous to his application for baptism, we all noticed a considerable change in his conduct as to his temper. And there has always been about him an honesty and an ingenuousness which have given us much pleasure. Since his applying for baptism he has appeared very well, and though still a boy, and many times manifesting that "folly is bound up in the heart of a child," has still, by his kindness, by his sterling honesty, by his willingness to tell the whole truth against himself, and by his disposition modestly and quietly to do good to the other boys, won the respect and affection of us all, particularly of those of us who have had most to do with him. He has, also, as far as we can see, the esteem of all the other boys.

No other boy has applied for baptism, though we cannot but hope that more than one is almost ready to do so. The evidence which some of them have given of their unwillingness to worship idols and ancestors has been gratifying. Some instances have come to our knowledge which show this in an interesting manner. But they might not make the same impression on those at a distance, which they make on us. In all these matters we are continually reminded that we must rejoice with trembling. These boys are still children, wayward, changeable children; and while to an eye here on the spot there may appear abundant cause for encouragement, it is difficult to make it appear so, from the facts which encourage us, to those who lack the views of the subject which are only to be obtained by continued intercourse with the people. Perhaps the most satisfactory evidence for good among the boys, which we can name, is the gradual elevation of morals and state of feeling among the older boys, together with the gradual developement of their minds. As to the influence they are exerting on their parents, we cannot speak positively. It is difficult to ascertain or estimate it. But various facts, which are coming to our knowledge from time to time, convince us that they do exert an important influence at home. It will be recollected that they go home for half a day, once a week. But here again, we must "let patience have her perfect work." It would neither be in accordance with Scripture, nor with history, nor with reason, that very important effects should be visible at first from such a system of doing good as our system of raising up native helpers. Time is an essential element to success. Children in these countries do not exert the influence in their families, that children do in christian countries, where even an unwelcome truth may sometimes find a hearing from a child. But it is not the fashion of the Chinese to learn from children, and the most ready way to stop one of our little fellows, in a argument about idolatry or any thing of the kind, is to ask whether he, a child, presumes to teach his parents? But as the boys grow older, their influence must increase, and they are beginning to feel this themselves. In the mean time we must be content to labor on steadily, feeling assured that in due season, we shall reap, if we faint not.

Sandwich Islands.

EXTRACTS FROM RECENT LETTERS FROM THE MISSIONARIES.

WRITING from Kealakeakua Bay, on Hawaii, November 24th, 1839, Mr. Forbes thus describes the results of his labors at that place.

Though my time has been very much broken by changes and employments, yet a great blessing has thus far attended our labors among the people. God has poured out his Spirit on us during the past year, and, as we believe, converted many souls from Satan to Christ. Our meetings have been full and solemn, and many who before were hardened and careless now give evidence of having submitted themselves to Christ. About 300 profess a change of heart during the past winter and summer, and still we have constant examples of even hardened scoffers coming to tell us they wish to give up and follow Christ. The change in this village since our removal is very striking, among old and young.

Last winter they commenced the erection of a church, 120 feet by fifty-eight, the walls of which are up, and the timber for the roof and inside work on the ground, and we hope now soon to have it finished. When finished, I hope to give you some account of our mode of proceeding, as it is wholly a voluntary effort on the part of the people; that is, not built by the direction of chiefs, as has always been the custom here, which custom, I think, has no tendency to develope true benevolent feeling. Within the past twelve months, I have twice visited Kau. Our schools there are now revived, and the people are quite anxious to hear the word of God. Many of them have, I trust, become true disciples of Christ.

Under date of February 24th, 1840, Mr. Hitchcock writes from Kaluaaha, on the island of Molokai, that two series of meetings had been held at his station during the year preceding, attended with the influences of the Holy Spirit, and followed by decidedly good results. Respecting admissions to the church he states—

Only thirteen have been added to the church since my last letter. Ten have died the past year, and twelve in all. Several have left us pleasing evidence that they have gone to heaven. About

thirty are propounded for admission to the church. We have two hundred and sixty members in regular standing. The limits assigned to this letter oblige me to omit many things of interest, and I can only add in respect to the condition of my people, that there appears to be a constant and pleasing advance of religious principle, and this appears the plainer from the severe trial to which it has for these twelve months past been subjected. An entirely new page of God's providence toward this poor people is now developing. The late French outrage upon the rights of the nation, the violent settlement of Romanism, the involuntary repeal of the law against the importation of ardent spirits and wine, the death of four of the old and highest chiefs, the unchristian and inconsistent conduct of many of those who remain, the countenance given to Sabbath breaking, gambling, and intemperance, the enactment of a new code of laws somewhat more favorable to the interests of the common people, and many other things which might be mentioned, have been so many new tests of the soundness of the christian principle of the Sandwich Islanders. And it is due to the grace of God, and to the character of this lately heathen people, to state, that it has thus far stood the test better than could have been reasonably anticipated.

You will, of course, not understand that the new state of things has had no influence in favor of the prince of darkness. I presume the present exceeds all former times for the assiduity and boldness with which the wicked press on in the work of destroying the soul. The congregation on the Sabbath is smaller than I have ever known it to be before. Many of the young people who were usually at the house of God, are now rarely seen there, owing doubtless to the greater freedom from restraint with which they can practice iniquity. The Lord has hitherto nourished his cause here by employing one chief or another as its nursing father, but the prospect now is that he is about to throw it upon the interest it has found in the common people. One mother in Israel still remains, and she is old and very infirm. When she is gone to her rest, the building will be supported by pillars, not of those in high places, but of the poor common people.

Had I more space I would say something of the great loss we have met with in the death of Hoapili. I can merely say here that I was with him a few days before his death, and that I never saw one appear better, or more cheerful and happy in the near prospect of death, than he did. I could but bless God for the evidence he gave of preparation for a change of worlds. And I rejoice in being permitted to assure you, that none of us who have been best acquainted with his christian life doubt that he is now with the Savior whom he loved. Oh that I could say this of all who have gone before him.

Writing from Honolulu, island of Oahu, 3d of January, 1840, Mr. Smith gives the following account of the interesting work of grace which the Lord has been carrying forward in that part of the town where he labors.

As a minister of the gospel I have had great encouragement in this field for more than two years to cry aloud and spare not. Verily these have been years of the right hand of the Most High at these islands. We commenced at this new station about the time the cloud of mercy was gathering in the horizon: and blessed be God, a part of its gracious contents have descended upon this, the most wicked part of Honolulu village. The external change has been great, though we have reason to fear that in some cases the change will prove to be external merely. Very few, however, as yet, have publicly turned again to folly. When I last wrote you, this church numbered 1,029 members, though its present number in regular standing is less than 1,000. Death has swept off about forty. Some twenty-six have been dismissed to join other churches. Some few have returned to folly and been excommunicated, and others are under censure at the present time.

On the 29th of last August we dedicated our new meeting-house to the worship of the living God. It is a very pretty building, 125 feet by sixty; has sixteen glass windows and eight large pannel doors; is ceiled overhead, and will accommodate 2,000 people, and is well filled on the Sabbath. The building has cost about $2,000, the most of which has been raised by this church and congregation. They are at present in debt only one hundred dollars on account of it. It is very easy speaking in this house, compared with the old schoolhouse and shed, where I have preached hundreds of times during the months of religious excitement.

Soon after the dedication, we held a series of meetings continuing through six days, which was well attended, and we hope it was blessed to the good of

souls. One hundred and ninety now stand propounded to this church. I have attended five protracted meetings on this island during the year past. The immediate effect has been less obvious than during the year 1838, though we trust the churches have been edified and built up in the faith of the gospel, if there have not been as many hopefully converted as when such meetings were first held.

One thing which has appeared to dampen the zeal and spiritual ardor of the professed friends of Christ on this island, is the death of some of the high chiefs. This may seem to be a strange reason for sinking down into stupidity and absenting themselves from the house of God. But to those who understand the true state of the government, it will not appear quite so strange. When a chief dies, his or her lands all pass into other hands. Consequently all the former tenants are liable to be turned off penny-less. They must then seek after other lands and other houses, or they will faint by the way. When Kinau, the queen regent, died of the palsy last April, it seemed as if the people generally were struck with a paralysis both of body and mind. This continued for several months, till after the great display of carrying her remains to the chapel and thence to the tomb. In the mean time the governor of Kauai died; and in August two others died; and yesterday Hoapili, the governor of Maui died. These, together with the dissipation of some of the surviving chiefs, are reasons which I assign for the abatement of interest in spiritual things at the present time.

Our full and flourishing schools have received a shock too, from the same causes. The constant shifting of parents from land to land, and from island to island, has nearly ruined the schools at this station. Those who have not been removed have been so disheartened at the removal of others, that they have lost much of their interest in the schools. Our school now numbers about sixty scholars. Two years ago it numbered over 400.

The revival of Romanism is not without its influence upon the wayward youth of Honolulu. The site selected and inclosed as the centre of their operations is some thirty-five or forty rods southwest from our new meeting-house. Mr. Walsh, an Irishman, is the only priest they have on the ground at the present time. He spares no pains to infuse the leaven of Romanism into the minds of this half convicted people. At first there was quite a rush towards his place of worship, but the rage is very much abated at present. He has proscribed the Bible as translated by the American missionaries, and has circulated a pamphlet, in which are some texts of Scripture, but more tradition. He encourages the natives in the use of tobacco, wine, and brandy; wishes them to cast off their bonnets introduced by the missionaries; tells the people that they have never been legally married, and that we missionaries are living in adultery; and that as soon as their expected bishops and priests shall arrive and commence operations, we shall be ashamed and forsake the field. I am informed that he has suspended three images in their present humble place of worship, before which the people bow and do reverence.

During the first catholic excitement here six of this church immediately and thoughtlessly gave away their Testaments and portions of the Bible and their hymn-books. One of them soon saw her error and came back. The other five were baptized and made fast. One of them, however, sent her love to us, and expressed a wish to return; but she had learned that inevitable death would be her portion, should she return to her lawful church and pastor again.

I immediately called a meeting of this church, and explained to them the sin of renouncing the Bible and of violating their covenant vows with God and this church, and returning again to their former works of darkness. Since then no one has left us and gone over to popery. We rejoice and praise God that the Bible is all translated and in the hands of the people.

From Ewa, on the island of Oahu, Mr. Bishop writes under date of March 18th, 1840.

The condition of affairs in this vicinity for many months past has been so imperfectly developed, that I have found it difficult, if not impossible, to give an accurate statement of such results as would be permanent. As is usual, after an outpouring of the Holy Spirit, there has followed here a season when the enemy of religion is emboldened to labor for the recovery of his lost dominion, and we have been pained to witness a diminution of interest in religious things, a falling off of a part of the congregation, the backsliding of some professors, and the establishment of papal meetings in different parts of Ewa and Waianae. We have endeavored to meet these trials at every corner, and to erect, if possible, a

standard against the threatened evils. Nor have our efforts been wholly in vain. The present aspect of things is more encouraging than it has been for a year past. There is now more watchfulness and prayer in the church, a more fraternal state of feeling, and a better attendance upon the ordinances of religion, than I have seen for many months. Backsliders too are in many instances beginning to return, and the stupid sinner is again awaking to seek the salvation of his soul. Still we have nothing of what may be denominated a revival, although the prospects of better times is now more cheering than formerly. In a word, we have better evidence now than ever before, that the gracious and wonderful outpouring of the Spirit upon us two years ago was a genuine work, which will be remembered by many hundreds of Ewa and Waianae through eternity, as the season in which they were borne from above into the faith of the gospel.

The number of souls added to the church in this place, during the last nine months, is one hundred and seventy-five, making the whole number received by us from the beginning, a little more than four years since, to be nine hundred and sixty-nine. Those received the past year are mostly subjects of the late work of grace two years ago, whose admission had been deferred for the more satisfactory fruits of a christian character, than could be obtained by a short probation. It is a matter of some probability to my mind that it might have been better to have deferred the receiving into the church of all the subjects of that revival for at least a year or more, until they had given evidence of their sincerity and genuine faith by a holy walk and conversation, after the excitement of the occasion had subsided. But while there is no question that such a measure would have saved the church from much pain and disgrace, on account of the falling away which has occurred within her bosom, it still remains to be proved that many who are now in good standing would not have fallen away, had they been kept back from joining us. In receiving converts from heathenism the former, I think, is the safest course, though the latter has not yet been attended with the disastrous consequences predicted of it.

During the past year thirty-six have been cut off from this church for grossly immoral conduct, and ten suspended for lesser crimes. Three of the former have been restored upon their repentance, and several others are now professing penitence for their sins, some of whom appear to be sincere. There are others now in the church, of whom we stand in doubt, but the vast majority of those admitted to christian communion continue thus far to run well, at least for converted heathens. The more we look back upon that blessed season, the more are we constrained to exclaim with admiring gratitude, "What hath God wrought!" And it is not the least part of our admiration, that it should have come when it did, to raise up beforehand a moral influence to withstand the flood of Romanism now rushing in upon us. As the political barriers, which, for a season, prevented its inroads, have been forcibly broken away, there could have been but little hope of saving the nation from the infection of anti-christian doctrines, had not the Lord graciously poured out his Spirit in anticipation of the coming of Romish emissaries. Another such work would leave only the gleaning for the spoiler.

The history of the visit of the L'Artemise, is doubtless ere this in the hands of the American public. As it resulted in the admission of Romanism into the country, you will doubtless wish to learn some account of its progress among us. As yet it is confined principally to Oahu, and Honolulu is the seat of operations, where the priest resides. An arrival of a reinforcement of French missionaries is daily expected, when other islands will probably become occupied by them. With a zeal worthy of a better cause, no part of this island has been left unexplored by the native Catholics to find proselytes to their system. These labors have been attended with some success, in raising up a party opposed to their former spiritual guides, and in drawing off our congregations, by getting up meetings of their own in every neighborhood where a sufficient number can be collected. But their measures, I would fain hope, in the name of common sense, have not received the sanction of their priest. Instead of calling on sinners to repent, they have found a more effectual way to gain their end, by telling them of the indulgences their religion grants them, and contrasting the easy conditions required to become a Catholic with the strict and severe terms of Protestantism. With many this is a convincing argument, that "the religion of the French," as they call it, is the true worship. But this is not all. A still more convincing method is the performance of miraculous cures upon the sick. This jugglery has already been carried to an amazing pitch,

and they have a fine field for their operations among an unsuspecting and credulous people, just in accordance with the idolatrous practices of their own former doctors, who mingled their incantations with their medicines. Although many have died under their hands, yet they are by no means daunted in their assurance, boasting that such and such individuals have been healed by them. These practices, too, have gained over many converts, especially among the weak.

But the subject is too sickening to pursue, were it not for the melancholy fact, that some, even among our church members, have been deluded away by the hope of being thus cured of their maladies. One of these, whom I visited in the last stages of dropsy, was so certain of a cure that no assurances from me could convince her that she was about to die. She would allow me to give her no medicine, nor even consent that I should pray with her. True, some have recovered, after having been operated upon; but while their gradual and imperfect recovery should have taught them that it was only in the ordinary course of nature, their credulity has led them to believe that it was miraculous. They are now Catholics. But these are only the immature fruits of popery as it exists here. My heart aches to think of the future. The Lord only can arrest the progress of such errors of that delusive religion. Already Romanism affords a rallying point for those who have long turned a deaf ear to the truths of the gospel, but have till now remained in a condition more or less accessible to christian influence. This influence is now at an end. The first lesson they learn is to cut off all connection with the American missionaries, and not even to venture a reply when labored with.

Within a few weeks past a pamphlet has been issued by the anti-protestant party residing at Honolulu, purporting to be a reply to Mr. Castle's article in the Hawaiian Spectator of October last. It contains all the false aspersions and vulgar abuse which have for the last three or four years been heaped upon our mission through the pages of the Sandwich Island Gazette. Though it is an anonymous article, it is well known to have been collated and concocted by the late American consul, J. C. Jones, Esq. It contains just enough of truth to make it take with a certain class of readers, but is so replete with the most palpable falsehoods, as to neutralize its own venom, in the mind of every candid man who knows what is truth.

Mr. Emerson, writing from Waialua, island of Oahu, December 9th, 1839, gives the following statement respecting the church under his care, and the aspect of things generally at his station. The reader should bear in mind in all these extracts that each writer describes the state of things in his own vicinity, as they fall under his observation. At different places, and under different influences, great differences may be observed in the feelings and tendencies of the people. This will account for any apparent inconsistencies in the communications of the several missionaries.

There have been received to church membership at Waialua, in all, from the first, 493 members; of whom six are dead, thirteen removed to other churches, and eighteen are cut off for unchristian conduct and apparent impenitence. There are now in the church 456 members. Most of these appear to be firm on the Lord's side; yet a few alarm us by their indifference to the things of the Spirit, and others, at the present time, seem to be sleeping together good and bad.

The catholics have made some inroads upon us, and have drawn away many unstable souls after them; yet not so many as I expected. Perhaps the number will yet multiply many fold, when the imposing display of images and dresses, connected with the papal worship, is more fully made.

But one from this church has yet fallen into that heresy. A few others, who formerly professed to be on the Lord's side, have left us and joined the ranks of those who lay aside the Bible, and say that a little tract, written in very poor native idiom, of about twenty-four pages in length, is far better than the Bible. Perhaps in the whole district of Waialua, comprising about 2,400 people, 100 or 150 may have professedly gone over to the side of the Catholics; all since the famous visit of the French ship of war L'Artemise.

The reasons given for joining the Catholics, so far as I have been able to learn them, are the following; and these I have heard given repeatedly.

1. We call upon the people for contributions for this and that object, and urge upon them the duty of supporting their own institutions, both religious and literary. But the Catholics give them presents, especially to their children at baptism.

2. Our religious exercises are long, but the Catholic's are quite short; and they have no sermon at all.

3. We are opposed to rum and tobacco, and do not allow the use of them

in our churches, but the Catholics do not disapprove of either, if used moderately, and not of tobacco, be it used as it may.

4. We disapprove of all illicit intercourse between the sexes, but they do not. Such was the assertion of at least six natives the other day, when tried for a breach of the seventh commandment. In their tract, however, adultery is fully spoken against, and possibly in their oral instruction.

5. We will not receive all that come, desiring to join the church. The Catholics are ready to receive any who go to join them.

Such are among the reasons which natives, who call themselves Catholics, give for leaving us and our worship and joining what they themselves call the French party.

Our church generally, and many others, see and feel the folly and wickedness of such arguments, and do not appear to be moved by them, except as there appears to be a general panic among them all, in view of the fact that many laws and regulations of long standing must now give place together before the tide of papacy that threatens every thing that has been erected as a barrier against the inroads of sin and licentiousness.

A reaction was to be expected, at best, after so powerful an excitement as has existed among the people for the past two years: but we hoped for the best in respect to it, and generally thought that we were doing our best to prepare to meet the worst. But awa, rum, brandy, tobacco, papacy, idolatry, adultery, breaking out of teeth, kakauing the body,—all these fellow-helpers and co-workers tend mightily to draw unstable souls from better hopes and better prospects.

But there is, at least, one bright side to this subject, and on that it is good to dwell a little. There is as much real religion among the people now as there ever has been. No real convert will finally be lost, and few, if any, will go after the heartless forms of Romanism. Even till this day, it has been quite difficult to distinguish between the precious and the vile, so great is the desire to get into the church. Should a meeting be appointed almost any day to examine candidates for the church, and intimation given that many were like to be received, hundreds would come at short notice, to be examined, possessing every degree of intelligence and every state of moral and religious feeling, from that of the hopeful Christian to the thoughtless and indifferent Turk or Chinaman. Romanism will be, at worst, a sewer to rid us, to some extent, of heartless pretenders. I was told a few days since by a native, that those who are now joining the Catholics, are the very ones who, formerly, on every out-breaking of heathenism, were ready to join the heathen party; and that the practices and worship of the two, so far as he had seen them performed by natives at Waialua, were strikingly similar.

If our churches are rendered more pure, and vital religion more thoroughly understood and better practised, in consequence of the inroads of Catholics among us, there may be as many souls saved here as would have been saved, had not this evil been suffered to come among us. Indeed, it does not seem to be the design of Providence that there should be, for any length of time, a church existing in any place without some counterfeit springing up to lead to investigation of the Bible, and to try the reality of men's faith. Christians then may rejoice when the enemy multiply as well as when they decrease; for the matter is with God, and from him is our expectation.

In my last I spoke of the hope I entertained, that we should, ere long be able to support the gospel among ourselves at this station. A subscription list was then opened, and $85,50 have actually been paid in during the year, for that object. But from present appearances, little or nothing may be expected from that source for the year to come. The twenty thousand dollars paid to the French ship of war, so operates at present as to depress and burden the common people. How it may be, or appear to be, after a few months, when the new laws may have exerted some influence upon the people, I cannot say.

The present state of feeling among the people is quite unlike any thing that I have ever seen before. Books are in very little demand; schools very poorly attended; teachers leaving their work, and going to other employments, because we cannot support them, and the people cannot or will not do it. I hope, however, this state of things will, ere long, pass away: I hope and trust it may. But if this people are ever to support their own institutions, there must come first a time, when they will feel the need of religious and literary institutions, and also feel that, in order to have them, they must support them. This, of course, implies that there must and will be a season when schools, etc., will run low. The Lord grant that this season may be short at the Sandwich Islands. I pre-

sume that human nature is now acting out more fully at these islands than ever before, since Christianity was first known among the people. And, while there are many things to occasion sincere grief, it is sometimes quite gratifying to see that Sandwich Islanders can be something else besides sycophants.

The new laws, now being introduced, give to the people a certain degree of liberty they never before enjoyed; and the influence of the Catholics being to trample down laws and customs that have been established as barriers against the sins of the land, all together seem to give to the wicked a temporary triumph. Many of those, who now break out their teeth, and disfigure their bodies, give no other reason for it, than that there is no law against it now. It may be that the degree of liberty promised the people by the new laws will tend to promote habits of industry and lead to a desire of possessing wealth. If so, I shall hope for good from them. But before the people can be reasonably expected to support us, there must be a great increase in the facilities for getting wealth diffused through the islands. With us there is no money, except what is brought from Honolulu to pay taxes, and that is immediately returned back again. The common productions of the soil cannot be transported to Honolulu at an expense much short of the value of the articles there. So the people have no inducement to industry to raise money arising from that source.

Customs of civilized life are of slow growth among a people whose minds are but partially enlightened. I know not a man, native of these islands, who has ever learned a trade at the islands by devoting a suitable length of time to the business as an apprentice, to acquire the art. Our printers, book-binders, etc., all received pay from the first. A few natives have got some knowledge of the art of plastering, doing carpenter's, shoemaker's, or tailor's work; but no one, that I know of, has ever learned any one of these trades so as to be worthy the name of a workman. The consequence is that nearly all the mechanical work is performed by foreigners, and that at a very high price. I am at present trying an experiment with a young man to see if he can be induced to learn the blacksmith's trade. He has apprenticed himself for two years to work with a blacksmith in our neighborhood, and I am to be responsible to him, to pay him fifty cents per week, by which he may purchase food and clothing, and at the end of two years pay him twenty-five dollars to set up his trade with. If he leaves his business before the two years are out, without my approbation, he is to pay me ten dollars. The blacksmith has engaged to indemnify me, in respect to all that I may pay out to the youth. He has now been at work five months and promises very well.

Should he persevere and become a workman, it will be a triumph such as no Sandwich Islander has ever yet made, excepting perhaps one or two who have learnt trades in America.

Deaths at Waialua have been numerous, and births few:—so it is reported by those whom I have requested to keep a monthly record of births and deaths on each island. The whole number of people in the district is 5,095. The births during the year were fifty-six, the marriages thirty-six, and the deaths one hundred and eighty-five, including fifty-two children. The number of marriages, the past year, has been much smaller than usual. In 1838 there were sixty-one marriages, and in 1837 there were fifty, and in 1836, seventy-three. I know not the reason for the small number of marriages the past year: but one thing is always remarked that when there is the greatest degree of sobriety, there are the largest number of marriages among this people.

Writing again on the 16th of March, 1840, Mr. Emerson gives the following summary view of the state of the mission and of the people at that time. The date of this letter, it will be remembered, is about eight months subsequent to the visit of the French frigate L'Artemise. The sad effects of the course pursued by her commander, in compelling the people to receive papal priests and intoxicating liquors, and in breaking down the authority of the chiefs, had become in some degree developed.

As to the state of things among us, I suppose that each island would make a different report. A letter received from Hawaii to-day states thus;—"At Waimea much apostasy, yet the good work goes on slowly. At Kohala a great waking up. At Hilo a protracted meeting recently and glorious results. At Kaawaloa the work advances slowly and some hundreds added to the church. At Kailua a glorious revival and hundreds received to the church."

On Maui, I learn nothing of late of special interest. Doubtless our churches are about to be tried in a manner that they never have been before; but it is

needed, and it will all work for the advancement of the cause in the end.

On Kauai there is nothing special. A protracted meeting is now in progress at Lihua, a new station lately taken by Dr. Lafon; nothing of special interest on the island.

On Oahu the work of the Lord is going on in the midst of much to oppose and try us. Some are gathered into our churches at almost every communion, and we find frequent occasion for discipline. The work of the Lord with us seems rather a purifying and refining process, and not a renovating one at the present time. The former process, though always a painful one, is as necessary as the latter, in the course that Infinite Wisdom seems uniformly to mark out in preparing souls for the kingdom of glory. There is now a medley of influences at work under the banner of the prince of darkness to oppose our Lord and his cause, and to deceive, if it were possible, the very elect. Idolatry now seems not at all ashamed to lift up her head; yes her many heads. On one part of Oahu we hear of a man calling himself the Messiah, and some are following after him. Some are working miracles of healing to prove themselves and their works from God; others are casting out devils by incantations, charms, etc.; and many profess to be afflicted with evil spirits. A woman near us says she has not been able to eat or drink a morsel of any thing for nine days, because of an evil spirit that is tormenting her; her flesh has been torn by an unseen hand; and many other things are said of her to prove that Satan is afflicting her. The old heathen arts and heathen songs, mythology, etc. etc., all seem now to be coming up again; and it is marvellous to see how wonderfully these all work in with what is called popery, and form a medley that is very congenial to the ignorant, superstitious, and in many instances, the licentious portion of the people. One of our people who lives in the interior of the island was invited a few weeks since into a meeting of some who called themselves catholics. After the meeting was through, he said to another, "This kind of worship is just such as we practised in the days of Tamehameha."

That hypocrites will fall away is to be expected; that some faint-hearted ones will fail of coming up to the help of the Lord will not be strange. The battle may be fierce and long, but that the saints will conquer the Lord has assured us, and in that assurance we may rejoice. Once this people were not disposed to question the truths of the Bible as presented to them. Now we see here and there an idea from the universalist stock, the infidel, etc., that has been planted and sprung up in some mind. But all is well: truth will triumph eventually, and appear the more glorious because of opposition and because of error. The Lord will bring it about in the best way. In him is our hope and our joy. Pray for us; request the churches to pray for us in a special manner at this time.

Cherokees.

BIOGRAPHICAL NOTICE OF MRS. ANN O. WORCESTER.

AT page 321, it was mentioned that the wife of the Rev. S. A. Worcester, of the Park Hill station, was removed by death on the 23d of May last. The remarks which follow, concerning her character and missionary labors have been furnished by the Rev. C. Washburn, of Dwight.

By this dispensation of God's righteous providence her husband and children and the Cherokee nation have sustained a very heavy loss. But we doubt not the change to the departed is infinite and everlasting gain. The death of this beloved sister was so sudden, and the circumstances attending it were of such a character, as to afford no opportunity for the expression of her feelings in the immediate view of her departure. She was calm, and exhibited no indications of terror. This remark may be applied to her whole christian life. She was repeatedly brought low upon the bed of languishing, and several times it was thought by others, and by herself, to be doubtful whether she would recover. In all these instances she was enabled to contemplate death and speak of it with calmness and christian hope. She was habitually raised above the fear of death. It is not recollected by her christian friends that she ever manifested any thing like terror in reference to her departure from life.

Mrs. Worcester's religious character was one of sterling excellence. Her views of divine truth were clear, comprehensive, and evangelical. Her religious experience was deep and solid, such as results from the new creating energy of the Holy Spirit, from judicious religious education, and parental control in childhood, and from habitual prayer, and from the study of the Holy Scriptures. The Bible was her rule of life. She

lived the grand protestant maxim, "The Bible alone is our sufficient rule of faith and practice." Her piety was steady and uniform. As she paid little regard to frames and feelings, so she manifested nothing of the fits and starts, the spasmodic religion, which is so common. Her affections, her temper, her life evinced the all pervading influence of piety. She ever manifested a conscientious regard to duty. This was paramount. Nothing could induce her, even for a moment, to swerve or falter. She entertained a low estimate of her own attainments in holiness. The more she seemed to others to grow in grace, the deeper was her sense, not only of the hateful malignity of sin, but of her own sinfulness. She felt that she "had not already attained," neither "was already perfect." But she "hungered and thirsted after righteousness;" and "forgetting the things which were behind, and reaching forth to those things which were before, she pressed toward the mark for the prize of her high calling;" "confident that he who had begun a good work in her would perfect it until the day of Jesus Christ."

Mrs. W. possessed great strength of character. This was apparent in whatever light her character was contemplated. She had great intellectual strength, enabling her to grasp the most recondite truths, and to hold them in a clear and strong light; to encompass a great extent of thought; to analyze the most difficult and complicated combinations, bringing each thought before her mind with the vividness and distinctness of simple ideas. She possessed a sound, discriminating judgment. She had unusual decision, or firmness of character. This was often put to the test, and every trial served, if not to increase and confirm, certainly to bring out more conspicuously this interesting and valuable feature of her character. Her energy of character was developed in her self-control. This she invariably maintained. Naturally she possessed strong feelings, and had what has been aptly denominated a nervous temperament. The excitability of her nervous system was often greatly aggravated by disease; but such was her self-control, that her feelings never carried her beyond the bounds of moderation, and nervous irritation could be perceived only by those very intimately acquainted with her.

By her decision Mrs. W. was eminently prepared for the station, and the circumstances into which providence led her. In all the painful trials attending the imprisonment of her husband, her decision and fortitude never deserted her. Her judgment decided that the stand taken by him in that matter was not only lawful, but that it was duty; and however painful to her feelings, she never for a moment faltered in making the sacrifice, and in sustaining and encouraging him to suffer for the cause of righteousness and benevolence. The circumstances of his final arrest were in the highest degree painful. He had just come home to condole with and comfort her, when weeping over the death of her beloved babe, herself confined to a bed of sickness and pain, with the probability that it might prove the bed of death. His separation from her and his imprisonment with felons might have been avoided by yielding to the unrighteous edict of Georgia. But still she did not falter. She not only consented, but she urged it, as a solemn duty, to be steadfast in the position he had assumed. Here was decision of character—decision springing from faith and the fear of God. The same fortitude was manifested in all the trying circumstances in which she was placed as the wife of a missionary, especially amid the commotions and scenes of violence and blood, which prevailed during the last year of her life.

Mrs. W. possessed eminent qualifications as the wife of a minister and a missionary. Her husband found in her a helper of great value. As a judicious counsellor to him in all the relations he sustained as a preacher, as a pastor, as a missionary, in all his labors and plans and discouragements and trials, no one could more faithfully or more happily have filled the place. She was to him what Aaron and Hur were to Moses. As a friend, as the partner of her husband's joys and sorrows, as a wife, she was an instance of the "favor of the Lord."

After all that is said above, still it remains to be remarked that Mrs. W.'s crowning excellence was as a mother. Here I regret my incompetence to do any thing like justice to her character. Here she was judicious, faithful, decided. These qualities were manifest in her management of her children in respect to government, instruction. and what may be denominated physical education. She held uncommonly correct views, in regard to governing children, and her energy of character, joined to maternal fidelity, led her to carry these views into most efficient execution. She

exacted entire obedience from her children. To secure this she insisted upon, and she obtained the unqualified submission of the will of the child to the will of the parent. She judged this to be indispensable to filial obedience. Though without this there might be the form of obedience, in the outward act of the child,—that is, though there might be prompt and apparently cheerful compliance with some individual command, yet this alone did not constitute filial obedience. She required the surrender of the child's will to parental authority and control, as a prerequisite and a security for uniform and universal obedience to parental precepts. (Here it is proper to remark that in the government of her family Mrs. W. entirely harmonized and co-operated with her husband.) She regarded the submission of the child's will as the first thing to be secured toward obedience. Of course she began her efforts to secure this at the very commencement of voluntary action on the part of the child. This she considered as developed very early after birth; and she begun thus early for the sufficient reason that in this way the submission would be obtained with greater facility, and would be nearer perfect. Mrs. W. regarded such submission not only as essential to filial obedience, and as greatly facilitating parental government, but she attached very great importance to it as connected with religion.

To explain myself more fully.—1st. She regarded nothing as filial obedience which was not accompanied with unequivocal evidences that the will of the child was surrendered, and the will of the parents cheerfully adopted in its stead;—2d. When the child's will was thus surrendered, and the parent's will adopted as the rule of action, she regarded uniform and universal obedience as secured. True, at first there might be instances in which the child would set up its will in opposition to the parents, but if every such instance were met by faithful and efficient parental discipline, and the child were made to know that the will of its parents must be complied with as its rule in all things, (of course all things "in the Lord,") such instances would be few in number, and soon would cease entirely;—3d. She regarded such submission as affording encouragement to hope for the conversion of the child to God. She viewed conversion as consisting essentially in submission to the will of God. Hence she considered nothing in the way of means, to be more important than the submission of children to the will of their parents. In her view there was more ground to hope that an individual who had been truly submissive to parental control would be brought by divine influence to submit to God's control, than that one would do this whose will had never been subdued to parental authority.

And further, she regarded submission to parents as an important means to secure the consistency, usefulness, and consequent spiritual enjoyment of such as should become converts. Individuals whose will had never been subdued to yield to parents, even should they be converted, would be likely to find a stubborn and rebellious will, a frequent and easily besetting sin, continually marring the consistency, hindering the usefulness, and destroying the happiness of the christian life.

Mrs. W. was judicious and faithful in the religious instruction of her children. She was not only constant in adhering to her system of instruction, she also manifested great judgment and wisdom in availing herself of incidents and occasions for imparting lessons of wisdom and making important religious impressions. The Bible was the great fountain of truth from which her instructions were drawn. This also she used with great wisdom and effect in the government of her children. As a summary of Scripture truth, she attached a high value to the Assembly's Catechism. This was generally, if not invariably, her text-book in the stated religious instruction of her family.

She was a woman of prayer. Her closet was highly valued, and faithfully and statedly visited daily. In the absence of her husband and other male Christians, she regarded herself as the head of the family, and she invariably led in the family devotions. As a mother she attached great importance to prayer and exercised it as a most precious privilege, in connection with both the instruction and government of her family. Here it was that she felt the unspeakable preciousness of God's covenant with believers and their seed. She not only felt the solemnity and importance of covenant vows on the part of parents, but the preciousness of covenant promises. She laid hold of God's covenant, and in the strength of faith pleaded its promises before the throne of mercy. She always prayed for her children, and often prayed with them.

In the physical education of her children Mrs. W. had respect to the full and natural developement of their bodies and

minds, to their health, their habits, their usefulness; and, above all, to their eternal salvation. Of course she considered it important to pay steady and particular attention to their food, their clothing, and their exercise. In respect to food, she not only denied them what would endanger their health, but every thing that might lead to self-indulgence and intemperance. Their dress was natural, and while it was neat, modest, and in good taste, care was industriously taken not to foster vanity and a love of finery. While in their exercise a due allowance was granted for recreation and innocent amusement, great and constant pains were taken to form habits of useful and laborious industry. In all these particulars she evinced sound judgment, undeviating and consistent decision, and fidelity.

I have extended this sketch far beyond the limits I prescribed to myself when I commenced, and yet feel it is a very imperfect sketch of the character of our departed friend. Instead of exaggeration, all who are acquainted with her will feel that it is but meagre justice. From what I have said all can in some degree estimate the loss to her husband of such a wife, to her children of such a mother, and to her missionary associates, of such a fellow-laborer. It was truly a desolating blow, but we know it was inflicted by the hand of a Father, in faithful love. We bow with submission to his will. He gives assurance that his "grace is sufficient" for all his children, in all their afflictions. Let us unite with that widowed brother and his motherless children, in fervent prayer that the grace of our Lord Jesus Christ may be sufficient to sustain them, to comfort them, and to secure spiritual good to them from this painful bereavement.

RECENT INTELLIGENCE.

Nestorians.—Rev. Austin H. Wright, M. D., who sailed from Boston in the barque Catharine, March 9th, arrived in Smyrna, April 20th, having had a short and agreeable passage. He mentions that all the seamen on board the vessel were members of christian churches, and all of them young men who had been religiously educated.

Mr. Wright was at Constantinople May 4th, and expected to embark for Trebizond in a few days, and thence proceed to Ooroomiah.

Letters bearing dates as late as March 16th, mention that the health of Mrs. Perkins is much impaired, and it was doubtful whether she would be able to continue her labors in the mission.

The village schools had been increased to thirteen, embracing 346 pupils; besides the Mussulman school and seminary at Ooroomiah. Besides the daily religious exercises in the seminary, the mission held four religious services on the Sabbath in the native language, and a fifth was soon to be commenced.

On the 21st of July Mr. Edward Breath embarked at Boston, in the Emma Isadora, captain Fletcher, bound for Smyrna. Mr. Breath takes with him a printing-press and types for the Nestorian mission, of which he will have the immediate charge. The press sent out for this mission some years since, it was found could not be transported over-land from Trebizond to Ooroomiah, where all transportation must be done on the backs of horses, and has been otherwise disposed of. It is hoped that the introduction of the press will give a new impulse to education and the diffusion of christian and general knowledge by the multiplication of elementary and other books.

Constantinople.—Mr. Schauffler writes from Vienna in Germany, on the 4th of June, that he had commenced printing the Scriptures in the Hebrew Spanish language, for which purpose he was on a visit to Vienna, as mentioned at page 166. The edition is in the Spanish language, somewhat corrupted, written in the Hebrew character, and was prepared for the press by him before leaving Constantinople. The language is spoken extensively by the Jews residing there, being descendants of those driven from Spain in 1492.

Smyrna.—Rev. H. J. Van Lennep and wife arrived at Smyrna 13th of April.

Sandwich Islands.—The state of Mr. Chamberlain's health rendering a voyage necessary, he embarked at Honolulu for the coast of Mexico, 24th March, and on the 14th May he was at Mazatlan, with his health much improved by the voyage.

A Physician is Wanted—to embark, in the course of the autumn, to join this mission. It is important that any one disposed to devote himself to this work should make known his desire to the Secretaries as early as may be convenient, in order that he may be ready to embark whenever an opportunity shall offer. Two ordained missionaries will probably proceed to join the mission at the same time, to supply the place of some missionaries who are expected, from impaired health, to visit the United States.

Pawnees.—Mr. Dunbar writes on the 13th of July, that Mr. Gaston, recently appointed as an assistant missionary, with special reference to his aiding the Pawnees in carrying into effect their purpose of relinquishing the chase and leading a settled and agricultural life, arrived at the agency with his wife on the 26th of May. By a census which had just been taken and may be relied on as correct, he states that the Loup band embraced 1,906 Indians; the Republican 1,823; the Grand band 1,683; and the Tapage band 832;—total 6,244, which is considerably less than the usual estimate. They still appear to be determined to assemble and settle down at the place selected for the purpose, and would have made a beginning this spring, had not the season advanced so far before the requisite help could reach them. They raised more corn than usual at their villages last year, but most of it was stolen, as were many of their horses, by their thievish neighbors. It is hoped that another good farmer may be sent to them this autumn or early next spring. Messrs. Allis and Gaston were expecting to remove to the new agricultural village as soon as the requisite arrangements could be made. It is hoped that large numbers of them may soon be so located as to come permanently under the influence of schools and stated religious instruction.

HOME PROCEEDINGS.

INSTANCES OF LIBERAL CONTRIBUTION.

A congregation in Massachusetts, composed of a few families who were compelled to leave the sanctuary in which their ancestors worshiped, in order to hear and to enjoy that gospel of Christ which their fathers' loved, and to build a house for themselves and to support a pastor of their own, have just forwarded to the treasurer of the A. B. C. F. M. a donation of $200, making $242,56 within six months. Until the present year this small congregation has received aid from the Massachusetts Missionary Society; but in order to leave the funds for others still more needy they are determined to receive no more. The richest man of the congregation may be worth in real estate about $5,000. The next, who has a large family to sustain and educate, has less than $3,000 of property. These two men pay $100 each yearly for the support of their pastor; and others give in like proportion of their less means. These two men and three others gave $25 each of the contribution just named, and they give also with equal liberality to other benevolent objects.

In the state of New York is another quite small congregation, the members of which, in order to enjoy the ministrations of the gospel, are obliged to pay an unusual amount, have within one year contributed about $900 to the Board, which is more than an average of $10 to each communicant in the church, and about $5 each to every member of the congregation. Besides this they give largely to every other benevolent society whose claims are presented.

If these two congregations do not suffer from their liberality, as it is presumed they will not, and if they have not sinned by over action, as no one will be likely to accuse them of doing, it is a question worthy the serious consideration of large and able congregations, whether without sinning and without consequent suffering, they can allow their example to pass without imitation.

ANNUAL MEETING OF THE BOARD.

The Thirty-first Annual Meeting of the Board is appointed to be held in the City of Providence, Rhode-Island, to be opened on Wednesday, 9th day of September, at ten o'clock in the forenoon. On the evening of the first day of the meeting the annual sermon before the Board may be expected from the Rev. Dr. Beman, of Troy, N. Y.

The sessions will probably be continued till noon on Friday. On Wednesday evening the annual sermon is usually preached; Thursday afternoon is usually devoted to the administration of the Lord's Supper, in which the members of the Board and other christian friends who may be present unite with the churches in the place where the meeting is held, in celebrating that ordinance; on the evening of the same day there is usually a public meeting, occupied with statements respecting the operations of the Board and the missions, with addresses and devotional exercises; on the forenoon of Friday various interesting topics relating to missionary operations are usually brought forward for discussion. The meetings for business are open for any persons who are disposed to attend. It is hoped that many of the Honorary Members of the Board will be present to participate in the business of the meeting. They may expect that provision will be made for their accommodation.

Donations,

RECEIVED IN JULY.

☞NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 241 56
Addison co. Vt. Aux. So. G. H. Fish, Tr.
Middlebury, A few ladies, 30 00
Barnstable co. Ms. Aux. So. W. Crocker, Tr.
South Wellfleet, Fem. miss. so. for sup. of Mr. Peet, 26 00
Berkshire co. Ms. Aux. So. W. A. Phelps, Tr.
Williamstown, Ladies, 4 00
Boston and vic. Ms. By S. A. Danforth, Agent,
(Of which for *Joshua Danforth*, Ceylon, 20; fr. a friend, for *Augustus Kehoe*, Ceylon, 20; do. 6; do. 5; S. Chase, 5; G. Russell, 3;) 306 26
Caledonia co. Vt. Confer. of Chhs.
E. Fairbanks, Tr.
St. Johnsbury, E. and T. Fairbanks and Co. to constitute Rev. CALVIN E. PARK, of Waterville, Me., and Rev. ALLEN GANNETT, of Tamworth, N. H., an Hon. Mem. 100 00
Charleston and vic. S. C. Aux. So.
R. L. Stewart, Tr.
Charleston, Circular chh. la. work. so. for ed. of young men in hea. lands, 100; for Ceylon miss. 100; la. for sup. of Elizabeth Ball, Singapore, 100; ded. loss on rem. 12,50; 287 50
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Stoddard, Mr. Robinson's chh. and so. 12 75
Chittenden co. Vt. Aux So. W. J. Seymour, Tr.
Burlington, Mon. con. 45,38; indiv. 18; 63 38
Cambridge, Chh. for Cyprus, 14 00
Essex, Chh. 9,50; indiv. 1,75; 11 25
Milton, Chh. which and prev. dona. constitute Rev. JAMES DOUGHERTY an Hon. Mem. 36 87
Underhill, Chh. 20 00—145 50
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Brunswick, Mon. con. and indiv. 150; D. Dunlap, 50; J. McK. 20; 220 00
Fairfield, Two fam. 4 25
Falmouth, 1st par. la. miss. asso. which and prev. dona. constitute Rev. CHARLES DAME an Hon. Mem. 27 17
Poland, Mon. con. 19 00
Sumner, do. 4 85—275 27
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Beverly, 4th so. Miss P. 2 00
Danvers, A friend, for Nestorians, 1 00
Lynn, Mr. Cook's so. mon. con. 25 00
Newburyport, Mr. Stearn's so. coll. 200; mon. con. 43,73; which and prev. dona. constitute THOMAS M. CLARK, JOSEPH MORSS and EZRA LUNT Hon. Mem. 243 73
Salem, Howard-st. gent. 32,14; la. 39,50; mon. con. 28,10; Tab. mon. con. 17,21; 116 95—388 68
Franklin co. Me. Confer. J. Titcomb, Tr.
Bethel, Mon. con. 8 34
Chesterville, Rev. J. Sewall, 3 00
Lovell, Mon. con. 3 12
New Sharon, La. 12 02—26 48
Franklin co. Ms. Aux. So. F. Ripley, Tr.
Leverett, Cong. so. to constitute Rev. DAVID EASTMAN an Hon. Mem. ack. in Aug. as fr. Ware.
Franklin co. Vt. Aux. So. C. F. Safford, Tr.
Enosburg, G. Adams, 15 00
Fairfax, Cong. chh. 18 00
Georgia, P. Blatchly, 7; R. Blatchly, 5; 12 00
Sheldon, W. Morse, 2 00
St. Albans, Mrs. R. S. L. 5 00
Swanton, Benev. so. 45 00—97 00
Geneva and vic. N. Y. By C. A. Cook, Agent,
Bainbridge, 9 60
Chenango Forks, Coll. 28 42
Coventry, Coll. 40,47; fem. sew. so. 5; av. of wallet, 3,25; 48 72
Greene, Mon. con. 26 73
Guilford, Coll. 25 53
Lisle Village, Mon. con. 21; fem. cent so. 15,50; 36 50
Mount Morris, Coll. 121 00
Norwich, Coll. 52,87; mon. con. 23,75; T. Enos, 50; D. Bellows, 15; 141 62
Oxford, Mon. con. 32,21; coll. 29,17; sab. sch. for Ceylon, 13,19; which and prev. dona. constitute AMOS A. FRANKLIN an Hon. Mem. 74 57
Plymouth, I. Sheldon, 10 00
Portageville, Presb. chh. 18 75
Prattsburg, do. 12 00
Preston, do. 12 00
Seneca Falls, Presb. chh. 33,77; W. H. King, for *Betsey King*, Ceylon, 12; 45 77
Sherburne, Coll. 51,26; fem. benev. so. 19,25; young la. social cir. 8,57; 79 08
Triangle, Mon. con. 4 50
Union, Cong. chh. 10 00
704 79
Ded. dis. on unc. notes, 3 30—701 49
Grafton co. N. H. Aux. So. W. Green, Tr.
Campton, La. 13 00
East Hanover, Mon. con. 21 00
Hanover, Dartmouth coll. mon. con. 168 00
Littleton, Gent. 74; la. 32,37; mon. con. 5,16; 111 53
Piermont, Contrib. 8 00—321 53
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, H. Whittelsey, 20 00
East Durham, Indiv. 54 00—74 00
Hampden co. Ms. Aux. So. C. Merriam, Tr.
Blandford, Mon. con. 25 00
Cabotville, do. 32 18
Long Meadow, 1st par. gent. 116,70; la. 59,51; mon. con. 48,60; sab. sch. 37,95; 262 76
Palmer, Cong. chh. and so. 31 25
Westfield, Chh. and cong. contrib. 126; mon. con. 98,20;

Mrs. E. W. Fowler, 30; D. Smith, 10; 264 20
West Springfield, 1st par. gent. and la. 84,21; mon. con. 34,21; M. A. Chapin, to constitute ALONZO CHAPIN, of Foxboro', an Hon. Mem. 100; Agawam, cong. so. 17,30; mon. con. 16,64; 252 36
867 75
Ded. dis. on unc. notes, 46—867 35

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Berlin, Worthington so. Gent. and la. extra effort, 41,17; mon. con. 13,08; 54 25
Middletown, 1st so. coll. 18 75—73 00

Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.
Hillsboro' Centre, Mon. con. 12 53

Kennebec, Me. Confer. of chhs. B. Nason, Tr.
Waterville, Mon. con. 40; la. 20; 60 00

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
New Castle, Mon. con. 6 78
Union, A friend, 1 00
Warren, Mon. con. 20 00
Washington, do. 2 74—30 52

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Norfolk, Sab. sch. 8,25; a fem. friend, 1; 9 25

Lowell and vic. Ms. Aux. So. W. Davidson, Tr.
Lowell, 300; John-st, chh. and so. sub. 700; 1,000 00

Michigan auz. so. E. Bingham, Tr.
Detroit, Sab. sch. class in 1st presb. chh. for Mr Whiting's sch. Jerusalem, 2 38
Farmington, Cong. so. 18 69
Mishawaka, Chh. and so. 30 00
Webster, 1st presb. chh. and cong. 44,50; la. sew. so. 10; to constitute Rev. CHARLES G. CLARKE an Hon. Mem. 54 50—105 57

Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Groton, Asso. 105 50
Holliston, La. benev. read. so. for Choc. miss. 8 00
Westford, Fem. char. so. 23 00—136 50

Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.
Berlin, Evan. chh. and so. extra effort, which constitutes DEXTER FAY and OLIVER SAWYER Hon. Mem. 200 00
Concord, Trin. chh. and so. sub. 107,13; mon. con. 23,93; (of which to constitute Rev. JAMES MEANS an Hon. Mem. 50;) 131 06
Framingham, Hollis evan. chh. mon. con. 31 86
Holliston, Indiv. extra effort, 105 00
Hopkinton, La. miss. so. to constitute Mrs. REBECCA G. WEBSTER an Hon. Mem. 102,52; cong. chh. and so. coll. 53,55; less bad note, 2; 154 07
Saxonville, Extra effort, 35 00
Sherburne, do. 37 01—694 00

Monroe co. N. Y. Aux. So. E. Ely, Tr.
East Avon, Presb. chh. 10 00
Livonia, Evan. so. 83 95
Medina, Presb. chh. 30 00
Rochester, 1st presb. chh. 26 52
Warsaw, Mr. Arnold, 2 00—152 47

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
United mon. con. 1st united and Chapel-st. chhs. 53,44; Church-st. chh. mon. con. 10,56; 3d chh. 26,50; Broadway sab. sch. for Oregon miss. 6,31; Centre sab. sch. miss. asso. for Bacon sch. Ceylon, 30; for tracts in China, 27; 153 81

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Meriden, La. sew. so. 10; sab. sch. 10,50; free will off. 4,04; av. of various articles, 14,37; 38 91
North Haven, E. R. Stebbins, dec'd, 10 00—48 91

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. Rev. W. Adams, to constitute JOHN ADAMS, of Jacksonville, Ill., an Hon. Mem. 100; SIDNEY E. MORSE, which constitutes him an Hon. Mem. 100; a friend, of 2d Avenue chh. to constitute SAMUEL M. PLEASANTS, of Richmond, Va., an Hon. Mem. 100; for miss. to Syria, 1;) 674 66

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
East Medway, 1st chh. extra effort, 51,92; mon. con. 85,10; 136 32
Franklin, Mrs. I. Fisher, 10 00
Roxbury, Eliot chh. and so. 125; mon. con. in do. 12,75; la. for Ojibwa miss. 63,12; 200 87
Stoughton, Fem. benev. so. for a child in Ceylon, 20 00
West Roxbury, Mon. con. 27,22; Rev. C. Marsh, 22,78; 50 00—417 19

Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Young la. asso. to constitute Rev. DANIEL POOR, of Madura, Rev. WILLIAM G. SCHAUFFLER, of Constantinople, and Rev. AARON COLTON Hon. Mem. 175; S. par. mon. con. 7,55; 182 55
Belchertown, 1st cong. so. extra effort, 30 66
Conway, La. so. for fem. child in Dindegal, 12 00
Granby, Mon. con. 113 38
Greenwich, Coll. 12 00
Northampton, 1st chh. mon. con. 51,21; Edwards chh. do. 11,65; Mrs. L. Clark, dec'd, 20; Hamp. Chris. Depos. 29,65; 112 51
Plainfield, Mon. con. 10 00
Southampton, Extra effort, 118 46
South Deerfield, 50
South Hadley, 1st par. mon. con. 74,20; teachers and pupils of Mount Holyoke fem. sem. (of which to constitute Miss MARY LYON an Hon. Mem. 100;) 345,25; Canal, la. social so. 20; 439 45-1,031 51

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Norwich, 2d chh. mon. con. 66,11; gent. 26; 3d do. gent. 50; mon. con. 30,14; coll. at miss. meeting, a thank. off'g, 456,96; 629 21
Lebanon, Mrs. A. Fitch, to constitute Rev. ANDREW M. FITCH, of Monroe, Mich. an Hon. Mem. 50; ack. in Aug.

Old Colony, Ms. Aux. So. H. Coggeshall, Tr.
New Bedford, N. cong. chh. and so. to constitute GEORGE L. WEED and SALMON P. CHASE, of Cincinnati, O., and Rev. JOHN V. BEANE and JOHN BRYANT Hon. Mem. 325; Trin. chh. and so. (of which to constitute Mrs. JAMES A. ROBERTS an Hon. Mem. 100;) 190; 515 00
Wareham, Mr. Nott's so. gent. 21,51; la. 38,48; mon. con. 14,06; 74 05—589 05

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Camden, Fem. miss. so. 16 50
Florence, Chh. and cong. 25 79
Hamilton, 2d chh. and cong. 31; W. Wilton, 10; 41 00
New Hartford, Miss N. Risley, 10 00
Paris Hill, Cong. chh. 8 57
South Richland, Mrs. J. Holmes, 5 50
Utica, Welch cong. chh. 18 20
Volney, Chh. and cong. 24 00
Williamstown, do. 2 24
Winfield, do. 15; mon. con. 5; 20 00—171 80

Orange co. Vt. Aux. So. J. W. Smith, Tr.
Brookfield, Cong. chh. and so. 8; Miss P. Edson, 10; L. Bigelow, 10; 28 00
Chelsea, Cong. chh. and so. 23 64—51 64

Palestine Miss. So. Ms. E. Alden, Tr.
North Bridgewater, Estate of I. Packard, 2 50
Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, Hammond-st. chh. mon. con. 38; av. of chain, 8,62; av. of jew. 2,75; 49 37
Richmond and vic. Va. Aux. So. S. Reeve, Tr. 1,227 50
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Castleton, Cong. chh. 41 31
Orwell, do. 1 50
Pittsfield, Cong. chh. and so. mon. con. 10 00
Tinmouth, Cong. chh. 10 86—63 67
Somerset co. Me. Aux. So. C. Selden, Tr.
Contrib. at confer. 12 24
Bingham, Mon. con. 6 30
Fairfield, R. Atwood, 1 00
Madison, Mon. con. 4 00
Norridgewock, 1st par. contrib. 17,81; mon. con. 15,15; 32 96—56 50
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.
Acworth, Miss H. Ware, 5 50
Charlestown, Evan. chh. la. 3 50
Newport, Mon. con. 40 41—49 41
Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Attleboro', 2d cong. chh. and so. to constitute PETER THATCHER an Hon. Mem. 113; mon. con. 17; fem. benev. so. 16; sab. sch. mon. con. for sch. in Syria, 9; 155 00
Raynham, Gent. and la. 45 00—200 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 1,163 07
Western Reserve aux. so. By Rev. H. Coe, Agent,
Cuyahoga co. Cleveland, 44,55; Z. Fitch, 10; E. F. Gaylord, 10; E. Morgan, 10; S. Whitaker, 10; Miss E. Allen, 5; la. miss. so. for schs. in Ceylon, and two chil. in Bombay, 85; Medina co. Richfield, special effort, 64; Portage co. Freedom, Cong. chh. 3,37; Rootstown, 7,37; Sandusky co. Lower Sandusky, To constitute Rev. FERRIS FITCH an Hon. Mem. 50; Summit co. Cuyahoga Falls, Av. of jew. 37; Hudson, Wes. res. col. mon. con. 5,29; av. of jew. 37c. Middlebury, Mon. con. 6,86; contrib. 7,37; D. Mc Naughton, for *Mary J. Mc Naughton*, Ceylon, 20; R. Kent, 10; T. Noble, 5; Tallmadge, Mon. con. 1,50; chil. in mater. asso. for *I. C. Parmelee*, Ceylon, 13,44; Twinsburg, 2d chh. 4; 1st chh. 37c. Trumbull co. Braceville, 8; fem. sew. so. 5; Wood co. Plain, Rev. S. Van Tassel, 25; 1st presb. chh. 4,25; young people's miss. so. 3; ded. loss on rem. 9; 409 61-1,572 68
Washington co. N. Y. Aux. So. M. Freeman, Tr.
Bal. 6 02
Argyle, Three indiv. 4 00
Granville, Six do. 5 00
North Granville, Mon. con. 13 00
Salem, Mr. Lambert's cong. asso. coll. 45,06; mon. con. 44; sab. sch. 7,48; 96 54
White Creek, United presb. cong. mon. con. 20 00
144 56
Ded. c. note, 5 00—139 56
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Grafton, D. Wright, 10 00
Windsor co. Vt. Aux. So. B. Swan, Tr.
Barnard, Two indiv. of cong. chh. 7 00
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.
Worcester, Calvinist chh. mon. con. 264; Union chh. and so. sab. sch. to ed. an Armenian youth in Constantinople, 37; 301 00
Worcester co. Ms. Relig. Char. So. H. Mills, Tr. 67 19

Total from the above sources, $13,693 37

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 100 00
Albany, N. Y. 4th presb. chh. 50; Mrs. L. M. Dayton, 18; 68 00
Allen, N. Y. 1st presb. chh. 18 00
Andover, Ms. S. par. coll. 335; mon. con. 78,93; W. par. gent. 65; la. miss. so. 58,46; a friend, 5; 542 39
Arkport, N. Y. Mrs. E. Hurlbut, for Oregon miss. 8 00
Baltimore, Md. 5th presb. chh. special coll. 154,62; mon. con. 110,93; sab. sch. mon. con. 24,45; 290 00
Bennington, Vt. 1st cong. chh. and so. 145 50
Billerica, Ms. Miss H. H. 2; a friend, 1; do. 75c. 3 75
Blue Hill, Me. Chh. and so. 30 00
Brighton, Ms. Mr. Lamson's chh. and so. 379 00
Bucksport, Me. 1st cong. chh. and so. 104; mon. con. 40; 144 00
Castine, Me. La. asso. 40 77
Champlain, N. Y., P. Moore, 50; T. I. Whiteside, 50; 100 00
Charleston, S. C. Mrs. S. B. Dana, for *Charles E. Dana*, Ceylon, 25 00
Cherry Valley, N. Y. Fem. miss. so. 22 68
Columbus, Ill. Presb. chh. mon. con. 29 00
Connecticut, A friend, 5 00
Delaware Presbytery, N. Y. 8 50
Dupage, Ill. La. sew. so. 4; less dis. 12c. 3 88
East Machias, Me. Cong. chh. 74
East Tennessee and S. W. Virginia, By Rev. W. Mack, Agent, 27,16; Kingsport, a bal. 5; 32 16
Erzeroom, Persia, J. P. Riach, to constitute Rev. HENRY A. HOMES, Constantinople, an Hon. Mem. 50 00
Fishkill, N. Y. Presb. chh. 48 77
Fresh Pond, N. Y. Presb. chh. special coll. 7 12
Fryeburg, Me. Gent. and la. 52 00
Glen's Falls, N. Y., A friend, 5 00
Greenwich, Ct. A friend, to constitute THOMAS A. MEAD an Hon. Mem. 100 00
Harpersfield, N. Y. Presb. chh. indiv. 53,89; young people, for sch. in Bombay, 25; mon. con. 7,92; R. Hotchkiss, 50; Rev. S. Williston, to constitute ABEL DAYTON, Jr. an Hon. Mem. 100; 236 81
Harrisburgh, Pa. A friend, 5 00
Hunter, N. Y. Presb. chh. mon. con. 11 00
Huntsville, Ala. Presb. chh. sab. sch. for *William Leech* and *Margaret Russell*, Ceylon, 24 50
Jamaica, N. Y. Presb. chh. 11; L. Reeve, 25; — Reeve, 10; 46 00
Keesville, N. Y. Chil. of mater. asso. for *A. D. Brinckerhoff*, Ceylon, 14 00
Lacon, Ill. Chil. of mater. asso. 2 18
Lewes, Del. Coal Spring and Indian River cong. 45 00
Madison, N. J. Presb. chh. Mon. con. 18; coll. 12,98; 30 98
Marietta, O. Sab. sch. class, for Mrs. A. W. Smith, Sandw. Isl. 6 00
Matteawan, N. Y. Presb. chh. 11,29; av. of jew. 1; 12 29
Middle Octorara, Pa. R. Patterson, 3 50
Minersville, Pa. Presb. cong. 10 41
Montreal, L. C. Amer. presb. chh. (of which fr. Rev. C. Strong, to constitute Rev. THOMAS B. STURGIS, of Bridgeport, Ct., an Hon. Mem. 50; fr. E. C. Tuttle, to constitute Rev. LOAMMI S. COBURN, of York, Me., an Hon. Mem. 50;) 1,000 00
Newark, N. J. 1st presb. chh. mon. con. 100; 3d do. D. Nichols, 10; 110 00
Newburgh, N. Y. Read. party, for *Helen M. Wells*, Cape Palmas, 15 00
New Lebanon, N. Y., R. Woodworth, a rev. pen. 50 00

Newton, Ms. E. par. mon. con. 34 46
North Chelmsford, Ms. Mon. con. to constitute Rev. BENJAMIN T. CLARK an Hon. Mem. 50 00
Oakland, Mich. W. Axford, 5 00
Oberlin, O., L. Tomilson, 5 00
Pennsylvania, A friend, 50 00
Penn Yan, N. Y., M. Hamlin, 50 00
Perry, N. Y. 1st presb. chh. mon. con. 28 94
Philadelphia, Pa. Wes. presb. chh. 38; sab. sch. miss. so. of do. for *James W. Patton*, Sandw. Isl. 20; J. Hanson, 50; W. Kirk, 10; Mrs. H. Fairfield, 5; 123 00
Pittsburgh, Pa. 3d presb. chh. J. Lyon, 20; 5th do. 13,25; 1st do. miss. sew. so. 60; 93 25
Plattsburgh, N. Y., A. C. Moore, 50 00
Princeton, N. J. Theolog. sem. 13 00
Riga, N. Y., J. Griffin, 6 00
Rockford and Winnebago, Ill. Fem. miss. so. 25; less dis. 72c. 24 28
Saratoga co. N. Y. A friend, 3 00
Savannah, Ga. Male and fem. miss. so. in Indep. presb. chh. (of which fr. a lady of Ga. for *Anna Stiles*, Cape Palmas, 15;) 238,57; less dis. 4,67; R. H. A. 50c. 234 40
Scotchtown, N. Y. Rev. E. D. G. Prime, 10 00
Shepardstown, Va. Presb. chh. 10 00
Slatersville, R. I. Mon. con. 10 00
Smyrna, Asia Minor, J. L. 4 00
South Berwick, Me. J. Plumer, 50; a friend, 5; 55 00
Streetsville, U. C. Rev. W. Rintoul, 10 00
Trenton, N. J. Ewing sew. cir. for miss. to Africa, 30 00
Troy, N. Y. 2d st. presb. chh. Mrs. Church, 10; I. R. 5; D. W. 5; Mrs. F. 3; 23 00
Vermont, A friend, 50 00
West Nassau, N. Y. Presb. chh. mon. con. 10 50
Whalansburg, N. Y. Presb. chh. and Wadham's Mills, cong. chh. to constitute Rev. SILAS WOODRUFF an Hon. Mem. 50 00
Wilmington, Del. Hanover-st. chh. mon. con. 106; inf. sab. sch. 10; 116 00

$18,724 13

LEGACIES.

Clarkson, N. Y. Levi Crocker, by M. Lewis, Ex'r, 250 00
Haverhill, Ms. Mrs. Betsy Webster, by B. Harriman, Ex'r, 117 07
New London, Ct. Miss Ann E. Edgar, by W. P. Cleveland, 150 00
Townsend, Ms. Samuel Stone, by Joel Adams, Ex'r, (prev. rec'd, 839,06;) 460 00

$977 07

Amount of donations and legacies acknowledged in the preceding lists, $19,701 20. *Total from August 1st, to July 31st*, $240,591 08.

GENERAL PERMANENT FUND.

West Springfield, Ms. Timothy Allyn, dec'd, by S. Lathrop, Ex'r, 1,000 00

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Auburn, N. Y., A box, for Mrs. Pease, Cyprus.
Bloomfield, N. J. Two hats, fr. J. C. Baldwin, 2 60
Brownville, N. Y., A barrel, fr. ladies, for Mr. Spaulding, Oregon, 85 31
Charlestown, Ms. A box, fr. ladies of Winthrop chh. and so. rec'd at Sandw. Islands.
Cherry Valley, N. Y., A box, fr. fem. miss. so.
Cooperstown, N. Y., A box, for Mr. Beadle, Beyroot.
Grafton, Ms. A box. fr. la. sew. cir. for Mr. Goodell, Constantinople.
Greenwich, Ct. A box and barrel, for Mr. Knapp, Sandw. Isl.
Medford, Clothing, fr. indiv. for Ojibwa miss.
Meredith Bridge, N. H. A box, for Mr. Emerson, Sandw. Isl.
New York City, A box, fr. W. R. Thompson, for miss. to Borneo; do. fr. Mrs. Barker, for Mr. Thompson, Cyprus; 3 kegs printing-ink, fr. G. Mather, 35;
Northampton, Ms. A box, fr. Dorcas so. for Ind. miss.
Petersham, Ms. A barrel, fr. fem. benev. asso. 43 21
Richmond, Va. A box, fr. la. of united presb. chh. for Mr. Apthorp, Ceylon, 36 41
Roxbury, Ms. A box, fr. la. for Ojibwa miss. 67 41
Watertown, N. Y. One pr. mittens, fr. Mrs. Beane.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

S. Reeve, Treasurer of the Auxiliary Society of Richmond, Va., acknowledges the receipt of the following sums, viz.

Richmond, J. F. Edmunds and others to constitute JACOB MORTON, of Charlotte, an Hon. Mem. 100; Rev. S. B. S. Bissell, to constitute Rev. A. H. WRIGHT, of Persia, an Hon. Mem. 50; Jane D. and Susan W. Morton, to ed. two boys at Ahmednuggur, 40; J. B. Morton, 20; W. Morton, 10; J. H. Lacy, 10; J. F. E. for *John F. Edmunds*, Ceylon, 5; A. E. S. 1; C. T. S. 1; P. LeGrand, for *Andrew Hart* and *Thomas P. Hunt*, Ceylon, 40; H. A. W. 8; M. S. W. 2; W. W. W. 2; W. M. 2,50; D. F. M. 3; S. D. E. 5; H. E. S. 2,25; A. S. 2; I. M. R. 1; S. H. S. 1; L. A. S. 1; S. S. 1; W. B. W. 1,06; N. V. W. 50c. F. S. 50c. M. L. S. 63c. G. Hutcheson, 25; E. A. 5; P. A. 2; Mrs. E. W. P. 5; L. B. G. 5; Mrs. I. P. 5; E. P. 5; S. Hoge, for sch. in Bombay, 20; indiv. 34; a baptist, 5; T. W. G. 2,50; Schockoe Hill, United presb. chh. and cong. D. M. Branch, 100; Fleming James, 150; S. Reeve, 100; Rev. A. D. Pollock, 50; Mary A. James, 50; J. Caskie and fam. 100; G. M. Atwater, 10; F. B. Hart, 10; W. B. Read, 10; J. Gray, 10; J. H. Eustuce, 10; Mrs. Mills, 10; F. Bransford, 10; J. F. Price, 10; M. L. James, 10; M. Trent, 10; J. Caskie, 10; M. J. Caskie, 10; C. Gennet, 10; E. Gennet, 10; M. Young, 10; E. Anderson, 10; A. Burr, 20; J. H. Tyler, 10; E. Reeve, 10; A. S. Hutcheson, 10; Robert B. Cungan, 10; indiv. 158,55; coll. 34; Goose Creek and Harrisonburg, Chh. mon. con. 40,56; Lynchburg, C. G. 5; Orange, Q. B. 5; Goochland, M. S. 1; Prince Edward, Mrs. A. S. Rice, 9; Mrs. L. 1; Winchester, S. W. Tidball, 10; Powhatan, G. W. T. 5; Hanover co. W. T. P. 5; Mrs. R. P. 2,50; three girls, 3; Cumberland, Cong. 65,95; W. P. 5; Dr. Chappell, 10; la. so. for *John Kirkpatrick*, Nestorian miss. 30; Bedford, Jane Moseley, for a child at Areopolis, 30; Farmville, C. S. G. 3,50; $1,617 00

THE

MISSIONARY HERALD.

VOL. XXXVI. OCTOBER, 1840. No. 10.

American Board of Commissioners for Foreign Missions.

Southern Africa.

LETTERS FROM MR. LINDLEY AND DOCT. ADAMS, DATED AT PORT NATAL.

Defeat and Flight of Dingaan—Openings for Missionary Labor.

WRITING on the 12th of March, 1840, Mr. Lindley says—

A few weeks since I wrote you a hasty letter, in which I communicated all that I then thought it important to say. We are now able to say that the war between the emigrants and Dingaan is ended. The Boeren had had such sad experience of Dingaan's treachery, that they could not trust him so long as he had power to do them harm. I plainly saw this soon after our return here, in June last, and therefore have never had any confidence in the so called peace agreed on between these belligerents, and of which you have been informed.

Finding themselves ready for it, the emigrants, not long since, assembled to the number of about five hundred, and went against Dingaan, whom they have driven so far out of his country, that they will never think it worth their while to pursue him farther. The proud Zulu is completely humbled, his riches are divided among his enemies, his people scattered, and he himself fled out of his country with a few attendants, who will not be able to afford him any effectual protection against the enemies by whom he is surrounded.

Two years ago Dingaan was the richest and most powerful aboriginal chief in South Africa. Now he is a vagabond. The bones of thousands of his people are now bleaching on a soil which the emigrants speak of, and evidently regard as their own, to be used as they shall think proper. You have been informed that in September last Umpandi, a half brother of Dingaan, fled for his life, and was followed by a large number of people. When the emigrants this last time went out against Dingaan, the warriors of Umpandi went also against him, but by themselves, taking a different route from that pursued by the Dutchmen. The armies of Dingaan and Umpandi met and had a battle, in which Dingaan was beaten, and report says that not less than three thousand men fell in this engagement. This was the last day of Dingaan's glory. The Boeren chased him as far as they could well follow him, but not being able to overtake him, they had nothing to do but to return with as many cattle as they could drive. They collected thirty-six thousand head, but did not bring so many home, as about nine thousand were stolen from them by some people who lived a little to the right of the way by which they returned. The people who did this mischief are perfectly insignificant as to numbers, and have done a very foolish thing, as they will soon see.

Umpandi has behaved himself wisely, and has already established himself more fully in the confidence of the emigrants than I ever thought he would be able to do. He will doubtless be allowed to occupy a part of the country from which Dingaan has been driven, and this occupancy he will hold till he does some covetous, selfish, foolish thing, or till others think that they could live comfortably where he does, and that he could live comfortably some where else. Umpandi has probably not less than two thirds of the people who were once subject to Dingaan, but a great proportion of these are women and children, as I

think that from six to nine thousand have been slain of those who were able to go out to battle. I am told that many of the people who were under Dingaan at the time of his flight, have since joined Umpandi, who is now a chief of some importance.

The emigrants say that American missionaries may establish themselves among Umpandi's people, and that they will give him orders to live in peace with all around him, and to receive the instructions the missionaries shall give him. Missionaries and their property will be perfectly safe with him, and the ignorant pride and superiority they have been accustomed to affect over white men must now be thoroughly cured. As it regards their views and feelings, they are much more promising, as a field of missionary labor, than when in their pride and strength under Dingaan. Were I now allowed to make choice of a field of labor here in South Africa, I would station myself with Umpandi.

But you will not imagine that there is nothing unfavorable in his situation. The country he lives in is the property of white men. Within the next ten years, should the British government do nothing to prevent it, twenty thousand people will have emigrated from the colony. The extent of territory claimed by the emigrants is nearly as large as the colony, and is, I think, nearly ten times more productive of what men plant and sow. The emigrants here have got into the Goshen of South Africa, and their friends are coming in thick and fast after them.

In regard to Umpandi and the people under him, considering the circumstances they are in, I may with great propriety adopt our Savior's words to Judas, "What thou doest do quickly." I am now living with my family in the midst of all sorts of noise, that is, in a Boeren's encampment, where we are as thick as we can well be jammed together. The Boeren have prepared me a house thirty feet long and twelve and a half feet wide, in which I live very comfortably. I keep school five hours of five days in the week, and am assisted a few hours daily by Mrs. Lindley. We have one hundred scholars, who manifest in general a laudable disposition to improve. I can, at the present time, do more for the black people where I am, than I could by laboring immediately among them, and for them. I hear with pleasure that a young minister, born at the Cape, but educated in Holland, has sent a letter here asking what encouragement the emigrants will give him to come here and labor for them. He may come, and if he be a preacher of righteousness, I shall rejoice to see him. God may have raised this young man up to do good; and if so, he may here find a field as large in extent of square miles as half of New England. There are a few truly pious people among the emigrants. I have organized a church, and have for elders and deacons men who are not unworthy of their office. Five of them are out of one church in the colony, whose pastor is an intelligent, pious, zealous Scotchman. I am much better pleased than I expected to be with the beginning which we have made. I have not engaged myself to the emigrants for any specified time, longer or shorter; but encourage them to do what they can to obtain ministers from the colony, as I have been informed that four or five have lately arrived there from Holland.

Mrs. Lindley and myself, with our three little children, enjoy pretty good health, the little ones have just recovered from the hooping-cough, of which the youngest was nearly dead. The Lord, however, has had mercy on us. Compared with former times, we now enjoy a season of rest, although I never labored harder than I now do. Mrs. L. does what she can, but finds that domestic affairs claim more of her attention than she would willingly bestow on them, if she could do otherwise. Our trials from war, confusion, and breaking up, are, I think, now over, and I expect we shall have work enough as long as we live.

From a letter of Doct. Adams, dated March 14th, some additional particulars may be gathered.

Umpandi remained on the Natal side of the Tugela river until the middle of January, during which time many of his people deserted him, and came to settle among the natives of Port Natal and those living along the coast between Port Natal and the Umzimkulu river. Scarcity of food was probably the principal reason of their desertion. Early in January last an expedition was made out by the farmers, professedly to visit Dingaan, and effect a final and amicable adjustment of their affairs, he having repeatedly sent messengers to assure them of his readiness to fulfil all the stipulations of the treaty. This expedition crossed the Tugela high up, near its sources, on the 15th of January. Umpandi, who accompanied the farmers, sent his army, under the command of his prin-

cipal chief, Nongalaza, with directions to enter the Zulu country near the sea.

On hearing that the Dutch had crossed the Tugela, Dingaan fled from his capital in a northwesterly direction, leaving his army to oppose that of Umpandi. About the last of January these armies met, when a desperate and bloody conflict ensued between them. After a long struggle, with severe and nearly equal loss on both sides, the army of Umpandi conquered and completely routed that of Dingaan. This engagement took place within a few hours' ride of the Boeren's camp, which was then about fifty miles from Umgungunhlovu. As soon as the Boeren received intelligence of Dingaan's flight, a party of three hundred men on horseback was sent in pursuit of him. This party proceeded as far as the Umpongola river, which is the northwest limit of the Zulu country; and having there learned that the king had crossed five days previous to their arrival, and that they were on the borders of the unwholesome country (which was not true,) they gave up the pursuit and turned back.

Very few people accompanied Dingaan in his flight, and most of those who composed his army and survive the battle have submitted to Umpandi, whom we may now regard as fairly established in the kingdom. Every thing seems now to promise a permanent peace. The Boeren have entire confidence in Umpandi, and will support him in the kingdom, if necessary. The people are again quietly settled in the districts where Ginani and Hlangezoa are located, and there will be nothing in the way of resuming those stations when missionaries arrive. It is supposed that Umpandi will reside near the Umfalosi river, about a day's ride from Umgungunhlovu. We feel it very important that a mission should be established with him soon. The Lord continues to prosper us in our labors at this station. Our congregations are large. Sabbath and day schools flourishing. I have lately put up the printing-press, and printed a few lessons for the schools.

Nestorians in Persia.

JOURNAL OF MR. STOCKING AT OOROOMIAH.

The journal given below relates principally to the schools under the care of the mission, most of which, it will be seen, have been recently opened. The whole number of village schools is now *thirteen*, embracing *three hundred and forty* pupils. All these daily read the Holy Scriptures, and, by the system of visitation which has been adopted, are, with many of their parents and friends, and of the ecclesiastics, brought, every two or three weeks, under the instruction of the missionaries.

March 24th, 1839. Yesterday a very serious accident occurred at the village of Geog Tapa, at the house of Mar Elias. The bishop, in the presence of a number of his people, was reading and explaining the Scriptures, when one of the company observed some loose earth fall from the wall which supported one side of the house. Their attention was barely directed to the spot, when the wall, which was old, suddenly caved in and buried several persons beneath its ruins, occasioning instant death to a woman and her child, which was at the time at her breast. The bishop and some others were somewhat injured.

25. Went to Geog Tapa to attend the Sabbath school. The bishop, Mar Elias, was unable to attend, in consequence of the injury he had received by the fall of his house. Visited him at the house of one of his neighbors, surrounded by a large number of his people. He received me cordially by the hand and invited me to be seated. He alluded briefly to the accident which occurred two days before, when our conversation turned upon the frail and decaying nature of earthly things. The house we live in, I remarked, will soon be dissolved; but Paul knew that, "although the earthly house of this tabernacle were dissolved, there was a building of God, a house not made with hands, eternal in the heavens;" and that that only was firm and durable. The bishop entered with interest into the remarks, and enumerated some of the servants which the Lord employed for calling us from this world, as fire, water, disease, etc. Inquired of priest Abraham what passage of Scripture he would prefer for the occasion. He turned to the twenty-fourth chapter of Matthew, the very same which I had selected as appropriate, and observed that he thought that suitable. A large number of villagers soon took their seats with the scholars, and listened with deep, and apparently solemn interest, to the description of our Lord's coming, and the necessity of watching and being prepared for such events as the one they had just witnessed. They were solemnly directed to the warning which our Lord had given them in his own words, and to remember the admonition they had received in his providence.

June 9. As usual visited the Sabbath school. The number of scholars present was more than forty. As the seminary is now suspended during the hot season, this school furnishes the most interesting opportunity for giving religious instruction. While there has been a falling off in the attendance of the people, there has been an increase on the part of the scholars; and Mar Elias has manifested an increasing interest in their instruction. He seems to appreciate more fully the advantages of Sabbath school instruction, and warmly expresses his approbation of the benefits thus conferred on the rising generation. A circumstance that interested me very much to-day was the attendance of a blind girl, ten or twelve years of age. The teacher, a deacon, having heard of the manner in which blind persons are taught to read in America, devised a plan of doing something for this girl. He requested that she might attend the school, and made for her use the letters of the Syriac alphabet from potter's clay. The letters were well executed, and corresponded with the alphabet. She had thus learned to distinguish between the different letters, and selected with facility any one which I requested of her. She also repeated with propriety some passages of Scripture which she had learned from hearing the scholars read. She is thus treasuring up much religious truth, which she learns from day to day, as well as on the Sabbath.

July 5. Set off at one o'clock, A. M., to visit the school at Oolah, in the province of Salmas, and distant from the city fifty-two miles. Reached Gavalan, a distance of thirty-two miles, at eight o'clock in the morning. The bishop, Mar Yohannan, received me with his accustomed cordiality and friendship. Learning it was my purpose to spend the Sabbath at Oolah, he said you must go into the church there and preach to the people. I replied that it was not proper for me to take their place in preaching to his people, but that this was their own appropriate work, as spiritual guides to their flock. He then insisted that I should address both scholars and people in the church. We have frequently received similar requests from the ecclesiastics, when about to visit their villages. They make no distinction between a familiar exposition of the Scriptures, and what is termed preaching.

6. Oolah. Found twenty scholars in attendance, who gave evidence of improvement in their studies. A girl ten or twelve years of age, and the only female attending the school, particularly interested me. She was reading in course the New Testament in the ancient Syriac, and giving the translation into the modern. She read and translated with ease and propriety in the epistle to the Corinthians.

October 5. Some arrangements having been made for a school with Mar Gabriel, the metropolitan bishop of Ardishai, a large Nestorian village, priest Yohannan, teacher of the seminary and one of the most intelligent natives, after much persuasion, consented to become its teachers, and accordingly accompanied me when I went to complete the arrangements. While seated in the bishop's room, the priest related to a deacon then present, the reasons which had induced him to leave his pleasant situation in the city and come to that village. At first, said he, I was very unwilling to come; but after I had listened to the considerations of the gentlemen (missionaries,) that they had left their country and kindred and come into this distant land among strangers, and that they wished me to come only to Ardishai among my own brethren, that the opening of a school here depended upon the question whether I would become its teacher, and that I must return an answer to Christ in the day of judgment: these considerations, said he, constrained me to come. A school was soon formed, and the deacon above alluded to became his assistant teacher. In consequence of the number of scholars being larger than was anticipated, and more than could conveniently meet in one room, it was thought best to have another school in Takka, a village adjoining Ardishai, and from which a part of the scholars came. The two schools now embrace sixty scholars. The Catholics, who have made strenuous efforts to bring over the bishop and thus secure the village, have also opened a school, and through the encouragement of a few individuals (Roman Catholics,) have eight or nine scholars.*

In consequence of our having opened a school at Ardishai, and given encouragement to the bishop that we would open schools in such of his villages as should seem desirable and practicable, the priest of Desatakka earnestly requested one in that village. This is one of the largest Nestorian villages, situated four miles beyond Ardishai, on the Barandoose river. Mar Gabriel and the malek of his village accompanied me to

*The number has been reduced to four or five. The Catholics sent one of their most intelligent priests to take charge of this school.

make arrangements for the opening of the school. It now consists of nineteen promising boys.

November 19. Visited the schools at Geog Tapa, Takka, Ardishai, and Desatakka. In the school at Geog Tapa found fifty scholars. The number had been increased by removing the former teachers and placing a priest and a deacon in their stead.

December 10. Accompanied by Mar Yohannan went to the villages of Ada, Supergan, and Karajalee. Found thirty-three scholars in attendance at Ada. A class of sixteen had two weeks before commenced translating in the New Testament from the ancient into the modern language. They had read seven chapters of Matthew, and on examination were able to translate correctly any passage to which their attention was directed. This school is first in the order of establishment, and first in point of improvement among the village schools. On a former occasion, while present at their Sabbath school on a cold winter day, I was struck with the general appearance of poverty among the scholars. As a general thing, very few of the boys who attend our village schools have their feet entirely covered, even in the coldest weather. I have seen them without even shoes, when the ground was almost covered with snow. Yet so inured are they to dispensing with comfortable clothing, that they seem not to feel the want of it. On this occasion I observed a boy come into the Sabbath school with a smiling countenance, whose only apparel was a coarse brown cotton shirt or frock, extending as far as his knees, and a coarse knit cap on his head. Yet the weather was so cold as to need a fire, and all my winter garments in addition, to render me comfortable. I could scarcely refrain from tears at such an exhibition of poverty in one who was a regular attendant at the school, and who had come there to receive instruction from the word of God. Having ascertained his real poverty from personal inquiry, as well as observation, I gave to the teacher of the school a small sum, sufficient to make him as comfortable as his companions.

Karajalee is a village in the diocese of Mar Yohannan, containing a population of about eight hundred. In the village are two priests. One of them had himself taught two of his own and one of his brother's sons to read the ancient Syriac language, a rare instance among the Nestorians of individual effort for the education of the young. We lodged at the house of this priest. The bishop, Mar Yohannan, in the presence of a number of his people who had come together for social intercourse and to pay their respects to him as their ecclesiastical head, as he frequently does, entered into a free conversation with them on matters pertaining to us and our work, representing the missionaries as men of rare integrity, who would never overreach or take advantage of them even in the smallest matter. He also gave some geographical details in relation to our own country, its distance and separation from England by a vast ocean, of which they had before formed scarcely any idea. He also drew a comparison between the poorer classes of England and the subjects of this country, and adduced the testimony of Doct. Riach, a native of Scotland, proving that the poor of this country are better supplied with the necessaries and many of the comforts of life, than the poor of England. For their improvement and entertainment he read and translated several passages from the writings of the apostles. The priest inquired of the bishop if it was true that they, and the English, the Russians, Armenians, and Catholics, all derived their religion from the book he was then reading? When answered in the affirmative, he again inquired, with considerable interest, how it was that their religion differed so much from each other. The bishop then replied that the Armenians, Russians, and Catholics have all introduced into their religion the worship of pictures, which are strictly forbidden in the Scriptures. He then quoted at length from the Psalms and other places several passages to prove their prohibition. He then observed that we are called Lutherans for the same reasons that they are called Nestorians. "Luther," continued he, "like Nestorius, separated from the Romish church because of the corruption in doctrine that existed in it. And the reason," he remarked, "why the American Christians feel so much interest in our nation, is because we have preserved in common with them so much of the truth, while all the denominations around us have departed from it."

The next morning a petition was brought to the bishop from one of the principal Armenians residing in the village, requesting his permission that a Nestorian girl residing in that place might be united in marriage to his son. The bishop gave a decided answer in the negative. He said the same request had been made to him in the city, with the offer of a sum of money; but that he had refused the application, telling the

man who brought it, that the money and its owner might perish together; that he should never consent to his people becoming Armenians. He soon after told the father of the girl that he must never think of giving his daughter in marriage to that man; and half seriously and half humorously threatened him that, if he did, his beard should be cut off, and he should be bastinadoed. Having made arrangements for a school in this village we returned to the city.

15. Went to Vaserowa, a village about three miles from the city. The two priests of the village had of their own accord opened a school, and requested the mission to encourage it, on the same terms as the other schools. I found seventeen scholars reading in a corner of a stable, lighted by a small aperture through the roof. The room they were preparing for a school-room was in an unfinished state. As the weather was cold, and the stable comfortable without a fire, they assembled there till a more convenient room could be prepared.

From Vaserowa I proceeded to Geog Tapa. The school here never appeared better than at the present time. The scholars are well governed, and give evidence of good improvement in learning. Another school of forty-one scholars was, a short time since, established here. A deacon, one of the former teachers, whom we had removed for his inefficiency in teaching, and had given him employment as a writer of cards, became dissatisfied with his employment, and, aided by an influential priest of the village, who had not been brought under the influence of the mission, had formed this school. It had been in operation about a month, and by industry on the part of the teachers, they had made good proficiency. Considerable apprehension had been expressed, that this school might pass into the hands of the Catholics unless it should be encouraged by the mission. Arrangements were made with the teachers by which the school was placed on the same foundation with the others. An arrangement was also made by which both the schools were to meet on the Sabbath in the church, in the capacity of a Sabbath school. The prospect is now very encouraging, that much good will result from the union of these two schools of eighty-four scholars, and their four teachers, who are all ecclesiastics. Another circumstance of interest is, that the bishops and priests expressed their entire willingness that we should occupy the church, which is one of the largest and neatest I have seen, as a place of meeting. We hope that many of the people will attend from Sabbath to Sabbath, and listen to the instructions of the word of God.

From Geog Tapa I proceeded ten miles farther to Takka and Ardishai. A few moments before I reached the latter place, the assistant teacher of the school, a deacon, about twenty years of age, died. This is the second teacher that has been removed from the school by death, within the last three weeks. Much sickness has of late prevailed in this village, and a large number of both old and young have died. But death, through frequent among them, seems to have produced little or no moral effect.

Accompanied by Mar Gabriel I proceeded to the village of Gilpachin, ten miles distant from Ardishai, in the direction of the city. This is a large Nestorian village, containing a few families of Catholics. We here made arrangements with the priests of the village for opening a school.

17. Left the city, accompanied by a native, to visit the schools in the direction of Ada. Rode sixteen miles, as far as the river Nasloo; were unable to cross it on account of ice. Left my horse and attendant at the river, and walked about two miles to Karajalee: found nineteen scholars in attendance. From thence I took a horse and attendant and went to Yengejah. Mar Elias had a week or two before gathered a school of twenty-nine scholars, and requested the mission to receive it under its patronage. Left Yengejah, and advanced towards Supergan. We had proceeded but a short distance, before the horse of my attendant fell down into a ditch, and was with some difficulty got out. We went on but a little farther, before my own horse, in passing a similar place, slipped down upon the ice. Going but a little further we came to a place still more difficult than the former to be passed. I therefore dismissed my attendant with his horses, and a deacon who accompanied us waded into the ditch nearly up to his waist, broke away the ice with his bare feet, took me on his back, and landed me safely on the other side. From thence I walked a mile farther to Supergan, where I found nineteen scholars. Having examined each of them in their reading, I proceeded on foot two miles to the river, where my horse was which I had left. Reached Ada at dusk, much fatigued with my walk and ride. The Nestorians seeing me much exhausted, expressed

their sympathy for me, and inquired if I could not have some assistance in visiting so many schools, or if we could not send to the new world for an additional helper.

February 4, 1840. Rode thirty miles and visited four village schools. The weather furnished a specimen of a New England winter. The snow in some parts of the plain was nearly two feet in depth, and the cold severe.

6. Visited the schools in the direction of Supergan. In the school of that village I was surprised to find a Mussulman boy, about twelve years of age, reading the Scriptures in the modern Syriac language. He had been in the school nearly three weeks, had learned the alphabet, and was now able to read correctly in the first chapter of Matthew. When I was here before the teachers asked me if they should admit Mussulman children into the school, stating they had an application repeated to them by the father of a Mussulman boy. I at the time discouraged them, saying that the admission of such might be an occasion of trouble to them, as they might be charged with the intention of making proselytes of them to their religion. In leaving the village I met the father and son, who renewed their request for permission to attend the school. I have since endeavored to ascertain as nearly as possible the motives which induced the man to send his boy. From all that I can learn, it is nothing more than a desire for general improvement; and as they have no schools of their own, with the exception of a few for the higher classes, they are glad of the opportunity for sending them even to a christian school.

Mar Yohannan once observed to me, that the Mussulmans envy their nation, on account of the efforts we are making for their improvement, while no similar provision is made for themselves. In reply I referred him to our labors as the fruits of a pure religion, while Mohammedanism produces none but a corrupt fruit.

There are now *thirteen* village schools in operation, ten of which have been established within the last few months. In every case these schools have been requested by the Nestorians, and in several instances they had collected the scholars and commenced the school without the knowledge of the mission, but with the expectation that we would encourage them. The recent efforts of the papists have emboldened the Nestorians to urge their petitions for schools, with the hope that we might, by furnishing employment for some of their ecclesiastics in the larger villages, prevent the papists from gaining access to the people. Each school has two teachers, a priest and a deacon, who receive each the moderate sum of a toman and a half per month, provided there are thirty scholars in attendance. If the number is less, their wages are proportionably diminished. The thirteen schools embrace *three hundred and forty* scholars, who are taught both the ancient and modern language. They all give evidence of decided improvement in their studies. The teachers in general are the best to be found, and they are willing and desirous to adopt the best system of instruction we can give them. In respect to all the schools, there has been a great improvement in their method of teaching. But for want of books in sufficient numbers, we cannot give them all the order and system we desire. The Sacred Scriptures written on cards are almost the only book read; and the schools are thus, in an important sense, preachers of the gospel. They also furnish a valuable medium of access to the people, by showing them the nature of our work and removing any apprehensions in their minds of any other design on our part than that of a benevolent design to benefit them. As it is my practice to visit most of the schools every two weeks, and to examine each scholar separately as to his progress, I am able to judge pretty accurately of their improvement; and the teachers, by being closely watched, are stimulated to fidelity in their work. Were the schools to receive less attention, there is every reason to believe, such is the native character, that there would be a corresponding diminution of zeal and effort on the part of the teachers.

9. Accompanied by priest Abraham visited the Sabbath school at Geog Tapa. According to arrangements previously made, the scholars and people, to the number of nearly a hundred, assembled in the church. The company present listened with fixed and serious attention to the directions which our Lord has given in relation to alms-giving, prayer, and fasting. These things constitute the substance of their religion. The manner and spirit with which they are required to be done in the Scriptures, viz. in secret, and to glorify God, furnish a striking contrast to their own practice, and that of their Mohammedan neighbors. May we not hope that the time is not distant, when, in answer to the prayers of God's children, multitudes of this peo-

ple will be found seeking after the way of salvation? It is this hope that cheers and encourages us in our labors.

12. The present number connected with the seminary is *sixty-six*. Of these twenty-two of the more advanced are learning the English language. A class of sixteen, under the charge of a native teacher, are attending successfully to the study of the grammar of the ancient Syriac language. They all evince good improvement in their studies.

Ceylon.

GENERAL LETTER FROM THE MISSIONARIES, DATED MARCH 14TH, 1840.

THE earnest appeals which the missionaries in Ceylon have recently made for additional helpers in their work will be called to mind by the reader. In the letter here inserted, they show the urgent demand for such an increase of laborers in order to prosecute with due vigor two departments of their work.

Additional Missionaries demanded by the Amount of Pastoral Labor to be performed.

There was sent to you a few months ago from this mission a request that four additional laborers be assigned to this field. The statement accompanying that communication was, we trust, satisfactory to the Committee. We have been enabled since that time to bestow more attention upon this matter, and the result is that the number specified does not meet the pressing demand.

It is not a little thing, that, while the principles of the gospel are daily becoming better understood, and are thus brought into array against these beloved idols, the attitude of the people with regard to our operations was never more interesting. The multitude, it is true, do not, as at the Sandwich Islands, come to the house of God; yet is the gate of almost every dwelling open to the missionary. He may enter and converse freely with the inmates, without fear of offending. Not to mention the full resuscitation of every village school, which we wished to resume, our higher schools, in which the doctrines of the gospel are more prominently inculcated, are continually gaining favor with the public. On the days for the examination of candidates for admission to the seminary, there is no little excitement manifested by scores who wish to secure for their sons and wards a place in that school. A spirit of inquiry is springing up in these seminaries. Formerly it was with great difficulty that a student could be induced to go on through the prescribed course. A little superficial knowledge was thought quite sufficient to qualify one for any situation in life. Now, want of facilities is the principal bar to systematic and extended research in natural and revealed truth. Of the class admitted in October last, consisting of forty-four, a large majority are professedly seeking the true way. We are glad to contribute thus, as we are able, to the goodly prospect which is preparing "before the face of all people," a world lost to holiness returning to God. There are, however, other chapters in this "little book." While we see the field of our operations enlarging at every step, there is also forced upon us the conviction, that the more the Lord of missions blesses the efforts of his servants in these lands, the greater is the demand for aid to sustain the interests and realize the hopes thus created.

The native church now numbers about three hundred, of all ages, from the hoary head to youth of ten years,—of every rank, from the highest to the lowest, fathers, mothers, children, educated and uneducated, scattered over the whole district. It is not necessary to write these imperfect. The churches gathered by the Apostles were, generally a proscribed people, cut off from society. Yet was it necessary to exhort them to "put away lying," to "flee fornication," says one, "lest I bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed." Here, Christians are in the very bosom of that society, from which it were natural to suppose they would be cast out. The heathen have not disowned their sons and daughters and friends, who have made a profession of Christianity. They rather take them under their protection, feed them, clothe them, and by every means, endeavor to compromise the differences in the two opposing systems. Here is Satan on new ground,—too wise to expect any advantage by severing these family bonds, but rather strengthening them, that along these lines of social intercourse he may pour his deadliest influences. It is an easy matter, with the Bible in our hands, when instructing those who receive it as truth, to annihilate caste in the abstract; but it is not so easy to "bind its strong influences" in the family alliances. "If you must make a profession," relatives will

say, "if you must eat and drink from the same table as a christian rite, do it, but do not disgrace us and yourselves by changing our customs, or by eating with those of lower caste, in a family or social relation." Such language comes with power, when, instead of a "thus saith the Lord," we must answer it by inferences drawn from the gospel. It is exceedingly difficult to get between heathenish customs and church members, who have not our eyes to discern "the things that are lovely and of good report," but who see men as trees walking. There are some who understand what be the first principles of the gospel; but, for many, we have to lay again the very "foundation of repentance from dead works." Born in the midst of heathenism, and nurtured according to the customs that heathenism has been shaping for ages, it is not strange that these customs should be still cherished by a people constitutionally effeminate. We have to do with the very opposite of that spirit of enterprise, which, in the United States, is converting the most unseemly materials into the comforts, and even luxuries of life. There is little here to keep the mind awake, no wholesome literature, no weekly carrier, no well edited christian periodicals to leave at the threshhold of these dwellings. Necessity is the only incentive to labor, and that is sure to be done the readiest way, the sooner to have the opportunity to recline in the shade. It is not to be expected that the interests of the soul will receive a better attention.

The habits of the people are such as to lessen very much the good effects of pastoral visitation. Their mud houses are low and dark, and the visiter must creep in. There is so little light that it is difficult to distinguish one object from another. The nearest approach to a seat will be the rice mortar. It often happens that before many words are uttered the most interesting portion of the family have fled. Viewed in connection with the training up of a christian family, the manner of living is still more productive of evil. A house of one apartment,* without windows or furniture of any kind, where the inmates sit and sleep on the floor, and where cleanliness is rarely observable, cannot be a place for the proper training of children; and if government, with all the weight of a moneyed influence, has not been able to effect any radical improvement in the country, (for the people plough and reap and manufacture every thing just as their fathers did a thousand years ago,) it will not be surprising if missionaries meet resistance in their endeavors to introduce a better style of living. When a sense of propriety, ideas of real comfort, as well as respect for ancestry, are united to maintain the customs of the country, they cannot be expected to yield to a slight pressure, but whatever may be the cost of overcoming these evils, for which the gospel has prepared the way, every little of judicious labor bestowed here will yield a rich reward in the moral elevation of generations to come. The mind that has already received an impulse toward improvement needs further awakening and training; and for this patient labor is required. We must do more for the native church, or much that has been done in the way of preparation will be lost. From every side there comes to us the admonition, "Thou must prophesy yet again." We see springing up around us christian families, who though they may understand the leading doctrines of the gospel, have neither the knowledge nor the facilities necessary to train up in the way they should go their rising offspring.

In the early history of the mission, members of the church were mostly unmarried, and so few in number that we could give to each one some employment, in performing the duties of which the individual was daily brought into contact with us. It was then comparatively easy to exercise over the church a proper influence. But now the ground is changed, and the labor must be increased, or many ready to be delivered from the bondage of heathenish customs, to be rooted and grounded in the faith, must recede in their course and disappoint our hope.

Additional Missionaries demanded to Train and Counsel Native Assistants.

Another important interest committed to our hands, and for which patient labor is required, is the bringing forward of the native assistants, so as to make them more efficient co-workers, to furnish the mind with proper knowledge, and to keep it in healthy action. The daily round of their duties, conversant with truth though it be, does not secure this object. A thorough, systematic course of study, bringing clearly to view the relations of truth, and fitting the mind the better to communicate that truth, must be applied, or the deficiency will never be met. It

*Some dwellings are three sides of a court the covered part of which is opened to the centre.

should be borne in mind that candidates for admission to the seminary are of necessity, very young, about twelve years of age on an average. A reference to the terms of admission will show that the attainments of the boys, when admitted, are not in advance of those of boys in the United States seven or eight years of age, who have enjoyed the benefits of a common village school. We cannot, as in America, introduce the student at once to the richest stores of science. It is at the end of his course that he is able to make a tolerable use of works in English. Of the five years (the seminary course has recently been extended to six years,) allotted to study, three rather belong to the common school department, as understood in America. The Child's Book on the Soul and the elements of natural philosophy, are taught during this period. But even these and other kindred studies, taught as they are in a heathen atmosphere, are no more than equivalent to the advantages of a well directed Sabbath school in one of your cities. It is the remaining two years, devoted to history, mathematics in some of the higher branches, and philosophy, that give to the seminary its character as a literary institution. The attainments made during these two years, making due allowance for the want of facilities, and the difficulties to be encountered in teaching youth who inherit the prejudices of their countrymen in respect to foreign science, will bear a comparison with the fruits of the same amount of training bestowed upon those of similar age in the United States. But if we look for qualifications adapted to the exigences of giving religious instruction to this land, the students go forth children in understanding, as well as in years. The work of instruction terminates where it should begin. And now a New Testament is put into their hands, and they are directed to go among their countrymen and publish the gospel; in other words, to recommend and defend it; to meet a subtle philosophy and its subtle advocates, brahmins and pundarams, who have made their splendid system the study of their lives, and who are ready to quote, in support of every heathenish custom, such venerable witnesses as the shastres, puranas, and vedas. Were a promising lad selected from one of your city grammar schools, and put upon getting knowledge for the space of two years, through the medium of the Greek language, would he be thought qualified to sustain the truth before an array of Epicurean and Gnostic philosophy and Arianism, defended by burnished weapons, gleaming in the hands of the learned, the noble, and the mighty of the land? Let it not be supposed that the controversy here carried on is whether a graven image is a god: there lies behind this a philosophy that can vie with any "oppositions of science, falsely so called, that Christianity ever had to contend with in primitive times. The whole community are either teachers of this system or disciples of those teachers. The whole country is rife with opposition. We need men who can wield Bible truth, in the popular language; who can hold up the two opposing systems in their true character; and who can declare that God whom some here ignorantly worship. Elementary training is not enough to enable even a gifted mind to unweave the sophistry of these heathen dreamers, to match principles against figments, and to hand these fine spun theories over to absurdities. Here, as in America, are men of the school of Hobbes and Paine, who are theists, idealists, etc., and who have read the Bible only to find objections to the truth. The state of society calls for religious teachers of thoroughly disciplined minds; and to train up such, means must be furnished, in substance (be it called what it may) for a *theological seminary.* Could even one of our number be spared from his present labors, to do what he could in this department, we should be able to double the usefulness of our assistants. One who could mark out what should be investigated, make selections from the proper authors, and guide the students in prosecuting their inquiries, is urgently needed. A great and important work, and one which has hitherto been scarcely touched, is here to be accomplished. The young men are now suffering for want of such aid. In christian lands, infidelity, Romanism, and Socinianism lie all unmasked. Here the mysteries of iniquity lie hid in the recesses of the temple, in scores of elaborate treatises and books of highly wrought poetry, that have not been explored, except by travelled and learned pundarams and brahmins, who make a show of them, to interest and awe the multitude. We have no native mind, nor have we for years to come a right to expect one, able to take the soundings of these depths of iniquity. It is obvious that this state of things demands that every avenue to science, and especially christian science, be laid open to the extent of our ability. While we cease not to preach, "instant in season," Jesus Christ and him crucified,—while we use all diligence to im-

bue with the first principles of the gospel, the children in our native free schools, we do not forget that around Oodooville, and especially Batticotta seminary, are clustering interests vital to the prosperity of the mission. The principal of the seminary, in connection with Doct. Ward, has done something towards the perfecting of a system of instruction, and to prepare a few of the graduates to teach in their respective departments. These young men are doing an important work in applying a considerable part of the course which has already been matured, but there is, connected with every branch of the prescribed course, so much that they have never adequately explored, they are so much like their countrymen in their tastes, views, and want of energy and steady application, that, at present, they ought not to be employed, except under the eye of the principals, and as the means of reaching the minds of the students. We think we do not undervalue their attainments and services, when we say that there is the same objection to them, as the responsible teachers of science, in such an institution, that there would be to their class-mates out of the seminary, were the interests of any of our mission stations wholly given into their hands.

It is highly important that the teaching of English should have a greater prominence than heretofore. Instruction in all the branches, Hindoo astronomy and Tamul literature excepted, is, and for years to come, must be conveyed by means of class-books in English. The native language is so much a part and parcel of heathenism, so deficient in scientific and theological terms, so unwieldy, at least by a foreigner, that to make it the vehicle of conveying instruction in subjects that require precision of thought and language, is not to be expected. Sooner or later the pupil, as well as the teacher, must resort to the English. The English language is vastly more important to India than the Latin was to England in the thirteenth and fourteenth centuries. But this indispensable medium of conveying instruction cannot be introduced by native instructors merely, who are but learners themselves. An able teacher should spend his whole time in this department. The younger classes are retarded in their progress, and can never reap the full benefit which the seminary might confer, until such a teacher is furnished. In a former communication we laid before the Committee the course of study marked out for the teachers of the seminary, the better to qualify them for their important duties. The principal has bestowed a considerable portion of his time and strength upon this work, and the result has more than realized our expectations. It shows that more should be done. He has also made valuable discoveries, in philosophy, mythology, and astronomy, as taught and believed by the learned and the people generally, sciences upon which the whole superstructure of heathenism is built. It is his earnest desire to go on and finally to embody for the seminary, and for popular use, the result of these investigations. But his health has failed under a pressure of labors, and the researches, the fruit of some years of toil, are likely to be lost. For these interests, and for the pastoral care of one hundred and fifty youth just emerging from heathenism, for supplying the refectory through untrustworthy agents, and for attending to the numerous wants of these sometimes proud, disobedient heathen youth, there is a lack that we know not how to meet. The pastor of Batticotta station has his hands more than full—a population of eight thousand souls, a christian village springing up, the wants of which will require no small amount of care, not to mention two outstations, and the numerous islands lying to the westward.

Additional Missionaries demanded by the widening Field for Preaching and Schools.

The views of the Board, as expressed in their report of 1838, respecting the importance of training up a native agency, we believe to be correct. They are doubtless harbingers of good, and such, we trust, our operations having this object in view, will prove to be in the coming generations of this island. Had this, however, been our primary object from the first, we should now have occupied quite another position before this people. We should neither have extended our borders, nor our operations within them, to the present limits. In other words, we should not have committed ourselves to the heathen as we have—a committal from which we cannot retreat without loss of character; to which consideration may be added the danger, that some to whom we have thus brought the gospel message, who are not far, we trust, from the kingdom of God, may fall away and perish. Formerly we preached the gospel, more or less, in every part of this district, called Jaffna, from Point Pedro to the islands, and through them. In do-

ing this we followed the call of Providence, and obeyed the directions of those who sent us hither. Must it come short of its desired end? Whatever may be the character of the missions yet to be formed, ought we not to keep up these out-posts? Whether we look upon the effect likely to be produced upon the native church, or ourselves, by such a surrender, though the American Zion might not suffer, we fear to take the responsibility of advocating it. Panditeripo asks the labors of a missionary. Here, in addition to a small native church, are two flourishing English schools, and one Tamul school. The catholic population, forming a considerable portion of the parish, and who a few years ago, offered no little opposition, are now very much changed in treatment of us. We look upon Panditeripo as demanding the labors of a missionary. The occupation of Chavagacherry cannot be a question. Aside from its being in itself one of the most promising stations, its position with respect to Varany is such, that the occupation of one necessarily demands that of the other. It is due to Varany that the brother stationed there should have the countenance and support of at least one, surrounded as he is by a population of forty thousand, and removed sixteen miles from those with whom he may take counsel, and from whom only he may look for assistance in any exigency. A missionary alone has less than half the efficiency of two. Chavagacherry and Varany must in a good degree stand independent of the other stations, and on their own merits. These will be supplied with catechists from Batticotta, and with books and tracts from Manepy; but in other respects must do their own work, and create for themselves a moral influence. To this end they should be strengthened. The population is too great for even two to supply. It will not be difficult to select good locations for any number of missionaries in this fruitful region. The people are desirous of having schools. We have already presented our views respecting Oodooputty on the north shore, six miles distant from Varany. Here we have an English school and a catechist, an important beginning. The number and character of the people are such as to warrant success. As a health station it promises to be one of the first in the mission. This, in connection with Varany, where of late sickness has prevailed so as materially to interrupt the operations of both pastor and catechist, will give to Oodooputty additional importance.

Our pressing wants stand in the following order. For supplying Batticotta seminary two, Chavagacherry one, Panditeripo one, Oodooputty and the neighborhood two; total six. Unless Varany and Batticotta be soon supplied we fear the worst consequences will ensue, the very thought of which now weakens us by the way. It will not be practicable to abstract for the destitute stations the labors now applied to the others. Tillipally is still a large and important station; and with Oodooville and Manepy are connected growing interests that demand an increased share of attention. At the two last mentioned stations, and at Batticotta, the labor required within doors is so much beyond our ability to meet it, as to prevent our going among the people as we were wont. The people complain of this neglect, not knowing or not appreciating our present condition. Too much of our time and strength is diverted from closet and study duties. We speak advisedly when we say our strength is diminishing daily. A part of the reinforcement by the Black Warrior, the safe arrival of which we are happy to acknowledge, will find, we trust, profitable employment in connection with the female boarding-school. For until we can create a literature like to that which is now carrying innumerable blessings into the families of America, it will be important to impart to the pupils of this school so much instruction in English as will enable them to appropriate to themselves the rich stores of knowledge which the Sunday-school unions, the tract societies, and talented authors have gathered for the christian families of this age. Can the flag grow without water? When a Tamulian makes a profession of religion, he ought to cut himself off from the literature of the country, which, vapid as it is, worse, much worse in character than the nursery tales related only to frighten children, does furnish some stimulus to the mind. In place of this there should be an evangelical literature. The New Testament and parts of the Old, the tracts that have been published, and a few school-books comprise nearly the whole library of a Tamulian. We would not undervalue these, when we say more is necessary. In a country blessed with an enlightened ministry, able to bring forth in the popular language "things new and old," where the moral atmosphere is not only pure but imbued with sound philosophy, less may suffice. Here, where the tendency of mind is constantly toward stagnation, every possible help is needed to keep it in a

healthy action. In view of this we are desirous of turning the press to the best account. Foreign aid we cannot expect. The supplying of it must depend on the older brethren, who, were they wholly devoted to the preparation of books, would do a great work for the youth of the native church. But at present, in addition to other duties, they are able only to eke out matter for the present rate of printing. The removal of but one, at all times a probable event, would come nigh to stopping the press. This consideration, having also in view the failures of health to which missionaries are subject, and the constant interruptions occuring from unforeseen exigences, suggests the propriety of having always some in a course of training in the language, who, though their labors may not be so efficient for the time being, may be ready to fill vacancies as they occur. We speak as unto wise men.

Choctaws.

ANNUAL REPORT RESPECTING THE SCHOOLS AND CHURCHES.

Schools.—In giving an account of the five schools taught at the expense of the Board, Mr. Wright states that the whole number of pupils attending them during the year is 148, and the average attendance 106. Thirty-seven pupils studied arithmetic, sixteen geography, three English grammar, eighty-five read in the Bible, fifty wrote on paper and nearly all the others on slates. Sixty of the pupils were full Choctaws, and eighty-eight were of mixed blood.

Of the school at Mountain Fork, taught by Mr. Jones, whose ill health has permitted him to continue his school but a part of the year, Mr. Wright remarks—

Mr. Jones thinks that at no former period has he seen so much interest manifested by both parents and children, as during the few weeks he was able to teach. The children were studious, and made commendable proficiency in their studies.

Of the school at Eagle Town, taught by Mrs. N. W. Barnes, he remarks—

In writing the proficiency has been very noticeable. All who can read are required to commit to memory Scripture lessons, catechisms, hymns, etc.; and in this way they are treasuring up much divine truth. And it is truly delightful to see how much knowledge of the doctrines and interesting facts of the Bible the more advanced scholars manifested.

For the last three months there has been considerable seriousness in the school, and two of the female scholars have united with the Mountain Fork church, and one with the Methodist society.

Of the school at White Clay, Mr. Wright says—

Religious instruction in this school, as in the others, constitutes a part of the daily exercises. Besides committing to memory Scripture, hymns, and catechism in English, a part of the school have also studied Watts' Catechism in the Choctaw language.

Another school is taught by Mr. Hotchkin, at his station called Good Water, but the expenses of the school are defrayed by the United States in conformity with treaty stipulations. Of this school Mr. Wright says—

Daily attendance about eleven. Several who have been members of the school the past year were considerably advanced in their studies. One of the pupils has been appointed by the United States agent teachér of the public school on the Boggy river. This one and two others, members of the school, have professed their faith in Christ, and united with the Mayhew church.

The following remarks conclude Mr. Wright's report of the schools.

I would remark that the year which now closes, affords us encouragement to persevere in this department of our missionary work. Parents at no former period have manifested so deep an interest in the education of their children, and the teachers have never labored with more satisfaction to themselves. The schools indeed have not been large, but the daily attendance has been over one hundred, and I have received most earnest requests for the establishment of two schools, one at Boktuklo, and the other on Red River, the people promising to aid in the support of the schools.

It is an interesting thought that such a number of immortal beings have been daily receiving that instruction which is able to make them wise unto salvation. During the year a great deal of divine truth, relating to the character and government of God, the character and work of the Savior, their own ruined condition, and the duties which God requires of

them, has been committed to memory; and what a healthful influence this truth, thus treasured up, may have on them when their teachers are gone to their rest, who can tell! Some of the precious seed thus sown, we may surely believe will spring up, and bring forth fruit unto eternal life.

Sabbath Schools.—There are connected with the several stations interesting Sabbath schools. The attendance at Mountain Fork has been from thirty to seventy children and adults. The average attendance has been about forty; and about that number are able to read the Scriptures in their own language. A considerable number can also read the native language who do not attend school.

At Eagle Town, the average attendance is about fifty, including, besides the children of the daily school, a number of adults, who have, unsolicited, attended, and manifested a great desire to learn to read their own language. There are several native teachers.

At White Clay the Sabbath school has always been small.

The school at Wheelock has generally been in an interesting state. The attendance has been from twenty to forty. Two natives assist as teachers.

At Red River, where I preach a third part of the time, there is a small but interesting Sabbath school of from fifteen to twenty-five, wholly conducted by native teachers.

At Good Water there is also a Sabbath school, consisting of the children of the daily school.

In all these Sabbath schools there are not far from 200 learners. Besides these, the Methodists have Sabbath schools connected with most of their places of preaching, in which the native language is taught. I should be glad if I could ascertain the whole number of Choctaw readers. I know that the number is very considerable, and is constantly increasing. Many have a great deal of leisure, and the system adopted is so simple that they learn very easily, and they are very fond of reading. There is a very perceptible difference in intelligence, and precision of thought and expression, between those who read and those who do not. The books are few in number, and most of them small in size, and a Choctaw can in a very little while read through his little library of tracts and books. But limited as his reading is, it has enlarged the range of his thoughts, awakened the dormant energies of his mind, inspired a thirst for knowledge, and made him much more of an intellectual being. They often come to me, and express a desire for a new book; they say they have read the old ones through and through, and they want something to give them new ideas. And I have often been delighted to see the eagerness with which a new tract has been received.

Churches.—Respecting the church at *Wheelock* Mr. Wright states—

Three members of this church have died during the year. One an aged woman who was taken off suddenly, but who I trust was prepared. There was nothing particularly interesting in the other two, though they manifested resignation. Seven have been added, two by profession and five by letter, and three have been excommunicated, leaving the increase but one. My time on the Sabbath is divided between Wheelock, Red River, and Boktuklo; the one seven, and the last ten miles from Wheelock. The congregations on the Sabbath have been larger than formerly, varying from forty to two hundred. At Wheelock, we have three meetings on the Sabbath, a prayer-meeting on Friday evening, a female prayer-meeting on Wednesday afternoon, and the monthly concert observed. The congregation on Boktuklo varies from forty to seventy-five, and that on Red River from thirty to a hundred. There has been at times during the year a waking up of some of the church members, and the preaching of the gospel has been listened to by increasing numbers of attentive hearers, and I have been cheered with the hope that the Lord was about to pour out his spirit and revive his work. But these hopeful appearances have often proved like the morning cloud and early dew. Most of the members of the church continue to adorn their profession and increase in knowledge and stability of christian character. There are also several in the bounds of my labors who appear to be inquiring what they must do to be saved. There have been additions to all the churches in the nation. To all the churches I think not far from twenty-five have been added by profession, and about fifteen by letter. At Mountain Fork, the preaching of the gospel has been blessed to the awakening and conversion of some souls. I trust a good work is begun there which will extend to all our churches. There is much to discourage us and try our faith; much from the apathy and indifference of the people; their addictedness to their amusements and Sabbath-breaking; but still I

cannot but believe that we have as much encouragement to preach and pray and labor for the spiritual good of this people as we should have in the neighboring state, or in any other settled country.

The Lord has a church here, a vine which I trust his own right hand has planted, and why should we not believe that he will water it with the dews of his heavenly grace, and cause it to flourish and become fruitful? The Lord has a heritage here, and why must we believe that he will give it up to reproach? And why should the unwarrantable impression that the Indians are destined to dwindle away, cool the sympathies, or restrain the prayers and efforts of the American churches in their behalf? They have been obliged to leave the land of their birth, and seek a residence in a strange land, where many have fallen victims to the unhealthiness of the climate, and where they have suffered privations and hardships incident to an unsettled state of things. But these evils are in a measure overcome; they are becoming inured to the climate, and many are beginning to live comfortably. And could the gospel exert its saving influence, no reason can be given why they should not become a numerous, enlightened and christian people.

Writing from Pine Ridge, respecting the churches and congregations where he had labored during the year, under date of 30th June, Mr. Kingsbury says—

We have much to discourage and to hinder our efforts in this land of moral darkness, but the Lord has not left us without some tokens of his favor. Sabbath before last, Mr. Wright and myself were at Mountain Fork, assisting Mr. Byington. Seven were added to the church on examination, and sixteen or eighteen others asked the prayers of the church in their behalf.

Last Sabbath I administered the sacrament at the Bower, half a mile from this place, for the accommodation of the black people, who cannot assemble conveniently at any other place. Six colored persons and one white man, a soldier, were added to the church.

Tomorrow I expect to leave for the Boggy, where Mr. Hotchkin and myself have an appointment for a three days' meeting. The Mayhew church is located there. When the meeting closes, I expect to proceed with J. E. Dwight to the Chickasaw Depot, thirty-five miles northwest from Mayhew, and from thence to the Blue, twenty-five miles farther. My object in taking this tour is to preach the gospel where it has not yet been preached, and to look up the lost sheep of the fold, who have been wandering in that region without a shepherd, since they removed to the country. They formerly belonged to the Monroe church.

Since the commencement of the current missionary year, thirteen, including those already mentioned, have been added to the Pine Ridge church, all of them, except one, on examination, but seven had formerly been members of other churches. To the Mayhew church eleven have been added, four by letter from the Mountain Fork church, and seven on examination. Two of the latter had formerly been members of the Mountain Fork church.

At Fort Towson, I have preached in the morning one fourth of the Sabbaths of the current year, and during a part of the time I have attended a weekly prayer-meeting and the monthly concert for prayer at that place. In the afternoon of the Sabbaths on which I am at the fort, I preach at Doakville, or at the Bower. One fourth of the Sabbaths I have preached at Mayhew, on the Boggy; one fourth up the Kiamichi, sixteen miles from this, and the remaining fourth has been divided between the church Mr. Wood left, and the other stations; where I occasionally aid my brethren in their two, three, and four days meetings. Twice I have preached in Texas.

Respecting the number of hearers at the several places where public worship is held on the Sabbath, Mr. Kingsbury states—

The whole number at Fort Towson is from thirty-five to forty-five. At the Bower from fifty to one hundred. At Mayhew from fifty to seventy-five; and up the Kiamichi from thirty to thirty-five. Our church members are scattered over a large extent of country. For the accommodation of those who reside at a distance, the Lord's supper has been administered at four different places within the bounds of the Pine Ridge church; viz. at Fort Towson, at the Bower, at my preaching-place up the Kiamichi, and at Good Water, where Mr. Hotchkin resides. The calls for preaching at a distance take me much from home, and these tours are at all seasons of the year attended with much fatigue and exposure. I hope hereafter to derive considerable assistance from J. E. Dwight. He is now with me, attending to the study of theology.

There has been considerable seriousness of late in the Mayhew congregation, especially among the children of the school. Mr. Hotchkin preaches every fourth Sabbath, and is very acceptable and useful as a preacher.

We have two Choctaw boys in our family, who are making good improvement.

Writing from Stockbridge, 3d July, Mr. Byington says—

Mrs. Barnes' school at Eagle Town is a very useful and popular school. She has scholars enough for one to teach in this climate. She and Mr. Jones have very interesting and large Sabbath-schools. The monthly concert for prayer is attended very well in this church. There are two female prayer-meetings attended weekly by the female members of the church. One is always held at Mrs. Barnes', on Wednesday afternoon; and the other is attended alternately at Mr. Jones' and at my place, on Thursday afternoon. We hold other prayer-meetings on week days.

The number of church members has been diminished for three or four years by deaths, by apostasy, and by removals; but since this year commenced, the Lord has appeared in mercy, and a few souls, we hope, have been converted to the Lord. About fifty persons have appeared to be awakened, thirteen have united with our church, and some have united with the Methodist church. Our meetings are still solemn and well attended.

I preach at two places on the east side of Mountain Fork, and at Eagle Town, Boklusa, and White Clay—places west of Mountain Fork. I have not preached much in the white settlements for more than a year. I am also called to assist my brethren some at their communion seasons; and they in turn come to my assistance. This is one of our happiest times of labor and intercourse with each other and with the people.

For some months past there has been but little sickness among the Choctaws near me. And I have been in a good measure exempt from calls to administer medicine. But my own health has been poorer, and I have had the cares of my little farm, planting corn, potatoes, beans, rice, etc. This labor is now nearly accomplished, and I hope for leisure to do something else. The great work of translating some portion of the Old Testament into the Choctaw language is a work which lies near my heart. But I have not been able to do much in that way for a long time. I find it difficult to pursue such studies amid many interruptions and various other cares.

Sioux.

REPORT OF THE STATION AT LAC QUI PARLE, FOR THE YEAR ENDING WITH MAY, 1840.

Religious Instruction given—Congregation and Church.

In forwarding this report, which he had drawn up in behalf of the mission, Mr. Riggs remarks—

During this year God has continued his goodness with us. We have enjoyed as much and as vigorous health as we could expect. A few days, or at most, weeks of sickness, is all that a kind Father has seen fit to send upon us. Early in the last summer Doct. and Mrs. Williamson returned from a visit to Ohio, and entered again upon their accustomed labors in the mission. In the formation and execution of all our plans the utmost harmony and good feeling has existed between the members of this station, a blessing which we cannot prize too highly, and for which we cannot be too thankful.

The regular services of the Sabbath have been kept up as formerly, in which we have officiated alternately. To the Sioux service in the morning, and the English in the afternoon (this latter being for the benefit of the mission families alone,) we have added a second Dakota service in the afternoon. This was commenced in the early part of the winter, in consequence of a meeting which Mr. Renville had kept up at his house for more than two years, and which the male members of the mission usually attended, being suspended on account of sickness in his family. This year the attendance on the Sabbath has been more uniform than last, otherwise it has been about the same. During the winter the greatest number present was about eighty, and the audience was hardly ever less than forty. Since the opening of the spring our assemblies have been often smaller, owing in part to the fact that during a portion of the time a number of families were gone some distance to make sugar. This season of the year presents, we are sorry to say, rather too strong a temptation to many of our church members to a breach of the fourth commandment. Some, we believe, have resisted the

temptation, and kept the Sabbath; while others have gathered sap and boiled sugar on God's holy day. While we remonstrate with them, and urge home upon them their sin, and would by no means excuse them, we would not censure them too severely, knowing their ignorance and weakness. But that they may be built up in faith and holiness, we desire that prayer be offered continually by the people of God for these poor helpless ones. The practice of meeting the women at one of their lodges during the week, and reading to them portions of Scripture, with some remarks, singing, and prayer has been continued, with but few exceptions, during the year, as when last reported. In last autumn some seven or eight women professed to be seeking the truth. They were formed into a class to meet weekly at the mission-house for instruction. Of these four have been admitted to the church communion, and baptized with twelve of their children. Four other children of native church members have been baptized, and two belonging to the mission families. During the winter this little church was afflicted in the loss of one of its members by death. Mrs. Renville, wife of Mr. Renville, through whose influence and assistance we have been able to accomplish much more than could have been expected under other circumstances, left this world of trouble and sorrow, as we hope, for a brighter mansion in the skies. She died in the faith of Jesus. Mr. Renville says he has seen many die, but hers was a "holy death" in comparison with others.

It is difficult to ascertain what amount of influence the truth has exerted upon the mass of Indians here. But we are, perhaps, justified in saying that there is more of a settled determination among the majority of this village to resist the truth of the Bible, than appeared a year ago. The opposition is not so much open as secret. It is not the opposition of argument, but of ridicule. It was to be expected that a crisis of this kind would come. The devil's hold upon the hearts of this people is too firm to be relinquished without a desperate struggle. His effort now is to shut out from them the light, by persuading them that the Great Spirit made them with a religion and customs different from white people, and therefore they ought to guard that religion and preserve those customs with faithfulness. Since this is the case, whoever proves recreant to the paternal faith must be prepared to receive the scorn and contempt of the nation. Under such circumstances it is to be expected that truth, in its onward progress, will excite opposition. And even this opposition may be regarded, not as the necessary, but as the general precursor of the final triumph of truth. We hope it may be so in this case; and that God, who has not left himself without a witness, even in the dark places of the earth, will call many souls to glory from this heathen tribe.

The two members who were under church censure at the commencement of the year are still kept back from church communion. We have labored with them, exhorting them to repent and forsake their sins, but have not yet seen those unequivocal evidences of godly sorrow for sin that we could wish. Last fall one of our members removed to a village on the St. Peter's, near Fort Snelling, and this spring we have given letters of dismission to three others who have gone to the villages on the Mississippi. Leaving out of the account two under suspension, one dead, and four removed, we have still here in connection with this church twenty-three native members, in regular standing. It is proper also to mention that in last autumn Mr. Kirker, the young man who came out with Doct. Williamson, and who is still in the employ of the mission, was received on examination to church fellowship.

Sabbath School—Day School—Spinning and Weaving.

In the beginning of December last Mr. Riggs, with the assistance of Mr. Huggins, commenced a Sabbath-school. From five or six, who came at first, it soon increased to twenty-five or thirty; and a few times during the winter thirty-five were present. The attendance continued good until the first of April. It was thought best, with our present means of instruction, to form the whole into one class, and have them repeat answers to questions together or separately, as occasion seemed to require. As from this class of Indian boys and girls, who are mostly the baptized children of church members, we must expect to raise up the most efficient native helpers, and by the blessing of God, the most devoted and enlightened Christians, we have felt the importance of instilling into their young minds the principles of the doctrine of Christ. A series of questions and answers, embracing the Lord's

prayer, the ten commandments, and some of the principal doctrines of the Bible, was prepared, which we hope to perfect as our knowledge of their language increases. And as they are exceedingly fond of singing, in order that these things might be more indelibly impressed upon their minds, we have endeavored to form the leading truths into measure, and interspersed the singing with the catechetical exercise. To preserve order among twenty or thirty uncultivated Indian children, and to secure their attention is a task which few, if any, who have not tried it, can fully appreciate. For the accomplishment of this object we find nothing succeeds so well as frequent singing.

The progress of those who have attended regularly, if not so great as it might have been, is still commendable. Most of them have learned to repeat with considerable accuracy the Lord's prayer and the decalogue; and we think they have obtained some ideas of their fallen nature and the way of recovery by grace through the Lord Jesus. At the same time, while many profess to pray to God, and to desire to forsake sin, we have not the evidence that any of them have been born of the Spirit.

The day school was resumed about the middle of July, 1839, and continued without intermission until March this year. The whole number of names enrolled in the year, including both males and females, from the middle aged man or woman of forty or forty-five years, down to the little boy or girl of five or six, is one hundred and twelve. Not more, probably, than two thirds of this number have ever been in the habit of attending at any one time, and owing to their irregularity, but about forty have been present as an average for a whole week together. During the twelve weeks, in which the boys' school was taught in the afternoon, the average attendance of the whole school for all that time is thirty. The progress of the school as a whole, for the year under review, would not suffer any thing by comparison with that of last year. That of the girls in reading and writing has been considerably more encouraging than heretofore. This is to be accounted for by the special efforts made to instruct them, under more favorable circumstances. Several women, members of the church, now about forty years old, have commenced learning to read, and made quite commendable progress.

The commencement of our employing native agency in teaching the Sioux we consider an important event in the history of this mission. About the first of January, in this year, we sent Waninadiakiya to teach at the villages at Lake Traverse. He was absent two months, during which time his report states he instructed twenty-three men, three of whom learned to read and write a little; four others learned to spell well; eight more made less progress; and one acquired some knowledge of the first rules of arithmetic. While we suppose that he probably accomplished as much in this first effort as one could be expected to do in that time, we could not but regret that he had not staid longer, believing from his own account, that more perhaps could have been done in one month after he left, than he had been able to accomplish in the two which he spent there. On the whole, however, we feel encouraged by this effort, and will endeavor to follow it up, hoping that still greater results will be seen from persevering efforts made for the education and christianization of this people.

The number of readers here may be classed in three divisions. In the first are, male and female, twenty-nine; in the second seventeen; and in the third twenty-four: in all seventy. Seven of these have not attended school any during the year. Those counted in the first class can both read and write, a part of them read English, and a part have made some proficiency in arithmetic. A few of the second class can write; but the third class cannot write, and they read only by spelling. The books printed last year are a very valuable assistance in teaching; and from the desire manifested to possess them, should we extend our efforts to the surrounding villages, as we hope to be enabled to do, the whole edition of five hundred copies each will be exhausted sooner than we anticipated. But if the Lord opens a door for his truth, we cannot but hope that his people will furnish the means, in due time, of printing the Bible and other books in this language.

Previous to forwarding our last report, something had been done in teaching the women to spin and knit. At times during the year they have manifested a noble enthusiasm in this work. Under the care of Mrs. and Miss Huggins about twenty have learned to spin. Some have spun enough for a short gown, others enough for two or more, and a few have commenced spinning for blankets, which they have not yet finished. Last summer Mr. Huggins prepared a loom for operation and before the cold weather four

women wove for themselves woolen short gowns. This spring they have commenced the manufacture of flax. Several men have swingled flax for their wives and daughters to spin, some of which is already made into cloth. We mention these things, small in themselves, because they are the commencement, as we trust, of the civilization of this people; and because they are indications that that Indian pride, which makes the Dakota men unwilling to do any thing but hunt and dance and feast, and go to war, must finally give way to their desire for bettering their condition. While on this subject it may be proper to mention that some of the Indian men seem much more disposed to help their women this spring, than we have before seen them. May we not hope that the time will soon come when the men will not be ashamed to help their wives and daughters "make corn" and cut wood? when woman will no longer be a slave, and man her proud oppressor?

In closing this report, it is but just to mention that there has been more sickness at this village, during this winter and spring, than is common. Doct. Williamson's time has consequently been considerably occupied in attending upon the sick. Many of those who are unwilling to apply to the Great Physician to cure their souls of the disease of sin are desirous to have medical attendance and skill for the cure of their bodies.

LETTER FROM DOCT. WILLIAMSON, DATED AT LAC QUI PARLE, 28TH MAY, 1840.

In addition to the foregoing report, Doct. Williamson has made the following communication concerning the circumstances under which the missionaries are prosecuting their labors and the prospects opening before them.

Success Noticed—Indications of Opposition among the Indians.

From the report above mentioned, you will see that we are making some progress in our work, and that in some things our success has been greater the past year, than during any that preceded it. We have also had clearer evidence than ever before that our labors have not been in vain, but have really resulted in the conversion of souls, and we still have evidence that the Spirit of the Lord has not forsaken us. The Lord blessed us the past season with such an abundant harvest that we have had and still have wheat, corn, and potatoes in abundance for ourselves, and some to give to those who lack; and through the aid which the mission has extended to the Indians in ploughing for them, they have at present twice as much corn as they have ever before had here at this season of the year.

Notwithstanding these things, which are favorable, never before has our situation appeared more critical, and never before, since we came here, have I had so many apprehensions, as of late, that we might not long be permitted to prosecute our labors at this place.

I will mention some facts in evidence and illustration of several of these positions. We can see very plainly that as the people get to know more of the gospel, the mass of them feel more enmity to it, and are more zealous in following the superstitions of their ancestors. Formerly they kept their superstitions and religious dances in a great measure concealed from us. Now they make them as public as possible. The Indians near Fort Snelling, since the commencement of this mission, have imbibed strong prejudices against missions and missionaries, and embrace every opportunity of infusing these prejudices into the minds of such as are about us, and with no little success. Doubtless the devil and his angels are chief in exciting this opposition; and how much ill-disposed white men may do towards it we know not.

It was owing to this increasing spirit of opposition to the truth, that, notwithstanding the great advantage of having printed books last winter, our school was no larger than the winter before; and the proportion of males who have attended our school the present year was much less than ever before. As females are looked on as a kind of slaves, having no mind of their own, much less opposition was made to their attending school or meeting, than to the men who do the same. They think scoffing and ridicule a sufficient punishment for the woman who joins us; but if a man intimates his intention of doing the same thing, they cease to invite him to feasts, that is, exclude him from all respectable society, and threaten to take his life. Hence no full-blooded Indian man has joined our church; and while the number of our members and average attendance at public worship has greatly increased, the number of men who attend, on an average, is much less than it was two years ago.

Owing to the same cause, we were not able to start schools at the villages to the north and west of us, as I hoped

when I wrote to you from Cincinnati. Knowing the opposition they would have to encounter, none were willing to go on such terms as I expected. With some difficulty we started one man, of whose success Mr. Riggs has given a particular account. It was as great as could reasonably be expected, considering the opposition and prejudice he had to encounter, and the shortness of the time he remained; but much less than I had hoped we could have done for the sum we pay him, viz. thirty dollars, exclusive of books and stationary.

A circumstance, which, as much or more than any other, seems to threaten the existence of the mission at this place, is the Indians killing our cattle. Within about a year they have, besides several hogs, killed and eaten five head of cattle belonging to the mission, and wounded several others, two of which we lost in consequence of their wounds. Most of them profess to disapprove of and be sorry for these things, and perhaps some of them are so; but few if any are so sorry as to prevent their joining the thieves in eating the beef when they had the opportunity, and no mark of disapprobation has been set on any of those who are known to have done the mischief. They have also killed a number of cattle, and one or more horses belonging to Mr. Renville. The love of beef, more than hostility to the mission, has led to the killing of these cattle; yet the latter was not without its influence. For a part of the cattle belonging to the mission we received pay, as perhaps I have mentioned heretofore, through the liberality of Mr. Nicollet, a French gentleman of whom I have written to you in other letters. Mr. Renville lately gave us a very valuable cow and calf, in consideration of medical services rendered to his family, of which I had kept no account. This precludes the necessity of our purchasing any cattle unless the Indians commit further depredations. God alone restrains them.

Doct. Williamson proceeds to state that, owing to various causes, a number of the members of the church at Lac qui Parle had removed and joined that portion of the tribe residing near the Mississippi river, and that others would probably remove in the same direction at no remote period, including Mr. Renville, the gentleman engaged in the fur-trade, whose influence and aid have been of great value to the mission; and then adds—

All these things are against us, or seem to be so, and we are grieved to see some of our members less attentive to the observance of the Sabbath, and less diligent in attending on the means of grace, than we hoped they would be. Two or three are less so than formerly.

We think it right to inform you of these things, but would not trouble ourselves by anticipating evil, nor despond and relax our efforts because storms threaten to overwhelm the wished-for harvest. We know that God has all hearts in his hands, and can cause those events which seem most adverse to result in the extension of his kingdom.

Encouraging Instances of Piety among the Female Indians.

There are now several things to encourage us. Notwithstanding the increasing hostility of the men to the gospel, they are becoming more and more convinced of our ability and desire to be useful to them, and even those who have killed our cattle, would be sorry to see us leave here. One or more of the principal men, who never attend our meetings, have manifested a strong desire to connect themselves with some of our church members. Though several of them have been in a great measure forsaken by their husbands, it does not appear that in any case their religion has been the cause of it. Our members are slandered and mis-represented, and we are often told that they do not and cannot live up to their engagements; that all they do and say is only to deceive us;—yet their enemies cannot say that Christianity has made them worse wives or mothers.

Three of our members are wives of Canadian Roman Catholics. Some time since, conversing respecting his wife with one of these whose bigotry will not allow him to hear the gospel from our lips, though he cannot read and has not seen a priest for many years, he said his wife was now a good woman, industrious to raise corn, and careful of her house and children; that it was not always so; "formerly," said he, "she was very bad, both careless and lazy." The change in the appearance of this dwelling bears evidence to the truth of his statement. Yet this woman has received much less instruction from us than most of our members, chiefly, as we have supposed, in consequence of hindrances which her husband has thrown in the way of her attending. Katrin, one of the first members out of Mr. Renville's family whom we received, was early last March attacked by a distressing disease, which,

for a considerable time, did not seem to yield to medical treatment. The pain was so severe, for a number of nights in succession, as entirely to prevent sleep. Visiting her one day when her disease was at its height, I found her lying on the ground, in her small tent, near a little fire, which, in consequence of a strong north wind, afforded much more smoke than heat, and alone, except a sucking child. There was no one to add a stick of wood to the fire, or hand her drink; not a mouthful of water or any thing else to drink in the tent. On inquiring into her situation, she said her sons were gone to play, and two nieces who live with her were gone to fetch wood. Now when she was sick, none of them liked to stay with her, and left her almost all day alone. At night all went to sleep and let the fire go out, and her hands and feet were stiff with cold; that the pain in the bone was as if the marrow was being punched. I inquired if she did not think her sufferings greater than her sins. As if surprised at my question, she promptly and emphatically said, "No; I think my sins many and great, and my sufferings small. God is good. I think of him who pitied me and died that I may live. I deserve to die." After several weeks of intense suffering, God was pleased to rebuke her disease, and very unexpectedly to all, she is restored to good health. In the whole course of my practice as a physician, I have seen few who have suffered more in the same time, and very few who have manifested such patience and such resignation to the Divine will.

The death of Mrs. Renville, though a cause of very great grief to our little church, in some of its circumstances affords us much encouragement, as will appear from the following extracts from my diary.

December 26. Called to see Mrs. Renville, who has been in ill health for some months, and of late seems to be declining rapidly. Finding her alone, I thought it would be a favorable time to inquire respecting her preparation for the other world, as in the presence of others she was generally very reserved. To my inquiries she replied, "I put my trust entirely in Jesus the Son of God. My body is sick, but I am not sorrowful. I have not thought that I should live long. I think it will be well to die and be with Jesus my Savior. My husband and all my children and friends desire very much that I may get well; on that account I sometimes pray that it may be so; but it will be not as I will, but as the Lord wills. I love for it to be so. What pleases him, that I love."

March 10. Having requested of Mr. Renville a written account of some of the last sayings of his late wife in the words she used, he to-day handed me a paper, of which the following is a literal translation.

"Holy day and very early in the morning, she was alone with her husband and he said to her, 'Now, to-day you seem very much exhausted;' and she said 'Yes; this day now God invites me (calls me to a feast.) I am remembering Jesus Christ who suffered for me, and depending on him alone. To-day I shall stand before God, and will ask him for mercy for you and my children, and all my kinsfolk. Do you quickly exert yourself in behalf of so many of my kindred as do not believe. Truly to-day I now suffer, and the great distress I have been in will now be ended;' she said, 'and God invites me, and I shall rejoice before him, and I shall be glad with Jesus Christ.' Afterward, when all her children and relatives sat round her weeping, she said, 'It is holy day, sing and pray.' From very early in the morning she was speaking of God and telling her husband what to do. Thus she died when the clock struck two."

She was the first full-blooded Dakota who believed in Jesus, and the first he has called home to himself. She attributed her conversion to instruction received from her husband, and dated it some time anterior to the arrival of the mission here. Till her last illness I had not thought so well of her piety as of that of several others; but since her death I have learned that Katrin and some others, of whom I have thought most favorably, attribute their first impressions in favor of Christianity to what she said to them.

Stockbridge Indians.

REPORT OF THE MISSION FOR THE YEAR ENDING JUNE 8TH, 1840.

Emigration of a Part of the Tribe—Church and Schools——Distressing Deaths.

THE following statements have been forwarded by Mr. Marsh—

During the past year important changes have taken place in this nation, which seem to promise a better state of things than has existed for three or four years

previously. In September last a treaty was concluded with the tribe, in which it ceded to the United States one half of their reservation, consisting of upwards of twenty-three thousand acres of land. This furnished the nation with the means of extinguishing the claims of a disaffected party to their lands and improvements, and thus enabled that party to remove to the state of Missouri. In a few weeks afterwards it left, consisting in all of about seventy souls; and this has, in a measure, restored peace and tranquillity to those who remain. There has been much less drinking and frolicking than there has been in any previous year since they have resided here, and habits of sobriety and industry appear to be gaining strength. Their crops came in well last year, and a sufficient quantity of breadstuff was raised for their own consumption.

Three persons have been added to the church during the year by a profession of faith. Eight children baptized, and two adults on profession. The present number in regular standing in the church is forty-two. Two or three indulge the hope of having experienced religion during the winter; and one of them, a daughter of an aged and venerable man, who died a few days since, as I trust, in the Lord. Religious meetings have usually been well attended, especially on the Sabbath, and often a deep and solemn feeling has pervaded the whole congregation.

The Sabbath-school has been regularly attended, at which many of the adults are present. Two day schools have been taught the greater part of the time, and during the winter by two of their young men who had been attending the Oneida Institute, in the state of New York. One is still instructing, and the other has returned to prepare himself to preach the gospel. The cause of education appears to be slowly, yet gradually, gaining ground.

Death has been summoning to the judgment both the prepared and the unprepared. Of the latter there have been two striking instances. The first was a female, who united with the church about twelve years ago, appeared to run well for a number of years, but afterwards fell away, was excommunicated, and lived a profligate life until arrested by sickness last summer, which, in a few months terminated her miserable existence here on earth. Although faithfully warned, and, towards the latter part of her sickness, repeatedly assured that she could not recover, yet she listened to a wicked counsellor, with whom she had associated after leaving her husband, and neither would believe that she would not recover, nor listen to the warnings of christian friends. The day previous to her death I was sent for in haste, and told that she was dying. I hastened to the place to see how one would die who had "trodden under foot the Son of God, and counted the blood of the covenant wherewith she was sanctified an unholy thing, and had" evidently "done despite to the Spirit of grace." When I arrived I found that she was not dying, as I expected, yet was very low. She then said she believed what I had told her respecting the result of her sickness, but before did not. I inquired how eternity looked then. Her only reply was, "Dreadful." I urged her still to repent of sin and believe in the Lord Jesus Christ, etc.; but she showed little signs of repentance. After praying with her I left her with a heavy heart, to see one to whom I had often broken the sacramental bread, and had for years indulged the high hopes of the gospel, leaving the world in such a forlorn state. During the following night, as it became more and more certain that dissolution must inevitably soon take place, she looked up at her watcher and said, "Must I die?" Early the next morning she was struck with death, and perfectly conscious that her end was come, she requested that a brother-in-law might be called to pray with her. Immediately after, with a distorted countenance, which bespoke the anguish of her mind, the immortal spirit took its unknown flight. "But oh the soul! that never dies."

The other painful death was that of a man who was excommunicated about three years ago for intemperance and other sins. He lived in this manner, evidently becoming worse and worse, until about the middle of February, when one evening he entered the dwelling of a member of the church who lived alone, and murdered him in cold blood, for the sake of robbing him, which he effected, and then made his escape, but was pursued and brought back, tried by the nation, condemned, and executed in March. This was the first execution which ever took place in the nation, and the whole transaction was conducted in a most deliberate and decided manner, and the effect will unquestionably be highly satisfactory upon the people.

Four have been excommunicated from the church, and five are now under censure.

Peaceful and Happy Deaths.

Four female members of the church, who were connected with the party which left last fall, went with it. One of them has died since she arrived at their place of destination. She was the widow of the former sachem, captain Hendrick, and was the oldest member of the church, having been a professor of religion upwards of fifty years; and during all this time had given decided evidence of being a child of God. Years before any efforts were made to promote temperance, she took a decided stand in favor of it, was an example of it herself, although at the time was almost alone among her people, and strenuously opposed intemperance in all its forms. No one of her people took so deep an interest in, or made so great an effort, as she did, to promote education. She trained up a large family, but survived them all, except one. But amidst often repeated and heavy afflictions she seemed to bear them with true christian resignation, particularly her last, about one year before her own death, in which her only daughter was murdered by her brutal husband. It might be said of her that she "came to her grave in a full age, like as a shock of corn cometh in his season."

Four of the members of the church who remain on this reservation have been called during the year past from the church militant, as we hope, to the church triumphant. The first an aged man, James Hunt, a Munsee chief. He was the father of a family consisting of eight souls, which removed from the state of New York about the year 1825. Then all were in pagan darkness; but since, at various times, every member of it has embraced religion and united with the church, and four have died, as we trust, in the Lord. He was out most of the time during the last war with Great Britain, was actually engaged in four battles, and for his martial deeds general Proctor gave him a sword, and a captain's commission. He had been ill only a short time, but had the presentiment that he should not live. The night in which he died he attended prayers with the family before they retired, and conversed with them. Before morning he was taken suddenly vomiting blood, which soon terminated his life. About half an hour before he died, conscious that his end had come, he looked up at his daughter and said with a smile, "Now I am going home." He united with the church in 1830; and since, to the time of his death, there appeared to be an entire change, from paganism, intemperance, etc., to sobriety, industry, and a conscientious walk with God.

The second was murdered.

The third was a young married man.

The fourth, Bartholomew S. Calvin, a Delaware by nation. In the year 1771 or 1772, at the solicitation of the Society in Scotland for Propagating Christian Knowledge, he was selected by the Rev. John Brainerd, brother of David Brainerd, in order to receive a liberal education; but in his sophomore year in college, the funds failed in consequence of the revolutionary war, and he was obliged to abandon his studies. For many years afterwards he taught school, and about thirty-four years ago united with a Baptist church, but became intemperate, and at times drank excessively. Still, from time to time, the upbraidings of conscience were very severe, and at times he would resolve on reformation. Yet so strong had the habit become, that as often he broke his resolution, and ruin seemed inevitable. But God, in the plenitude of his grace and mercy, saw fit to rescue him when he seemed ripe for eternal ruin, and after he had drank of the intoxicating cup until reason and intellect were well nigh destroyed. Soon after the Board established a mission among the Stockbridge Indians, in 1828, there was a powerful revival of religion, and Mr. C. was one of the subjects of that blessed work. From that time till the day of his death he was an eminent example of temperance and godliness. Never, perhaps, was there a greater change in any man. Seldom have I seen one who uniformly exhibited such deep, and unfeigned humility in all his deportment, but especially in prayer. Here he appeared a suppliant indeed. His humility appeared to arise from a deep sense of the sinfulness and depravity of his own heart, and of the greatness and holiness of God. Upon inquiring of him at a certain time respecting his feelings, "Sometimes," he replied, "my sins rise so high before me, and appear so great, that I inquire if it is possible for such a sinner as I am ever to be saved?" At another time, at a church meeting, when the members were expressing their feelings in turn, he said, "I have a great many doubts about myself that I am not a Christian, because I see so much sin in my heart. Still I find something within which hates those very thoughts and feelings which arise there; so I am encouraged still to hope. And now I am an old man, and must soon die, and it seems as if Satan was more and more

busy, and the conflict became more and more severe, the nearer I draw to the close of life. But I am determined that, if I must perish, to perish at the feet of my divine Lord and Master. Another circumstance will show the state of his mind under affliction. In the winter of 1831 the measles prevailed amongst the children, and his only son, who was then but a lad, had them, and for a time his recovery was doubtful; but the old man viewed distinctly the hand of God in it, and he was afraid that he was going to cut off his only son from the land of the living, so that his name would be no more remembered. He bowed, however, with a child-like submission, to the will of his Heavenly Father, and said, "It is fit that God should take away this my only son, and thus cause that the name of such a sinner as I have been should rot in oblivion." Another circumstance still will show how fearful he was of self deception, and how closely he watched the workings of his heart. Early one morning, some seven or eight years ago, he called upon me, and I inquired if he was well. "Yes," said he, "in body, but not in mind. Yesterday I was reading that chapter in David Brainerd's memoirs, where he speaks of the supposed good frames he had before it pleased God to show him his situation and exposedness to the wrath to come; and I thought it very possible I might be in the same situation. The preaching of David Brainerd was the means of awakening and converting my poor mother, and now I thought he was speaking to me." I inquired of him how long he had been in that state of darkness of mind. He said "Ever since the communion;" which had been a few weeks previous. "I am afraid," says he, "that I partook of the memorials of a dying Savior's love unworthily, because it seems to me to be so great and solemn a thing to come to the table of the Lord." He had some difficulty in his mind respecting 1 Corinthians, 11: 29. After removing these, I asked him whether he had any doubts respecting Christ's willingness to save. "No," says he, "I cannot doubt that, but it is the hidden evils of my heart that trouble me, and because I have so much in-dwelling sin." To the inquiry whether he had not at times some precious views of Christ? "Oh yes," says he, "but not as much as I could wish." Whilst I assured him that no strange thing had happened to him, he listened with a child-like simplicity to every word, and at the close of the interview I prayed with him; and when he left me he gave me his hand and said, "Well I am thankful that I came here this morning."

This man possessed naturally a strong mind and retentive memory, devoted much time to the reading and study of the Bible and hymn-book. These were his most constant companions. In the house of God he appeared one of the most devout, humble worshippers I ever saw; and there he appeared to receive with great meekness the engrafted word. For a few of the last years of his life, however, he was able to attend meetings but little, in consequence of a severe fit of sickness some years ago, which was attended with a slight paralysis. To be thus deprived of what he regarded as one of his greatest privileges was a grief; yet he submitted to it with christian resignation. He dwelt much upon the righteousness and merits of Jesus Christ for pardon of sin and salvation, and upon our entire dependence upon these in order to be saved. Such were the humiliating views which he had of himself, when looking back upon his past life, that it seemed much of the time to deprive him of the comfort which he might otherwise have enjoyed. Indeed with the psalmist it might with propriety be said of him, His sin was ever before him. He often spoke of himself, in the latter part of his life, and appeared to act, as one, who, to use his own expression, was "upon the verge of eternity." So great did his sins appear to him at times, as well as his own unworthiness, that he would express strong fears of death; but then he would say, "My trust is in the merits of the Lord Jesus Christ." He often referred to the 85th hymn, 2d book—

> "Why does your face, ye humble souls,
> Those mournful colors wear?" etc.

and to the 51st psalm, 1st part, L. M.

As spring opened and the warm weather came on, he became more and more feeble, and his end seemed fast hastening. He appeared to be perfectly conscious of it, and spoke as though he expected soon to leave the world. The lamp of life was not extinguished on a sudden, but seemed to go out by slow degrees, and for days to flicker, as it were, in the socket; and his mind sympathized with it. Among the last things he spoke rationally, was to request that I would read and have sung at his funeral the 30th hymn, 2d book—

> "Come we who love the Lord,
> And let our joys be known."

He now spoke of death without fear, and continued to pray whilst reason and

speech lasted, but was unable to speak for three or four days before his death. He continued to languish until the 28th of May, when he closed his earthly pilgrimage and gently sunk into the arms of death without a struggle, aged seventy-nine years and three months.

"Mark the perfect man and behold the upright, for the end of that man is peace."

His funeral was attended on the day following, when I addressed the people from 1st Corinthians, 15: 57; and then we united in singing a part of the hymn which he had requested to have sung; and the remainder of it was sung as the procession moved slowly to the grave, where his remains were deposited to await the sound of the archangel's trumpet.

There are two schools now in operation. One of the teachers employed last summer is now teaching one of them.

The missionary who can record such instances of happy departure from this world, among those for whom he labors, and sees that, with the blessing of God on his labors, his agency has occasioned the difference between their dying thus, and their going out of the world in darkness or despair; and who, with the eye of his faith fixed on the revelations of God's word, can trace this difference, running on and widening through eternal ages, must feel that his labors and sacrifices have been turned to some good account, and that they are infinitely overbalanced by the eternal weight of glory which he has been the honored instrument of conferring.

New-York Indians.

EXTRACTS FROM REPORTS OF THE STATIONS.

TUSCARORA.—On the 8th of July Mr. Rockwood writes that two schools had been taught on the reservation, averaging, the one twelve and the other fifteen pupils, in daily attendance. For one a teacher was employed only during the winter. The other would have been continued through the year had not the ill health of the teacher prevented.

Of the church and the condition of the Indians Mr. Rockwood remarks—

The Lord has not been unmindful of us the past year. We trust some little good has been effected. Three persons, one white man and two Indians, united with the church by profession in July, 1839; and another was received in May last, making three Indians and one white man who have united with the church the past year.

There has been no deaths in the church the year past, and only one in the reservation, and that was a child. It has been a time of health among the Indians. They have been, many of them, industrious. Many have large fields of wheat and other produce. There is evidently a progressive improvement in their temporal affairs; and there would be more, if they were suffered to remain in quietness and peace. Intemperance has prevailed more than usual, owing to the facilities afforded for obtaining whiskey. A grocery established near us is a great evil. The Indians flock there in great numbers, even on the Sabbath.

CATTARAUGUS.—The church at this station was organized thirteen years ago, and to it one hundred persons have been admitted, eighty-eight of whom were Indians. Of the one hundred, thirteen have been dismissed to other churches, fourteen have died, and fifteen been excluded; leaving the present number fifty-eight, of whom five are white persons.

Of the state of the church Mr. Bliss writes, July 9th—

When we look at the church in this place numerically, although we do not count by thousands, there is no ground for despondency. Or if we look at it in a moral point of view, we have reason to conclude that the Seneca nation is in a condition far more favorable than it would have been without the gospel. It is true there is a dark side to the picture. Cases of grievous apostasy have occurred; much of the knowledge and influence obtained through the operation of the mission schools has been basely prostituted to answer selfish and party ends. A large proportion of the youth, and even of the baptized children, are corrupt and paganish in their lives. Nevertheless, the Lord knoweth them that are his, and his foundation standeth sure. The note of infidelity in which, a few years since, was so confidently trumpeted a prediction that the church would come to nothing, has now died away and ceased to murmur. Christians are now respected, and meet little or no opposition on account of their religion. Their friendship is sought, and their co-operation in worldly matters earnestly solicited. Now, when we consider the increase of general intelligence, and especially a knowledge of the English

language, the increase of wealth and worldly comforts, and the fixed habits and correct principles which pervade most of the church in regard to temperance, industry, Sabbath-keeping, and attention to religious ordinances; or when we contemplate the peaceful and happy deaths of so many who we hope are now in the regions of the blessed, we are constrained to believe and feel that our labor has not been in vain in the Lord. We feel urged to gird the loins of our minds, to renew our strength in the name of the Lord of hosts, and make a new and vigorous attack upon the powers of darkness. While success has not been equal to our wishes, we have to acknowledge that it has been greater than we had reason to expect in view of the unworthiness of the instruments.

Mr. Bliss states that besides the fourteen church members removed by death, most of whom died in peace, leaving satisfactory evidence that they were prepared for a happier state, three or four other persons, who were not church members, have died apparently in the faith and left their testimony in favor of the gospel of Christ.

Two schools have been taught at the expense of the Board, each about three months, one having fifteen and the other thirty pupils. The teacher has been employed a large part of the year in a school supported by the Friends, where more of the Indian children could be accommodated than at the station.

Alleghany.—Writing on the 28th of March, Mr. Hall remarks—

There has been no time since I have been at this station, which was so encouraging to missionary labors as the present. There have been two very flourishing schools in successful operation during the winter past, one of which was kept in my house by Miss Adams from Cattaraugus station, and numbered about thirty-eight Indian pupils, besides some whites. The other, taught by Miss Bond, in a neighborhood ten miles below here, numbers about fifteen pupils, of whom twelve were Indian. Miss Adams and myself made a visit, a short time since, to the little band of Cornplanter's heirs, who are settled on a small reservation in the state of Pennsylvania.

There are upon their reservation, one mile square, ten families, who received us very kindly and heard all we said about their pagan notions and the great excellency of the religion of a once crucified but now risen Savior, with seeming interest and respect. They have above twenty children now growing up in that darkness of heathenism which is so great that it can be felt. These they are very anxious to send to school, and I told them that if they would prepare a house for a school and a room for a teacher, I would send them one about the first of May to which they readily assented.

There are three schools connected with this station of so much importance, that, if one must be suspended, I shall be at a loss to decide which must fall; these three schools will accommodate about seventy-five Indian scholars, and about twenty-five whites, making an average of about thirty-three pupils to each.

On the first of July Mr. Hall wrote that another school might be opened, if he had the means of defraying the expense, in a village occupied almost exclusively by Indians of the heathen party, which would accommodate about sixty Indian pupils, most of whom would soon avail themselves of the advantages of the school.

Concerning his Sabbath congregation Mr. Hall adds—

There has been an increasing attendance on the stated preaching of the word since the opening of the spring, and our little house is now respectably filled. Prejudices are rapidly diminishing in the minds of the heathen party, and the prospect of doing good here are on the whole rather brightening. When discipline shall be duly attended to and the lines drawn in our church, as I hope will soon be done, there will probably appear to be about forty-five or fifty on the Lord's side.

Seneca.—From this station no full report of the schools and the church has been received. One school has been taught at the station, embracing about fifteen or twenty pupils, and another school is about being opened in an Indian village two or three miles from the stations. No additions to the church have been reported. Though the alienation and strife between the members of the church in favor of selling their land and removing, and those opposed to these measures, have been less the last, than during the preceding year, they have still presented a very serious barrier in the way of the success of the missionary's labors, and greatly hindered the united prayer and the earnest co-operation of the church members in the work of the Lord.

Proceedings of other Societies.

FOREIGN.

MISSIONS OF THE LONDON MISSIONARY SOCIETY IN THE SOUTHERN PACIFIC.

Further Particulars respecting the Death of the Rev. John Williams.

At page 234 the melancholy death of Mr. Williams was mentioned. As every circumstance relating to the event must be deeply interesting to the reader, the following letter from captain Morgan, of the missionary ship "Camden," is given here, dated Sydney, 9th December.

I have to communicate to you the painful intelligence of the death of your beloved brother and faithful missionary, the Rev. John Williams, who was massacred in the island of Erromanga, one of the New Hebrides, on the 20th of November, 1839; and of Mr. James Harris, a gentleman who was on his way to England with the view of becoming a missionary to the Marquesas. The event happened the day after we left the island of Tanna. There the natives received us most kindly; and Mr. Williams remarked that he had never been received more kindly by any natives among whom he had been. His spirits were elated to find such a door of entrance opened. In the afternoon, we left there three teachers and a son of one of them.

We proceeded to Erromanga, and hove-to on the south side all night. At day-light we ran down the south side, in hope of landing more teachers. The island appeared thinly inhabited; we saw now and then a native or two, at a distance. On reaching Dillon's Bay, we saw a canoe paddling along the shore, with three men in her, and, by Mr. Williams's desire, we lowered down the whale-boat and took in Messrs. Williams, Harris, Cunningham, myself, and four hands. We spoke to the men in the canoe, and found them to be a far different race of people from those at Tanna; their complexion darker and their stature shorter: they were wild in their appearance and extremely shy. They spoke a different language from that of the Windward Islands, so that Mr. Williams could not understand a word they said. He made them some presents and tried to persuade them to come into our boat. He did not succeed; so we left them, hoping, as Mr. Williams remarked, with favorable impression toward us. We pulled up the bay, and some of the natives on shore ran along the rocks after the boat.

On reaching the head of the bay, we saw several natives standing at a distance; we made signs to them to come toward us, but they made signs for us to go away; we threw them some beads on shore, which they eagerly picked up, and came a little closer, and received from us some fish-hooks and beads and a small looking-glass. On coming to a beautiful valley between the mountains, having a small run of water, we wished to ascertain if it was fresh, and we gave the chief a boat-bucket to fetch us some. In about half an hour he returned, running, with the water, which I think gave Mr. Williams and myself more confidence in the natives. They ran and brought us some cocoa-nuts, but were still extremely shy. Mr. Williams drank of the water which the native brought. He seemed pleased with the natives, and attributed their shyness to the ill treatment which they must have received from foreigners visiting the island on some former occasion. Mr. Cunningham asked him if he thought of going on shore. I think he said he should not have the slightest fear, and then remarked to me, "Captain, you know we like to take possession of the land, and if we can only leave good impressions on the minds of the natives, we can come again and leave teachers. We must be content to do a little—you know Babel was not built in a day." He did not intend to leave a teacher this time. Mr. Harris asked him if he might go on shore, or if he had any objection. He said, "No, not any." Mr. Harris then waded on shore. As soon as he landed, the natives ran from him, but Mr. Williams told him to sit down; he did so, and the natives came close to him, and brought him some cocoa-nuts and opened them for him to drink.

Mr. Williams remarked, that he saw a number of native boys playing, and thought it a good sign, as implying that the natives had no bad intentions: I said, I thought so too, but I would rather see some women also, because, when the natives resolve on mischief, they send the women out of the way: there were no women on the beach. At last, he got up, went forward in the boat and landed. He presented his hand to the natives, which they were unwilling to take: he then called to me to hand some cloth out of the boat; and he sat down and divided it among them, endeavoring to win their confidence. All three walked up the beach, Mr. Harris first; Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards, they turned to the right, along side of the bush, and I lost sight of them. Mr. Harris was the furthest off. I then went on shore, supposing that we had found favor in the eyes of the people. I stopped to see the boat safely anchored, and then walked up the beach toward the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called to me to run to the boat. I looked round and saw Mr. Williams and Mr. Cunningham running—Mr. Cunningham toward the boat, and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water; but the beach being stony and steep, he fell backward, and a native struck him with a club and often repeated the blow. A short time after another native came up and struck him, and very soon another came up and pierced several arrows into his body.

My heart was deeply wounded. As soon as I got into the boat, I headed the boat toward Mr. Williams, in hopes of rendering some assistance; but the natives shot an arrow at us, which went under the arm of one of our seamen, through the lining of the boat, into a timber, and there stuck fast. They also hove stones at the

same time. The boat's crew called out to me to lay the boat off; I did so and we got clear of the arrows. I thought I might be able to get the body, for it lay on the beach a long time. At last I pulled alongside the brig, and made all sail, perceiving, with the glass, that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body: the natives, however, made their appearance and dragged the body out of sight.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Summary View of its Operations.

From the twenty-first annual report the following particulars are collected.

Among the *North-American Indians* the society has eighteen stations in connection with which are laboring thirty-three missionaries. These missionaries have under their care 2,068 Indian members and sixty whites.

In *Western Africa,* the society has fourteen stations, with fifteen missionaries, and 728 members.

In Texas are fifteen stations and fourteen missionaries, with 784 white and forty-three colored members.

In South America, three stations, four missionaries, and thirty-five members.

In Cincinnati and the vicinity, at Pittsburg, Wheeling, and Monroe, the society has missions established for the German population, in which six missionaries are laboring, under whose care are 420 members.

In the City of New York there is a mission to the French inhabitants, with one missionary and seventeen members.

Embracing in all 2,068 of Indian, 1,206 of white, and 771 members of African descent.

The missions denominated by the society as domestic missions, have 17,252 in communion with the churches; and including those among the colored population of the southern and southwestern states (which amount to 12,402,) the whole number of church members is 29,654, and the whole number of missionaries is 131.

These, added to those employed on foreign stations, and among the aborigines of our own country, including the German and French missions, make the whole number to be as follows:

	Missionaries.	*Chh. Members.*	*Scholars.*
This year,	231	32,774	838
Last year,	220	21,833	838*
Increase,	11	10,936	

In addition to these, there are employed on the several stations about thirty teachers, three physicians, two farmers, and six mechanics, making in all, for whom we are pledged to provide support, two hundred and sixty-one adult persons, most of whom have families.

Nine of the above missionaries are on domestic missions, within the bounds of the Philadelphia conference, and are supported by the missionary society within the bounds of that conference.

State of the Funds.—The whole amount collected last year is $116,941 90, which, including the balance from last year, makes the sum of $140,801 16, as the available funds for the support of the missions this year. The amount expended is $146,498,58, leaving a balance in favor of the society of $2,302,58.

From this it will appear that there has been $18,578,84 less collected this year than last, and expended more than what has been collected, $29,557,68.

* The accounts of the state of the schools are so imperfect, that we have merely given credit for the same number as last year.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

Syria.—On the 2d of July, more than thirty days after the political disturbances in Syria commenced, Mr. W. M. Thomson writes from Beyroot, that the mission families were all in good health, and apparently in no immediate danger from the movements of the hostile parties in the vicinity. On the first of July Messrs. Beadle, Keyes, and L. Thompson, and their wives, with Miss Tilden, started for Jaffa, on their way to Jerusalem, where they expected to spend the summer, out of the confusion that was reigning about Beyroot.

Respecting the state of things around them, Mr. Thomson remarks—

The truth is that our good city of Beyroot is not a quiet abode these days, and it has required an effort to keep from being swept overboard by the fierce tempest of war that has raged for the last thirty-five days. Messrs. Beadle and Thompson having closed their doors, I could not see a single friendly light in all the suburbs of Beyroot. Every family has fled to town, except those who have taken refuge in my house. It was a considerable part of the trouble yesterday to know what to do with our native friends. Bishops Carabet, Tannoos el Haddad, Aboo Yooseef, Elias Fuaz, and their families, and the families of the converted Druzes I placed in our large book magazine in the city. As to my own house, I was thinking, as I went round at bed-time to see that all was quiet, that we very much resembled an encampment of Ishmaelites. Besides Mr. and Mrs. Wolcott, Doct. Van Dyck, and other inmates of the family, we have forty or fifty others, with all the boys of the seminary whom we have not been able to send home. Most of these people have wives and children, and have brought their goods and

chattels with them. That which can be stowed away is but a portion of the whole, while the remainder is stationed, like the Arnaoot soldiers who are firing around us, in regular confusion, in every nook and corner, and under every green tree and bush. Though one's heart bleeds to see the fear and distress and despair of this poor people, yet it would have disturbed the gravity of a much soberer person than I am, to have walked about the premises and seen this strange congregation asleep. I felt thankful that they could sleep, persuaded that under my roof they were secure; and not having slept any the night before, I soon followed their example, and surrendered tired nature to her best friend, sweet sleep.

As to the city, it is about as full as my house. The whole population of the vast gardens has poured in from one side; and from the sea on the other the pasha has emptied many thousand troops into it. And since the area within the walls is very small, at best, the town looks like the deck of a North-river steamboat as she leaves the wharf.

You will be able to unite with us in devout gratitude and praise to God, that in the midst of such scenes we are all kept in good health, are defended from the sun that smites by day, the pestilence that walks in darkness, and from wicked and unreasonable men who have not faith.

We have a great army collected and collecting, and a fleet of from twelve to sixteen men-of-war. Solyman pasha and Abbas pasha have been here for some days, and are making preparations to pass this strong division of the army through to Deir el Kamr and there to form a junction with another division coming down the Bukka from the north. As the Emeer Besheer is with the pasha, and against the insurgents, I expect to see the latter quelled, but probably not without great waste of life. A great deal of blood has already been shed within sight of us, and there is no appearance of pacification, although the pasha has made several attempts to effect an amicable adjustment of the matter.

We shall, with God's blessing, maintain our hold and keep our operations from dissolution. I have not seen a quiet year since I reached this country; nor do I expect to see rest here. The very first elements of repose are lacking in the institutions, condition, and character of the people.

On the next day, July 3d, Mr. Thomson adds a line.

Our friends are quietly settled in Jaffa, and we are enabled to maintain our position at Beyroot through the merciful providence of God. Remember us in your prayers.

Western Africa.—On the 20th of May Mr. Wilson wrote that, with the exception of Mr. James, who had been absent a month or two in search of health, all the members of the mission were in pretty good health. He states that seven tracts had been printed in the Grebo language for the mission, amounting to 12,000 copies, and between 200,000 and 300,000 pages. A small volume of Bible history had also been printed, 124 pages, and 2,000 copies. Another volume entitled the Life of Christ, of 200 or 250 pages was in press.

On the 9th of June Mr. Wilson writes that all were still well. Mr. James had returned to Cape Palmas, and though not in perfect health, was able to attend to his ordinary labors.

Southern Africa.—Under date of May 27th Mr. Grout, on his way to the Zulu country, writes from Cape Town, that he arrived there on the 12th, after a passage of sixty-six days, rendered pleasant by captain Holmes having done every thing in his power to render Mr. and Mrs. G. happy and useful, having Sabbath and daily worship very much as on land. The health of them both was good. When they left the vessel they hoped that seven out of eight, who composed the ship's company, besides the captain, had been either renewed by the Spirit of God during the voyage, or were under his enlightening and convicting influences.

Mr. Grout states that the small-pox was raging dreadfully in Cape Town. It was believed ten thousand had already had it in that place, of whom about two thousand had died. Every body was exposed, as the cases were so numerous as to render it impossible to keep the sick in hospitals, and no attempt to do so was made.

Mr. G. adds that he had taken passage in a schooner destined to Port Natal, touching at Port Elizabeth, and was to sail in a few days; and he hoped that in a month or six weeks they should be at their work among the Zulus.

China.—Mr. Bridgman writes from Macao, 15th April, that the state of things there and at Canton remained much as they had been for some months. Doct. Parker was still at Canton, and would probably not retire so long as the merchants were permitted to reside there. Leang Afa had returned from Singapore and was residing unmolested near Canton, and said that he could now again preach in his own house.

Batavia.—Mr. F. B. Thomson writes on the 28th February that he had had an interview with an officer of the Dutch government in India, who had been commissioned to settle the affairs of Sumatra, by whom he had been informed that all that portion of the Batta country which had submitted to the Dutch government was in perfect peace; that a residence in it was quite practicable and safe; and that there was a general disposition among the people to adopt European customs. The officer also expressed a strong desire that missionaries should enter immediately, and after the necessary preparation, preach the gospel there. He also stated that the people had just renounced Mohammedanism, to which they had formerly been partially converted, and were beginning to show the utmost contempt for the Koran. Mr. Thompson was about petitioning the government for permission immediately to commence a mission in the Batta country.

Donations,

RECEIVED IN AUGUST.

☞Note.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 265 50

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Auburn, 1st presb. chh. mon. con. 58,55; 2d presb. chh. 110; Theolog. sem. so. of inq. 5; mon. con. 15; 188 55
Berkshire, 52 35
Cincinnatus, Coll. 15 25
Cortlandville, Presb. chh. 36,38; young la. miss. so. 15; 51 38
Genoa, 1st presb. chh. coll. 62,95; mon. con. 10,48; 73 43
Homer, Coll. 222 08
Jordan, Presb. chh. mon. con. 38 00
La Fayette, 50 00
Lenox, Coll. 25 00
Meads Creek, Presb. chh. 5 00
McGranville, Mon. con. 7 06
Newark Valley, Coll. 27 19
Otisco, Cong. so. 54 72
Pompey, do. 27 11
Preble, Coll. 32 80
Scipio, 2d presb. chh. 15 00
Springport, 1st presb. chh. 4 56
Truxton, Coll. 16,50; S. Hutchinson, 30; 46 50
Wolcott, 42 00
977 98
Ded. c. note, 5; loss on rem. 4,14; 9 14—968 84

Berkshire co. Ms. Aux. So. W. A. Phelps, Tr.
Becket, La. 15 00
Curtisville, Gent. and la. 51 00
Great Barrington, do. 55 00
Hinsdale, Gent. 75,40; la. 54; 129 40
Lanesboro', Gent. and la. 23 27
Lee, Gent. 127; la. 65,46; mon. con. 20; 212 46
Lenox, Gent. and la. 170,89; mon. con. 37,31; 208 20
New Marlboro', N. so. 27 70
North Adams, Gent. and la. 53 00
Otis, do. 20 00
Peru, do. 46 33
Pittsfield, Gent. 172,93; la. 167,78; mon. con. 233,79; G. K. D. 25c. 574 75
Richmond, Gent. and la. 42,50; mon. con. 16; 58 50
Sandisfield, Gent. and la. 35 25
Sheffield, Gent. 104; la. 63,32; 167 32
South Adams, Gent. and la. 5 00
South Egremont, Gent. 40,70; la. 20; 60 70
South Tyringham, Gent. 5,64; la. 14,94; 20 58
Stockbridge, Gent. and la. 150 00
Williamstown, Gent. 156,43; la. 196,25; mon. con. 43,40; College asso. 100; mon. con. in do. 20; S. par. gent. and la. 30; 546 08
Windsor, Gent. 30; la. 32,04; 62 04
2,521 58
Ded. ack. in Aug. 1,000; loss on unc. money, 7,70; 1,007 70-1,513 88

Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. Miss S. Burgess, for Mahratta miss. 5;) 351 04

Brookfield Asso. Ms. A. Newell, Tr. 100 00
Barre, Evan. so. mon. con. 8 00—108 00

Buffalo and vic. N. Y. By J. Crocker, Agent,
Buffalo, 1st presb. chh. mon. con. 7 00
Evans, 1st cong. chh. 8 75—15 75

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Gilsum, Mon. con. 3 06
Jaffrey, Chil. of mater. asso. to send Tes. to hea. chil. 2 44
Keene, La. and others, extra effort, 81,43; mon. con. 31,71; 113 14
Marlboro', Mon. con. 12 18
Nelson, do. 4 83
New Alstead, Mon. con. 26,25; M. G. F. 2; 28 25
Rindge, La. 22 57
Roxbury, Miss so. 6,12; mon. con. 4,37; 10 49
Swanzey, Mon. con. 23 21
Troy, do. 7 52
Westmoreland, Mon. con. 2,32; M. M. G. 1,44; 3 76
231 45
Ded. expenses paid by aux. so. 3,25; bad note, 2; 5 25—226 20

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Gorham, Benev. so. mon. con. 50 00

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Manchester, Mon. con. 29 00
Salem, S. chh. united mon. con. 16 21—45 21

Franklin co. Vt. Aux. So. C. F. Safford, Tr.
Enosburg, La. and sab. sch. so. 10 00

Geneva and vic. N. Y. By C. A. Cook, Agent,
Binghamton, Cong. chh. and so. to constitute Mrs. Julia Weed an Hon. Mem. 100; presb. chh. and cong. C. Thorp, 50; A. G. Ransom, 30; C. Murdock, 50; P. Bigler, 40; E. Ely, 15; coll. 107,52; mon. con. 24,35; miss. so. to constitute Mrs. Sarah S. Gregory an Hon. Mem. 100; chil. boxes, for *Elizabeth Ely* and *Frances Burchard*, Ceylon, 40; sab. sch. miss. so. for *John A. Nash* and *Benjamin Niles*, Ceylon, 40; Mather and Doubleday, which and prev. dona. constitute Mason Whitney an Hon. Mem. 34,66; 631 53
Bristol Centre, A friend, for Sandw. Isl. miss. 10 00
Candor, Presb. chh. 118 00
Fayette, 1st presb. chh. 24 50
Genoa, 2d presb. chh. coll. 25,50; fem. miss. so. 15,50; 41 00
Green, 5 00
Hector, Presb. chh. 24 00
Newark Valley, Mon. con. and coll. 59 75
Ovid, Presb. chh. 15 72
Owego, Presb. chh. coll. 155,79; mon. con. 79,58; la. benev. so. 14,63; 250 00

Union, Presb. chh. 70 75

1,250 25
Ded. loss on unc. money, 6 43-1,243 82

Grafton co. N. H. Aux. So. W. Green, Tr.
Franconia, Mon. con. 6 00
Hanover Plain, Mater. asso. for chil. of miss. in this country, 4 00
Littleton, Maj. Allen, 2 00——12 00

Hampden co. Ms. Aux. So. C. Merriam, Tr.
Long Meadow, 1st par. D. Burbank, 10 00
Monson, Mrs. M. Ward, dec'd, 5 00
North Wilbraham, Gent. 38,93; mon. con. 22,14; 61 07
Springfield, 1st par. gent. and la. 173 28—249 35

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Sutton, Mon. con. 77; extra effort, 56; 133 00
Upton, Mr. Wood's so. 50 00—183 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
East Hartford, Mon. con. 10 25
East Windsor, 1st so. mon. con. 20; N. so. coll. 55,75; sab. sch. 9; Theolog. sem. mon. con. 16,70; Wapping, coll. 14,53; 115 98
Enfield, Fem. bible so. 25 27
Hartford, 1st so. mon. con. 55,71; a friend, 10; N. so. 28; 93 71

245 21
Ded. dis. on unc. notes, 56—244 65

(Dona. fr. B. Hudson, prev. ack. constitutes James R. Woodbridge an Hon. Mem.)

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, La. for Ceylon miss. 25 00
Marlboro', M. Falcott, 2 00
Weathersfield, Newington mon. con. 26 30—53 30

Jamestown and vic. N. Y. By E. T. Foote, Tr.
Ripley, 1st presb. chh. 70 00

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Bath, 3d chh. mon. con. 38 56
Wiscasset, La. 21 87——60 43

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Av. of unc. money, 17 28
Colebrook, Gent. 78; la. 73; mon. con. 20; less c. note, 2; (of which to constitute Rev. Alfred E. Ives and Mrs. Harriet B. Ives Hon. Mem. 150;) 169 00
Litchfield, 1st so. for pub. scrip. in Ceylon, 25; mon. con. 19,47; 44 47
Winchester, Coll. 8 25—239 00

Lowell and vic. Ms. Char. Asso. W. Davidson, Tr.
Dracut, W. par. presb. chh. mon. con. 14 46
Lowell, 1st cong. chh. and so. mon. con. 62,54; Appleton-st. mon. con. for miss. 6,76; 69 30——83 76

Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.
Holliston, Indiv. 12 95
Saxonville, A. R. Johnson, av. of med. practice, 20 00—32 95

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
New Haven, 1st so. united so. and Chapel-st. chh. mon. con. 11,88; young la. bible class, Centre chh. for Herrick sch. Ceylon, 30; Bible class, Church-st. chh. for schs. 10,64; C. Thompson, 10; 62 52

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Meriden, Sab. sch. for Dwight miss. 15 00

New London and vic. Ct. Aux. So. C. Chew, Tr.
Stonington, 1st cong. chh. mon. con. 19 05

New York City and Brooklyn, Aux. So. W. W. Chester, Tr. 44 61

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dedham, 1st chh. and so. gent. 54,67; la. 63,05; mon. con. 28,62; special coll. 75; S. chh. and so. 63; 284 34
Dorchester, 2d chh. gent. 262; la. 108; juv. so. 30; Village chh. gent. 45,03; la. 42,97; 488 00
Dover, Mon. con. 41,50; coll. 30; 71 50
Franklin, C. Fisher, 1 00
Medway, Village chh. and so. 133,24; W. par. gent. 37,20; la. 25; E. par. special sub. 50,77; mon. con. 85,10; fem. char. so. 40,56; 371 87
Roxbury, Eliot chh. and so. 85; mon. con. in do. 14,27; 99 27
Stoughton, Pub. coll. 25 00
Walpole, Mon. con. 23 55
Wrentham, Chh. and so. 112; Mrs. S. Blake, 40; 152 00

1,516 53
Ded. prev. ackn. 345,50; c. notes, 4; 349 50-1,167 03

Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Whately, Mon. con. 42 00

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Colchester, Rev. L. Strong, to constitute Mrs. Clarissa M. Atwater, of Middlebury, an Hon. Mem. 100 00
Lebanon, S. so. gent. 52,93; la. 54,28; mon. con. 11,42; 118 63
Norwich, Thank offering, a bal. 4 00—222 63

Orange co. Vt. Aux. So. J. W. Smith, Tr.
Corinth, I. W. Brown, 5 00
West Randolph, Mon. con. 20 00——25 00

Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, Neighborhood mon. con. 40 33
Easton, Evan. cong. chh. and so. 18,12; mon. con. 20; L. Drake, 30; 68 12
Weymouth, S. par. mater. asso. 2 00—110 45

Pilgrim Association, Ms. Rev. E. G. Howe, Tr.
Halifax, Mon. con. 6 63

Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.
Rye, Chh. and cong. 12,74; juv. miss. so. 2,85; 15 59
Seabrook and Hampton Falls, Cong. chh. and so. which and prev. dona. constitute Rev. Sereno Abbott an Hon. Mem. 13 80——29 39

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Gilmanton, Rev. Joseph Lane, which constitutes him an Hon. Mem. 50 00

Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.
Claremont, Mon. con. 22 00
Croydon, La. 19 00
Langdon, Mon. con. 7 57——48 57

Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Rehoboth, Cong. chh. and so. coll. 30 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 62 53
Western Reserve aux. so. By Rev. H. Coe, Agent,
Portage co. Franklin, 22,47; Randolph, 1; Rootstown, 5,50; Windham, 20,15; Rev. W. Hanford, 10; Summit co. Cuyahoga Falls, Fem. miss. so. 13,50; Hudson, Wes. res. col. 5,62; A. A. B. 5; ded. dis. 15,12; 68 12
By T. P. Handy, Agent,
Cleveland, 1st presb. chh. mon. con. 14,69; Granger, Chh. 8,62; Ohio City, 1st cong. chh. (of which to constitute Rev. S. B. Canfield an Hon. Mem. 50;) 69; sab. sch. 9; Strongsville, Mon. con. 19,61; 120 92—251 57

Washington co. Vt. Aux. So. J. W. Homes, Tr.
Barre, I. Wheaton, 2 00
Johnson, Cong. chh. 16 00
Montpelier, 1st cong. chh. mon. con. 23,57; la. 52,78; 76 35
Morristown, Cong. chh. 17 00
Waitsfield, H. Stoddard, 5 00
Warren, Indiv. in cong. chh. 25 00—141 35

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, S. sch. benefic. 20 00
Saxonville River, Cong. chh. 30 00
Wardsboro', Cong. chh. coll. 33 00
Wilmington, Coll. 8 04——91 04

Windham co. South, Ct. Aux. So. Z. Storrs, Tr.
Willimantic, Gent. 17,15; la. 22,50; 39 65
Windham co. North, Ct. Aux. So. J. Williams, Tr.
Eastford, La. 20 00
North Killingly, Gent. and la. 45 75
West Killingly, Gent. 91,54; less c. note, 1; la. 64; mon. con. 21; 175 54—241 29
Windsor co. Vt. Aux. So. B. Swan, Tr.
Norwich, S. chh. 10 00

Total from the above sources, $8,674 46

VARIOUS COLLECTIONS AND DONATIONS

A friend, 2 00
Albany, N. Y. 4th presb. chh. 50 00
Allentown, N. J., A friend, 1 00
Amity, N. Y. Presb. chh. 26 31
Amsterdam Village, N. Y. Presb. cong. 75 00
Babylon, N. Y. Presb. chh. mon. con. 13; W. dis. mon. con. 3,90; 16 90
Bloomfield, N. J. Presb. chh. 100 00
Boston, N. Y. do. 3 00
Bradford co. Pa. Miss M. Graves, for the Jews, 5 00
Buffalo, N. Y. 1st presb. chh. mon. con. 20 00
Caldwell, N. J. Presb. chh. mon. con. 11 00
Cambridge, N. Y. 1st united presb. cong. 38 00
Cambridgeport, Ms. Mr. Stearn's so. coll. (of which fr. CHARLES VALENTINE, which constitutes him an Hon. Mem. 100; N. Bent, 50; S. Lovejoy, 30; S. Barrett, 25; D. O. Dickinson, 10; C. S. Dudley, 10; J. Trowbridge, 10; G. W. Hagar, 10; Rev. W. A. Stearns, 10; C. Davenport, 10; N. Perkins, 10; B. Bigelow, 10; N. Harlow, 6,62; fifteen indiv. each 5;) 426,87; mon. con. 181,45; sab. sch. 4,80; ded. c. note, 5; 608 12
Chattanooga, Ten. Mon. con. 6 00
Chicago, Ill. Mon. con. 88; less dis. 6,32; 81 68
Colchester, N. Y. Presb. chh. 29,16; Miss S. Downs, 13; J. D. D. Smith, 1; 43 16
Colden, N. Y. Presb. chh. 5 88
Crown Point, N. Y., A. Penfield, 10; A. Townsend, 10; mon. con. 5; J. M. 5; J. H. 5; eight indiv. 15; less c. note, 3; 47 00
Delhi, N. Y. Presb. chh. 45 53
Denton, N. Y. An aged col'd woman, 25
Deposite, N. Y. Cong. chh. to constitute Rev. SMITH P. GAMMAGE an Hon. Mem. 50 25
Dorset, Vt. Cong. chh. mon. con. 5 00
Dupage, Ill. Sew. so. 26,25; less dis. 2; 24 25
Dwight, Ark. Knowles and Harvey, 5; a trav. 4; 9 00
East Troy, Wis. Ter. Mon. con. 10 00
Eden, N. Y. Presb. chh. 15 00
Evans, N. Y. Cong. chh. 5 84
Fort Covington, N. Y. Miss. so. 16 00
Franklin, N. Y. Cong. chh. 19,50; fem. benev. so. 10; 29 50
Germantown, Pa. Presb. sab. sch. 10 00
Greenfield, Ind. Mrs. S. Littlefield, 47; O. Littlefield, 8; N. Norton, 8; O. S. 1; 64 00
Hamburgh, N. Y. Presb. chh. 2 16
Hamden, N. Y. Mr. C. 5; Mr. St. J. 50c. 5 50
Little Compton, R. I. Fem. benev. so. 32 00
Lowell, Ill. La. asso. for a child in Ceylon, 15; less. dis. 1,10; 13 90
Lower Providence, Pa. A gent. 1 00
Manchester, Vt. Cong. so. 25 38
Marshall, Mich. J. S. Fitch, 30 00
Matteawan, N. Y. Presb. chh. 77 00
Medford, Ms. Estate of Rev. L. Pratt, dec'd, 190 00
Meredith, N. Y. Mon. con. 7 00
Milo, N. Y., D. Corwin, 3 00
Monticello, N. Y., M. E. Morgan, 5 00
Mount Morris, N. Y. Sab. sch. 5 63
New Castle, Del. Miss. so. 43,50; Mrs. M. B. Couper, for *James R. Black*, Ceylon, 20; 63 50
New Germantown, N. J. Evan. Luth. Zion chh. mon. con. 21 00
New Lebanon, N. Y. Presb. chh. mon. con. 15 00
Orange, N. J. 1st presb. chh. which and prev. dona. constitute Mrs. PHEBE CONDICT an Hon. Mem. mon. con. 60,20; mon. con. 17,56; 2d presb. chh. 105; young people's miss. so. 10; 192 76
Orient, N. Y., A friend, 5 00
Philadelphia, Pa. A friend, 20; do. 5; E. Smiley, 5; 30 00
Pittsburgh, Pa. 3d presb. chh. sab. sch. 12 00
Plessis, N. Y. Presb. chh. mon. con. 10 10
Providence, R. I. Benef. cong. miss. so. 84,77; mon. con. 2,53; int. 56c. 87 86
Ridgebury, N. Y. Presb. cong. 45 00
Rocky Point, N. Y. Mon. con. 14 00
Sandwich Islands, Miss M. Ogden, 123 00
Savannah, Ga. 1st presb. chh. 100; ded. loss on rem. 6,54; 93 46
South Bend, Ind. A friend, 10 00
South Reading, Ms. Mon. con. 19; Mrs. S. S. Yale, 10; 29 00
Springfield, N. J. Presb. chh. mon. con. 25 00
Stafford, N. Y., J. E. Rumsey, 5 00
St. Andrews, L. C. Presb. chh. mon. con. 37,33; a few la. for the Jews, 10,20; m. box in sab. sch. 4,50; 52 03
St. Charles, Ill. Mon. con. 8; less. dis. 58c. 7 42
Strykersville, N. Y. Fem. miss. so. for *Abijah Blanchard*, Ceylon, 20 00
Summit Four Corners, N. Y., L. Ives, 20 00
Troy, N. Y. 1st presb. cong. 63; 2d presb. chh. 27,54; 2d st. chh. G. Vail, 10; W. W. Wickes, 10; 110 54
Walton, N. Y. 1st cong. chh. 14,58; 2d do. 10,50; 25 08
Western, N. Y. Asso. 28 00
West Troy, N. Y., G. Grant, 100 00
Wheelock, Choc. na. Chh. 15 00
Wilmington, Ms. N. dis. mon. con. for *James Means Lincoln*, Ceylon, which and prev. dona. constitute Rev. JAMES C. BRYANT an Hon. Mem. 25 00
Wisconsin Ter. A. Mygatt, 10 00

$11,601 45

LEGACIES.

Bethlem, Ct. Phinehas Crane, by C. L. Webb, Tr. 50 00
East Bloomfield, N. Y. Mrs. Fally Taylor, (prev. rec'd, 1,750;) by M. Adams, 250 00
Millbury, Ms. Rev. Osgood Herrick, by Henry Mills, Adm'r, (prev. rec'd, 200;) 50 00
Salem, Ms. Miss Abigail P. Lawrence, by A. L. Peirson and C. Lawrence, Ex'rs, 300 00
White Pigeon, Mich. Henry Chapin, Jr. by Adolphus Chapin, Ex'r, 200 00

$850 00

Amount of donations and legacies acknowledged in the preceding lists, $12,451 45.

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Barnard, Vt. A box, fr. la. of cong. so. 40 00
Coventryville, Oxford, N. Y., A box, rec'd at Seneca.
Greenfield, Ms. A box, fr. la. miss. so. in 2d cong. chh. for Oregon miss. 30 00
Leicester, Ms. A box, fr. fem. benev. so. 53 37
Moreau and Northumberland, N. Y., A box, for Oregon miss.
Petersburg, Va. A box, for Mr. Leyburn, Areopolis.
Saratoga Springs, N. Y. Six bedquilts, fr. juv. miss. so. for Oregon miss.
Schenectady, N. Y. Boots and shoes, fr. a friend of Ref. Dutch chh. 86 50
Willimantic, Ct. A box. fr. fem. cong. benev. so. 25 00

THE

MISSIONARY HERALD.

VOL. XXXVI. NOVEMBER, 1840. No. 11.

American Board of Commissioners for Foreign Missions.

Madura.

REPORT OF THE MISSION FOR THE YEAR 1839.

After mentioning a number of instances of ill health which had occurred in the families connected with the mission, and which had led to some changes in location, the missionaries proceed to give a statement concerning each of the several stations embraced in the mission.

Station at Madura.

Seven native assistants, including three catechists and readers, are employed at Madura; and the native church consists of seven members.

The labors at this station are divided between Messrs. Poor and Ward, Mr. Poor taking charge of the schools, etc., within the fort or city of Madura, with the exception of the English school, which is under the direction of Mr. Ward, who has also charge of the native free schools in the surrounding villages.

Schools.—Within the fort, and under the care of Mr. Poor, are twenty-five schools, which are taught by twenty-five teachers and thirty monitors or assistant teachers, and contain 1,020 scholars, of whom thirty-five are girls. Mr. Poor remarks, "Of the twenty-five school teachers, twenty-three are heathen of good caste, and two are Roman Catholics of the pariah caste. Nearly all of them were employed as school-masters before they engaged in the service of the mission, and received their support, at least in part, from the parents of their pupils. The monitors, or assistant teachers, are lads of the best promise in the schools, selected and recommended by the masters as suitable persons to be trained and employed as assistant teachers. Of these thirty assistant teachers, sixteen have been under instruction two hours daily on the mission premises for more than two years past. They are now far more competent and efficient teachers than their seniors, while the monthly stipend they receive for their services is comparatively small. From considerations of self-interest these young teachers are qualifying themselves more and more for the service of the mission, and are fair candidates for appointment as permanent teachers.

The children in the schools are of all castes, nearly in due proportion to the whole population, with the exception of the brahmin caste, of which only sixteen children have been connected with the schools the past year.

The most interesting and probably the most useful exercise through the year, in connection with the schools, is at the semi-monthly assembling of the several classes, on seven or eight successive days, at a retired central school-room, for the purpose of examination and instruction, more particularly in christian lessons. On these occasions I have congregations of from seventy-five to a hundred children, of nearly the same age and progress in learning. The exercise is closed with words of counsel and prayer. At this place new school-books, reward-books, etc., are given, and it is here that I have real fellowship with my little flock, or rather my large flock of little ones.

The population of Madura city is, to a very considerable extent, a fluctuating one. Many parents also, who send their children to the schools, are satisfied when they acquire a very small amount of learning, and therefore remove them just as they are prepared to pursue their

studies to advantage. From these two causes the first and second classes are constantly decreasing, in proof of which it may be stated that, of 894 who were registered as members of the schools at the close of the month of January, 392 only were found belonging to them at the monthly examination in December. The whole number of children registered in the twenty-five schools during the year is 1,578; and of these, 1,020 were present at the monthly examination in December.

Being ever in danger of losing my best monitors, to whom I gave three fourths of a rupee monthly, and wishing to bring children into the schools at a very tender age, I have recently promoted sixteen monitors, who have been for several years in a course of instruction in connection with the schools, to the work of assistant teaching, paying them at the rate of one rupee, in addition to their former stipend, for every twenty alphabet children whom they can bring into the school and instruct. This measure has given a fresh impulse to the whole school establishment. At the last monthly examination the whole number of alphabet children was 333. The sight of these little ones, when brought together in companies of fifty or a hundred, often deeply affects my mind and inspires me with fresh courage in my work.

Preaching.—Besides an English service on Sabbath evening for the benefit of a small company of Indo-Britons, Mr. Poor has had three regular services in Tamul, during the year. The first is held at seven, A. M. at the English school-room, and is attended by members of the English school, schoolmasters, monitors, and boys of the first class from the Tamul schools. Second, at eleven, A. M., at the mission-house. This service is attended by the monitors of all the schools and the children of an infant school taught daily on the premises; making an audience of seventy or eighty individuals. The third service is attended at four, P. M. by three schools, two of which are female schools, and all of low caste, principally Roman Catholics, and also by the domestics of the mission family.

Distribution of Books.—This has been attended to at the mission-house, and at the reading-shops, where two catechists have been in attendance daily throughout the year. The superintendents of schools, in connection with their other labors, have also distributed many tracts: and at the great feasts at Madura, the schoolmasters and monitors have engaged in the work with much alacrity, as they are thus enabled to furnish their friends who come from distant parts of the district with books of a popular character.

Schools.—Mr. Ward's labors throughout the year have been as follows: First, the superintendence of eleven native free schools, of which three are located at Madura, and the remaining eight in the neighboring villages. The average monthly attendance in each school has been about forty, who have been engaged in studying the alphabet, catechisms, the Scriptures, and the elements of geography. About one third in each school are able to read printed books with a considerable degree of accuracy.

All of these schools are visited twice each month by the native superintendent, and once, at least, by Mr. Ward. When other pressing duties have allowed, he has visited them more frequently, and he has had the pleasure of finding the disposition of the villages in the midst of whom these christian schools are located, without exception, friendly, so far as appearances can furnish a satisfactory evidence of feeling. A considerable company is always collected at the schoolhouses, when the missionary comes to make his examination, who form a congregation ever ready to listen to what may be said either to the children of the school, or more directly to themselves; and thus the school teacher's bungalow is converted into the chapel of the missionary.

In connection with the schools, the semi-monthly meeting of schoolmasters and monitors has been viewed with peculiar interest. The exercises have been reading the Scriptures and religious tracts and giving explanations of them. As the missionary at these meetings can come into close contact with the minds of the teachers, and under circumstances much more favorable than when surrounded by a crowd, strong hopes are entertained that this department of labor will be eminently useful, not only to the teachers and monitors who are present, but through them to the scholars under their instruction, and to a large circle in the several villages to whom the schoolmasters stand as the centres of influence.

Besides these semi-monthly exercises, the monitors from all the schools attend daily at the mission-house, where for three hours they are pursuing higher branches of study than they can attend to at the schools. A portion of their time is devoted to English studies.

Sabbath Exercises.—There has been preaching at nine, A. M. in a bungalow on the mission premises. The whole number of regular attendants is about 250, to which may be added the casual attendance of many strangers who happen to be passing at the time of service.

After this exercise, besides meeting two Bible classes, Mr. Ward has been in the habit of spending several hours of the afternoon in speaking to the people and distributing tracts at two public school-houses; and in the evening has held a meeting with the native assistants, who read skeletons of sermons prepared by themselves in Tamul and English, and afterwards recite lessons from the "Bible Companion," a small work, well adapted to aid them in the acquisition of scripture knowledge.

The *English School*, in which Mr. Ward has spent two hours daily, has made considerable progress during the year in the number and regular attendance of the scholars, and in their desire to obtain knowledge. The whole number of names on the roll is seventy-five, of whom sixty-five are in regular attendance. The studies pursued in the school are very various, extending from the first principles of the English language to the elements of astronomy. The institution appears to be popular among the higher classes of natives in the city, and will, it is believed, be the means of accomplishing much good.

The *Female School* under the care of Mrs. Ward, has been attended by an average of twenty-five scholars, who have made very satisfactory progress in reading and writing, and also in committing scripture truths to memory.

Tours.—The tours made by Mr. Ward, either alone or in company with other members of the mission, though, from the pressure of home duties, less extensive than during the year 1838, have enabled him to distribute books and preach to the people in most of the villages on all the main roads, to a distance of thirty miles from Madura; and in all these tours the ability and willingness of the people to read the books offered to them has been a source of much gratification; while, on the other hand, he has never met with the least opposition, except in two or three isolated cases, where interested brahmins have refused the books which have been proffered to them.

Dr. Steele, whose continued ill health has already been referred to, has not only rendered valuable assistance in seasons of sickness, when his kind and unwearied attentions have been most highly prized, but has transacted a considerable part of the business connected with the treasury of the mission. In addition to these duties, he has charge of the depository of the mission, which has been attended with much labor, as all the books for schools and general distribution by this mission must pass through his hands, together with many for stations connected with other missions. He has also to carry on a considerable correspondence in relation to this department of labor with the Jaffna and other missions; besides which, a daily attention to the wants of the out-stations, which are entirely dependent upon Madura for several of the necessaries of life, has made large demands upon his time and strength, while it has relieved the missionaries from cares which would have much interfered with their appropriate duties.

Station at Dindigul.

At Dindigul is one native preacher and eleven other native helpers, including six readers; and the native church consists of seven members.

Boarding Schools.—The boarding-school for boys is under the charge of Mr. Dwight, and contains at present thirty-one boys, who are instructed by one English and one Tamul teacher.

The Girls' Boarding School, under the superintendence of Mr. Lawrence, still continues small, through the fears of the people and their unwillingness to have their daughters instructed. There have been eighteen different girls, who have been brought to the school by their parents, or have fled to the missionaries for refuge, but only one third of these are now connected with the school. The three who came first are still remaining, and the progress of all has been very satisfactory.

A Pariah Girls' School has been recently organized by Mr. Lawrence, and now contains fourteen scholars.

An *English School*, also under the superintendence of Mr. Lawrence, is conducted in the morning, and contains on the roll the names of thirty-three boys, of whom twenty-three are in daily attendance. The scholars come from the native free schools in the village, and generally exhibit much anxiety to attend. Their studies are reading, writing, and arithmetic. Mr. Lawrence spends a small part of his time daily in the school and is assisted by Govinderasa, a native teacher.

Native Free Schools.—The whole number of these connected with the station within the year has been twenty, of which eleven have been in operation for twelve months, one for eleven months, one for eight months, and seven for five months. Eight of these schools have been under the direction of Mr. Dwight, the remainder, making on an average about eight schools during the year, have been superintended by Mr. Lawrence.

The average daily attendance in all the schools has been 364, though a much larger number have been connected with them.

It is with peculiar pleasure we notice the formation, at this station, of an "Evangelical Society," composed of native persons connected with the mission. Their contributions have amounted to eight or ten rupees monthly. A flourishing school in a village near Dindigul is supported by this society, and also a young man who is devoting his time principally to reading and study in order to prepare himself for labor as a catechist.

A native Roman Catholic priest, of superior mind and acquisitions, has been for several months connected with the mission, and his conduct has been such as to encourage the hope that he may become very useful. He seems to have renounced popery from a sincere conviction of its errors. Arrangements have been made for his marriage, which is expected to take place soon.

Four or five short tours have been made by Mr. Lawrence, which have afforded him much encouragement and increased his estimation of the value of this method of labor.

Station at Tirumungalum.

At this station, including two catechists, are six native assistants. The missionaries make the following remarks introductory to their report.

For some time after the missionaries commenced their operations much distrust and suspicion were manifested by the people, who, though they would listen to instruction and receive christian books, stood aloof from them in other respects, and refused to place their children in schools under the superintendence of the mission. This feeling has, to a great extent, subsided, but is still like a smothered flame, ready to burst out anew at the first exciting cause. Several instances of this have recently occurred, which show that the greatest caution is still needed in making every movement.

Schools.—The whole number of native free schools established in connection with the station has been twelve, one of which was soon discontinued, partly on account of the unfaithfulness of the teacher, and partly from the fears of the people, which led them to withdraw most of their children from the school. Another school was broken up soon after its organization, entirely in consequence of the alarm and opposition of a part of the villagers. The ten remaining schools are in a prosperous state, and seem to enjoy, to a considerable extent, the confidence of the people.

The number of scholars at the last monthly examination was 265, and their progress under many difficulties has been such as to give much encouragement. Some of them have become able to read with considerable fluency in the printed school-books, and a large number have committed to memory the first, and part of the second catechism. Monitors from about half the schools attend daily at the mission-house for instruction.

An English School was commenced under promising circumstances, but the scholars soon left in consequence of a requisition that they should attend prayers in the school. It has not yet been resumed.

A Boarding School for Boys has also been commenced, but its numbers are still small. The fears of the people, which have operated so unfavorably on the common schools, have presented still greater obstacles to the establishment of a boarding-school, but these obstacles seem to be in a course of gradual removal.

Preaching.—There have been two stated meetings for public worship on the Sabbath, one at nine, A. M., and one at half past three, P. M. The attendance at these meetings has increased during the year from fifteen or twenty to 120 or 130. Sometimes it has exceeded the last number, and the attention has been such as to afford ground for hope that some will derive lasting benefit from the truths to which they listen.

Besides these meetings there are two for women, which are held late in the afternoon by Mrs. Tracy and Mrs. Muzzy, which promise to do good. The children of the girls' school on the compound also attend one of them. There is also a Sunday-school at half past ten, A. M.,

and several exercises for monitors and others at different hours during the day.

Tours.—Four short tours for the purpose of distributing books and preaching to the people have been made: one twenty miles northwest, among the Kullars or thieves; one forty miles west to Periacoolum and the Pulney mountains; another southwest thirty miles, to Sheva-Kasi and its vicinity; and the last southeast, twenty-five or thirty miles, to Tirucheoly and several other important towns in that direction.

Distribution of Books.—This station appears to be very favorably situated for this department of labor. Numbers who visit, on various business, the tahseldar's cutcherry, are directed by the cutcherry writers to the mission-house to receive books and converse respecting them: and as the mission compound is on the main road from the south and southwest parts of the country to Madura and Madras, many travellers are led to the doors of the mission-house; and multitudes returning from a monthly feast at a celebrated temple, a few miles from the station, carry with them to their homes tracts and portions of Scripture, which we have reason to believe are in many cases diligently read. The missionaries at this station have put into circulation during the year 1,775 portions of Scripture and 18,000 tracts.

Church.—A church was formed here a few weeks since, consisting of the missionaries and their wives, and, with one exception, the native assistants and catechists connected with the station. Considerable alarm was excited among the people, and many inquiries were made, as to what these new things meant. A report was widely circulated that the schoolmasters, monitors, and children connected with the mission would be compelled to drink some magic potion, by which they would all be made Christians. A number of children were taken from the schools, and during the administration of the ordinance on the Sabbath, several parents were seen walking backwards and forwards before the mission-house, endeavoring by signs to call their children from so dangerous a place. All seemed much relieved when the exercises closed without any one having received injury, and the excitement soon subsided; but not, it is hoped, before a spirit of inquiry was stirred up, which, by the blessing of God, will arouse the dormant minds of the people and advance the interests of the Redeemer's kingdom.

Station at Tirupoovanum.

Including a superintendent of schools and a reader, there are three native assistants at Tirupoovanum.

Native Free Schools connected with this station seven, containing 240 boys.

A Boarding School for boys was commenced about the middle of May, which now contains seven boys. For want of room, a suitable building, and other causes, comparatively little effort has been made to increase the number of boys, but there is reason to hope that there will soon be an increase, and that the school will be placed on a firmer foundation.

A Church was formed the second Sabbath of September, when one person was received from the ranks of heathenism on a credible profession of his faith in Christ. At the following celebration of the ordinance in December another person was received also on his profession of faith and dependence upon the Lord Jesus Christ as the only Savior of sinners. With himself he presented his three children for baptism; they are interesting boys, the eldest of whom is a member of the boarding-school. At their baptism they received the patriarchal appellations of Abraham, Isaac, and Jacob.

In regard to the state of the station, and the prospects of doing good to the people, Mr. Crane says,—"The Lord has given us prosperity according to the means used, in every department of labor, and we have reason to think that we stand on more eligible ground now than we did a year ago. If an increased demand for books is a criterion by which we may judge, we know that we have made advances, for that demand has increased many fold. The information gained by intercourse with the people has led us to the same result; for though there is much opposition to the truth manifested, we find many who are willing to listen and reason on the important subject which is the end of all our labors—salvation by Jesus Christ."

Station at Shevagunga.

At Shevagunga are two native assistants.

The *Native Free Schools* at this station are seven in number, all of which are within the town, and consequently under the direct superintendence of the missionary. The scholars have been induced to come daily by classes to the

mission-house for examination and instruction, which is worthy of special notice, when the recent establishment of the station is considered. The whole number of scholars is three hundred.

A flourishing *English School* has been in operation almost from the commencement of the station, and contains the sons of some of the most respectable families in the place. They attend the daily Tamul worship on the mission premises.

A *Boarding School* of ten boys was commenced several months since, and still continues in operation.

The progress of the station has been somewhat retarded by its unsettled state since its first commencement.

The missionaries close the report with the following—

Remarks upon the State of the Mission.

We have thus made a brief review of the several stations connected with this mission. In taking a retrospect of the past year we are painfully reminded of the fact that so few have, through our instrumentality, been delivered from the thraldom of Satan and translated into the kingdom of our Lord and Savior. We would not despise the day of small things, but as we know that "the hand of the Lord is not shortened that it cannot save, nor his ear heavy that it cannot hear," we would ask, with deep humility and faithful self-examination, why it is that so few have believed our report? Why is it that the arm of the Lord has been revealed to so small a number of the many thousands by whom we are surrounded? And we would earnestly desire the prayers of the people of God, that the year upon which we are about to enter may be a year of the right hand of the Most High—a year when he shall pour out upon this parched ground, which we are called to cultivate, most abundant effusions of divine grace.

But though so few have, so far as we know, been savingly converted from their sins the past year, we would praise the great Head of the Church that he has not left us without some tokens of his love.

The conversion of souls, however desirable, is not the only mark of divine favor. He who is called to the labor of breaking up the fallow ground and casting in the seed, is regarded with as much favor by the Lord of the harvest, as he to whom is committed the pleasanter task of gathering in the fruit; and both he that soweth and he that reapeth shall rejoice together.

We are still engaged in breaking up the soil; but we have reason to believe that the Lord has gone before us to prepare the way for the reception of his own gospel. Every department of our labors have been on the advance during the past year. We have enjoyed the friendship and countenance of all the European residents in the district, and in some cases they have given substantial evidence of their favorable disposition towards our labors among the people.

Madras.

REPORT OF THE MISSION FOR THE YEAR 1839.

Royapoorum.

Printing.—Respecting the station under his care Mr. Winslow writes—

The printing establishment has proceeded through the year in a satisfactory manner. Besides various works in English, and in English and Tamul, or English and Teloogoo—and comprising periodicals, school-books, etc., there have been printed as follows:

	Pages.
For Madras Bible Society, about	4,500,000
For Madras Tract and Book Society,	3,000,000
For American Bible Society,	2,000,000
For American Tract Society,	3,000,000
For individuals, in native language,	500,000
	13,000,000

A considerable part of the above has been of the octavo size, some in 18mo, and the greater portion in duodecimo. Except the tracts for the American Tract Society, the editions have not been usually large, being most of them about 5,000. Were there large editions of small books, the same number of pages would make a much smaller amount of work.

Congregation and Schools.—There has been little of change or variety in the proceedings of the mission the past year. The congregations have remained much the same, and the only important change in the schools has been in giving up the English school at Royapoorum about the middle of the year. This was owing, in part, to its interference with Mrs. Winslow's girls' school at the station; and in part to the want of a suitable teacher to carry forward the boys as was desirable in their farther study of English. It was deemed better for them to go to one of

the valuable institutions in town for this purpose. Some few of the boys had also left through fear, in consequence of one of the number having fallen into the well on the premises and drowned. He had, as it appears, gone down the steps inside of the well, which is large near the water, but that being a little lower than usual, he probably stooped down to reach it and lost his balance, by which he fell and could not recover himself. As the boys and their parents are alike superstitious, and the former feared that their children, contrary to express orders, would go into the well, some of them were kept at home; they would, however, have returned, it is probable, after the first alarm had subsided.

In the free schools under the care of Mr. Winslow are 212 pupils, of whom twenty-five are girls.

At the public examination on the 24th of December, the children acquitted themselves well, and several received small rewards. They generally attend on the Sabbath the Sunday-school, which commences at eight o'clock, and preaching at half past nine; and on Tuesdays all who can read come to a catechetical and Bible class. The progress they make in scripture knowledge, as well as in an acquaintance with other studies, is very pleasing, though we see no decisive evidence that the good seed is so springing up in their hearts as to bring forth fruit unto life.

A communion season was observed for the native church at Royapoorum on the 3d September, when one native was baptized and admitted to the church. This is only the second accession of the kind. The man was a schoolmaster named Savoyen. He has since his reception been beset by the Romanists, who have succeeded in leading him into some inconsistences of conduct, but not, we hope, so that he will make shipwreck of faith. Several natives, besides the members of this church, communicated with us, and it was an interesting occasion.

There are now some four or five candidates for admission to the church, of whom one or two may be received in a few days.

My engagements in connection with the press and as secretary of the Madras Tract and Book Society, occupy so much of my time, that, except preaching on the Sabbath and occasionally on a week day or evening, I am not able to do much to make known the gospel. A part of the year an evening service has been held in a part of the suburbs not far from my house. I sometimes go out among the people in the streets, and from house to house, and distribute tracts, but not regularly and day by day as I could wish. There is in fact in this great city but little street and bazaar preaching, compared with the call for it; but still, to some extent, light and truth go forth and knowledge is increased.

Chintadrepettah.

Of his station Doct. Scudder writes—

Schools.—Nothing out of the usual course has occurred during the year in my missionary labors. My schools have been regularly kept up, and are seven in number. To these I have devoted considerable attention when not engaged in other business out of the city. My practice has been to visit one of them daily; to have the pupils read; and to converse with them on religious subjects, and pray with them. The books used as reading-books have been the Gospels or other portions of the Scriptures, and the 'Blind Way' and almanac have been introduced for a similar purpose. I felt it very desirable that my first classes of readers should become well acquainted with the contents of the two works last mentioned; and on this account my native helper has spent much of his time in explaining what to them is difficult to be understood. Many of the children have considerable knowledge of the truths of Christianity, and have been taught much of the absurdity of their own system. Truth, however, has in no instance, so far as I have witnessed, made any saving impression upon any one of their minds.

My schoolmasters have been much instructed. As usual they have attended at the station on Tuesdays to read the word of God and hear its meaning explained, but they are giving me fearful evidence that they are in the gall of bitterness and in the bonds of iniquity.

Within the year, my native helper, Samuel Downer, lost his wife. She died with the small-pox, in October last, while I was absent from home on one of my tours. She was, as I have every reason to believe, prepared for a better world, and into it she has, I doubt not, entered. She has rendered herself useful by teaching a little female school, and in conversing and praying with a number of women whom Mrs. W. had assembled on the afternoon of each Tuesday for religious instruction. Her loss, humanly speaking, is great. She was educated at

Oodooville, and there, I trust, she met with that change of heart which prepared her for the inheritance which through grace she has obtained.

Tours.—About three months of the year I have spent in the country, in distributing portions of the Scriptures and tracts. Of the former I gave away about 5,000, and of the latter about 10,000; also a considerable number of almanacs and of small tracts both in Tamul and Teloogoo have also been distributed. A few tracts in the Hindoostanee language have also been distributed among Mohammedans. The work of distributing the Scriptures and tracts I consider to be a good work and one which ought to have many persons engaged in it. I have made it a point in general to preach the gospel to all to whom they have been given. In this way thousands have heard of the name of Jesus.

LETTER FROM MR. WINSLOW, DATED JUNE 10TH, 1840.

Tour to Conjeveram—Remarks on the Place.

On the 14th of May, 1840, Mr. Winslow and Doct. Scudder made an excursion to Conjeveram, about forty-six miles southerly from Madras. Their object was to preach the gospel and distribute books and tracts during one of the great festivals. Of the results of the tour Mr. Winslow remarks—

We have distributed in all 1,250 Gospels, 150 Epistles, 1,400 Blind Way, 1,400 Tamul Calendar; and have addressed more or less particularly, (generally from ten to fifteen or twenty minutes, in companies of from ten to twenty,) about 1,500 individuals. They have mostly been respectable people, and the greater part adults. May the Lord now water the seed sown with the rain of his Spirit.

Perhaps a remark or two concerning Conjeveram may be acceptable. It is one of the most sacred places in India. All who die there are sure of bliss. It is the reputed birth-place of Siva, one of the Hindoo triad, and is much celebrated in the *Scanda Purana.* There are now there four principal temples, each consisting of three or four immense towers, from one hundred to two hundred and fifty feet in height on the sides of the outer walls, inclosing the choultries and fanes. Some of these are very ancient. One was occupied for a time by the troops of Tippoo Sultan, but has since recovered from the pollution then occasioned. For fear the idol of one of the temples would be taken off by the Moslems, as it was of gold, it was secretly conveyed in a large bundle of hay to Tanjore, where it now is, and cannot be recovered from the rajah. The place is not only sacred to Siva, but also to Vishnu, in honor of whom the principal festival is now held, as his temple is the richest. The government are now gradually withdrawing their support from the temples; the people are no longer forced to drag the cars, and these large edifices will of course suffer and probably go more or less to decay. The smaller temples are every where kept in good repair. They are places of devil-worship.

It was encouraging to find so great a greediness in the people generally to obtain books. But it must not be supposed that they of course lay them up carefully and read them understandingly. Several who had previously received some books, mentioned it in applying for others, but with two or three exceptions, could give no satisfactory account of what they had read. They may no doubt have learned something, though unable to express it; yet it would be a mistake for our friends at home to suppose that the seed thus scattered in the wilderness is as likely to take root and spring up, as that sown in cultivated ground; or that, except the distribution of books is accompanied by more or less oral instruction, and is made where those who receive them may have access to a missionary for a more full explanation and enforcement of the truth, usually much can be expected from them. Now and then there may be an instance where, even among the heathen, the Bible alone is made effectual to their salvation. But, if the books even excite inquiry, or effect any thing like a "preparation of condition" for the spread of the gospel by other means, as schools and preaching the word, great good will be the result. One of the most obvious effects, at present, of Bible and tract distribution is a gradual increase of christian light, which is affecting to some extent the state of society, even where Christianity is not received or idolatry abandoned. We heard while at Conjeveram, of an instance of direct usefulness of one of the tracts called the Blind Way, which had been given by Doct. S. to a *pandarum* some time before. In consequence of reading it he had renounced his begging profession, thrown off his yellow garment and sacred beads, and commenced attending on religious instruction from a missionary.

As I have not communicated any regular notices of my station this year, I will mention that just before leaving for Jaffna a meeting of our church was held, Doct. and Mrs. Scudder being with us, and a candidate admitted to communion. His name is Sandoshum. He was for some time a schoolmaster in my employment, but is now in the printing establishment. His parents were protestants, but he had received almost no instruction, and was little better than a heathen when he was first employed as a schoolmaster. But he gradually improved, and there is reason to hope that he has really passed from death unto life. He was married a little more than a year and a half since, and his only child was baptized at the time he was admitted. At this communion season (January 22d,) several other candidates offered themselves for admission, but it was not thought best to receive them at that time. They are still candidates. Our congregations have recently been very good, and the schools are in a state of tolerable efficiency. Doct. S. is to leave on a tour in eight or ten days, to be absent about six weeks. He takes with him about 9,000 of the Blind Way, (stitched,) 6,000 Gospels, 2,500 Tamul Calendars, etc., to distribute in the Cuddalore and Tanjore districts.

Mahrattas.

REPORT OF THE AHMEDNUGGUR STATION FOR THE YEAR 1839.

After noticing the accession of Messrs. Burgess and French and their wives to the number of laborers at the station, Mr. Ballantine, writing on behalf of the brethren, proceeds to give some

Notices respecting the Native Church.

On the first Sabbath in January one man of good caste was baptized and admitted to the communion of the Lord's supper. He had long been an inmate of the poor-house, and had several times before asked for baptism, but was not thought properly prepared for admission to the church. He has now been received after a careful examination of his views and feelings. He was formerly engaged in the manufacture of silk at Peythun, and was doing well, so far as worldly interests are concerned, but being attacked with the leprosy, he was thrown out of employment and deserted by his wife and friends. After having lived for some time on the little property which he had acquired, he was at length reduced to beggary; and coming to Ahmednuggur, was received into the poor-house, where he learned that truth which we trust has made him wise unto salvation. He is a very intelligent man, perhaps forty years old, and since his admission to the church has, so far as we know, walked worthy of his profession. He was formerly very quarrelsome, but for the last year he has appeared very different. We cannot but hope that he is really a child of God, although in so many cases we find it difficult to judge as to the true character.

The conversion of the two brahmin brothers and all the circumstances connected with it, were given very fully in a previous letter, [pp. 263 and 301.] Nothing new has occurred with regard to them, and of course no farther mention of them is necessary in this report. They still appear well, doing their daily duties and pursuing their daily studies in such a way as to give entire satisfaction.

There were others also, who for a time appeared to be the subjects of religious impression, but with regard to some of these, the excitement which prevailed in the community, and circumstances connected with it, dispersed those thoughts and feelings which had been awakened in their minds, and they returned to the same carelessness and thoughtlessness which they had before indulged. With regard to others, however, we feel satisfied that the impressions received then have not been effaced. At that time of excitement, when any appearance of siding with us, or of favorable feeling towards Christianity served as an occasion for reproach, there were several who evidently concealed their feelings and exhibited a spirit of hostility towards us in self-defence. Two or three of these have since exhibited great interest on the subject of religion; but whether we shall ever be permitted to number them among the disciples of Christ or not, God only knows. Still the impressions made on their minds, even if they proceed no farther, encourage us.

Of the members of the church, during the past year, two have been removed, as we trust, to a better world. They were both inmates of the poor-house, and were baptized, one by Mr. Reed in 1832, the other by Mr. Allen in 1836.

We have still seven members of the church, inmates of the poor-house, who

have in general acted consistently with their profession.

Dajeeba, our native assistant, has afforded us important aid the past year in the work of instruction. In the discharge of all his duties he is very regular and faithful. He has a daily religious exercise with the people of the poor-house, and gives them religious instruction on the Sabbath. Since October he has also assisted Mr. Abbott in the boys' seminary. Previous to this time he had always occupied a house in connection with one of our houses. We now removed him a short distance from us, to a house surrounded with native dwellings, where we hoped many natives might be induced to come and receive instruction, who would be afraid to come into our confines. The result has in a measure answered our expectations. Dajeeba's house now forms a distinct station in Ahmednuggur, where natives resort for instruction, and where our other converts often go and hold conversations with the people, and where we also regularly hold meetings. We cannot but hope that the result of this experiment will be good, and we shall be happy to be able to establish other little centres of light in the midst of the general darkness.

The whole number of native members of our church is twelve, consisting of six males and six females. They are indeed a small and feeble band, but our hope is in God that he will "look down from heaven and behold and visit this vine." If his blessing be upon us, we shall not be discouraged.

Common Free Schools.

At the beginning of the year we had five schools in Ahmednuggur and its vicinity, and four schools in the villages around. Of these, two schools in town and two in the neighboring villages are all that now remain. We had also two small girls' schools in operation at the commencement of the year, which have since been discontinued. The causes which led to the dismission of so many schools were given fully in our letter of last September. The excitement produced in the community by the conversion of the two young brahmins was such as to drive all our brahmin school-teachers entirely from our service, and prevent brahmin boys in a great measure from attending our schools. The two village schools, however, which now remain, contain quite a number of brahmin boys and flourish much better than we expected. The two schools in town are doing very well. The attendance has been, on an average, about fifty scholars to the one, and fifty-six to the other during the year.

The teachers of our town schools, together with all others in our employ who are prepared to engage in such an exercise, have been required to meet every Sabbath evening and every Thursday evening at Mr. Ballantine's house, where they read the Scriptures, or some other religious book, and a free conversation is held on the subjects suggested. In this way their views and feelings on the subject of religion are easily drawn out, and an opportunity is afforded for answering doubts, and for impressing truth on their minds, and for repeating that impression as occasion may require. By means of these little meetings a great amount of religious instruction has been communicated the past year, and those who attend are among those with regard to whom we feel most hope that they will one day know and receive the truth as it is in Jesus. Several of the boys belonging to the higher classes of our schools have also usually attended these meetings.

Our schools in the villages we cannot expect to superintend as closely as we can the schools in town, but then they form an important part of our operations. In making tours around we always direct our first attention to the villages where our schools are situated, and generally find the people there better prepared than in other places for hearing and understanding "the word of this salvation." And we can pursue any systematic course that we please with regard to visiting and instructing them.

As to the schools which have been dismissed, we think that we have reason to be encouraged in view of what has been done by them. Considerable knowledge of divine truth has been communicated by their means, and the impression has been made that Christianity stands on such a foundation that idolatry is in great danger before the christian religion has gained ground very extensively among the people. All that we have given for the support of these schools has, we think, been well bestowed. One thing is certain, we have raised up a large class of readers, who can read and understand the tracts and books which we distribute.

With regard to female education in general we are unable to say any thing encouraging. Some of the higher classes of natives here would doubtless be glad to educate their daughters, but the fear of exciting the prejudices of their

people, and the difficulty of procuring suitable teachers to come into their families and teach, constitute great obstacles in the way of accomplishing this object. Were circumstances favorable, we might assist them some; but as any connection with us would only increase the suspicions of the community around them, they would fear to have any thing to do with us in this matter. And in this respect, the events which have taken place the past year have tended rather to raise the barrier between us, than to destroy it. This is the case in general, though not without exceptions. We could not, however, have expected that it would be otherwise. The conversion of a brahmin necessarily excited the feelings of those who are interested in the continuance of idolatry, and makes them more violent against us, and against all who show themselves friendly to us.

Seminary for Boys—Girls' Boarding School—Preaching.

We come now to the subject of boarding-schools. These, we are happy to say, have not been affected at all unfavorably by the various events of the past year. In the boys' seminary, the whole number of scholars has been from fifty-five to sixty. All of them, with the exception of twelve, are able to read and write Mahratta. Thirty-eight boys are studying English. Their proficiency is various.

Mr. Abbott spends three or four hours daily in instructing the boys, and has two or three assistants to aid him in the instruction and management of the school. Besides the daily reading of the Scriptures, which he attends with them, he has an exercise for them on the afternoon of the Sabbath, when he hears the lessons which they have been preparing during the day. He also holds a Bible class with the more advanced scholars on some evening during the week.

The number of girls in the female boarding-school has been the past year from twenty to twenty-six. Of these all but one or two are able to read Mahratta.

Mrs. Ballantine has, during the past year, spent more than two hours daily in the school giving instruction, and for several months two hours more were occupied in superintending the girls' sewing. She has been assisted a part of the time by a native teacher, and since the conversion of the two brahmins, they have devoted much of their time to instructing the girls.

The religious instruction given at both the schools we endeavor to make as great in amount, and to repeat as often as possible. The end which we propose to ourselves in all our efforts for these children is the conversion of at least some of the number to God. And when we see the impression made on the minds of many of them, we feel encouraged to hope for the best with regard to them.

Many of the children often mention incidentally that they pray to God daily, and we believe some of them do so. May he hear their prayers and save them. Should such an event as the conversion of any of the children in our boarding-schools occur, we should probably see many of the scholars now with us taken away immediately. Still the truth which they will have learned while here may prove a blessing to them even when removed from us. The events which have occurred during the past year, in connection with the Scotch mission-school in Bombay, show plainly that, although a shock might be given to such an institution by such an event, it will soon again recover from it.

Preaching. In consequence of our small number at this station, the public preaching of the gospel has been carried on to a less extent than usual. On Sabbath morning we have public services in the chapel, at which all persons in our employ and otherwise connected with us attend. We often have occasional hearers also, but their number is never great. It is encourging, however, to see any at tend in this way. In the afternoon and evening of the Sabbath we have thought it best to hold private exercises with the scholars of our boarding-schools, and for those in our employ, and our teachers, in consequence of the peculiar relation in which we stand to them, rather than devote the time to public exercises. During the week also we have private meetings with our church members. We have not gone out much among the natives to converse with them on the subject of religion, but we have had frequent opportunity at our own houses to tell them of the things which relate to their everlasting peace. We have often been encouraged by seeing them come to converse with us, even when severe threats were made against all who should pre sume to visit us. There are those too among this number, who seem to have a good understanding of christian truth and a desire to embrace it, but who appear to be kept back only by the fear of the difficulties in their way. We know that

many avoid all reflection on the subject of religion, from the fear that they shall be led to see too plainly their obligations to forsake the wicked customs of their people, and thus bring upon themselves lasting disgrace. Oh that the Spirit of God would give them firmness and courage sufficient to encounter every difficulty here, for the sake of obtaining eternal life hereafter.

Remarks on the Influence of Recent Events.

The events of the last year have done much, we think, to spread the knowledge of the gospel in Ahmednuggur and the villages around. People now understand that there is something in the christian religion which is powerful to the conversion of men, and they are afraid to come into contact with it. Formerly very few in this place knew the object for which we came here. Now the great mass know that it is our aim to lead men from the worship of idols to the worship of the one living and true God, and to a belief in his son Jesus Christ. They know too that we seek not so much a change of external customs, as a change of mind and heart—a change which no bribes can produce, and which can be brought about only by a thorough conviction of the truth of our religion. The remark has been made by those who have no connection with us, that money could never have led our brahmin converts to forsake their religion and friends. Formerly the people here were not afraid to enter into argument with us, thinking that their religion rested on a sure foundation. Now they are unwilling to argue when the subject is proposed. Many have met Narayan and Haripant since they united with the christian church, and asked them why they forsook their religion, the religion of their fathers; and when told that the christian religion was from God, that it was wrong to worship idols, etc., they have replied that they did not wish to discuss that point, but they thought it wrong for any one to forsake his religion. Indeed, people of all classes, with whom we have met, and who have come into contact with our native converts, have seemed to avoid as much as possible any reference to the foundation on which the two religions rest. We cannot but hope that this feeling will continue to extend, and that some may be led by the grace of God to place their hopes on a foundation that will never fail them.

The past past year has certainly been an important one to us in our missionary work, and it will have an important influence on our future operations. The events which have taken place in Bombay also, the discussions there on the subject of missionary efforts, the petition from the natives, in which they request the government to use its influence to stop the progress of religious truth, and the decided stand which the government seem disposed to take on the subject—all these things are tending, as we think, to the extension of the knowledge of the gospel of Christ, and preparing the way of the Lord.

LETTER FROM MR. MUNGER, DATED JALNA, JAN. 2D, 1840.

Tours for Distributing Books and Tracts.

On the 26th of November, I left home, in company with Francis, my native assistant, on a tour to Aurungabad. We were absent nine days. The Lord prepared the way before us, so that we obtained a ready access to the people of the villages through which we passed. At Aurungabad we visited only that part of the city which is chiefly inhabited by Hindoos, and here we found great numbers of readers who were not simply willing to receive our books, but were even importunate to obtain them. This being the scene of Mr. Stone's labors in this place, the people were not ignorant of the character of these books, nor of our design in distributing them. They understood well that the object of our desire and endeavor is, by these means to subvert the ancient rites and usages of their nation; to turn away the current of their affections from the polluted objects of their homage and adoration, and to cause it to flow out towards Jesus, whom we esteem the chief among ten thousand, the one altogether lovely. Still they manifested no displeasure at our labors among them. I preached on the Sabbath to a small congregation of Europeans.

On our return we passed through two villages, in which, at one time, we had schools. I was sorry to find that our example had not had the effect to induce the people to sustain schools at their own expense. Indeed we see but very little fruit of our labors among them, which appears satisfactory. The parents feel too little interest in the improvement of

their children to take any care to have them retain what has been taught them; and the children are too inconsiderate to do this, unless they have occasion to bring their attainments into frequent practice. It hence becomes a matter of much importance to keep those who are able to read well supplied with books which will interest and instruct them. It occurs to me as being a promising means of good to present each child, who is a good reader, on his leaving school, with a copy of the New Testament. This will afford him the means of retaining what he has learned in school, and of improving his acquaintance with the things which relate to salvation.

During the month of December we performed a tour of eleven days, in which we visited Paitan, Rakshas Chuwan, and Shahagar, on the Godavari river, and returned by the way of Ambard, a large town sixteen miles to the south of this place. The kindness with which we were at all times treated, and the readiness with which the people received our books, gave us much encouragement in these labors, and excited in us feelings of thankfulness for being counted worthy to engage in them. We have distributed on these tours some four hundred copies of the separate gospels and Acts of the Apostles, and one thousand seven hundred tracts of different sizes.

Schools—A promising Inquirer—Need of Prayer.

Our schools continue in much the same state, as that in which they were when I last wrote you. There are several boys in the boarding-school to whom we desire to give employment in school-keeping. They are much better qualified for this business than any other persons whom we can obtain. A feeling is beginning to be manifested on the part of the parents, that their sons have been absent long enough in school, and they should now begin to be of service to them. The circumstances of these persons are such that we cannot altogether discountenance this feeling, and we wish to qualify them in a way which shall be productive of the greatest amount of good both to them and to us. It has never been our expectation that this school would attain any higher character than that of furnishing competent and well qualified teachers for our free schools. If it shall do this, we shall be amply repaid for all our expense and labor. If we could send out some four or five lads into the neighboring villages, as schoolmasters, who should succeed well in business, this would have the most happy influence upon the character of this school. People will then see that our object is really to do their children good, and to promote the welfare of the parents; and thus will they be more easily induced to commit their children to our care and instruction. Parents never think of the moral effect of education, or its effect upon the happiness of their children, otherwise than as it may contribute to feed and clothe them. Hence it is not strange that there are those who question the utility of our educational measures, and misrepresent our intentions. Demonstration only can convince such persons.

We are still exerting ourselves in behalf of female education. As we have never offered money as an inducement to the parents to send their daughters to us, in any other way than as a compensation for labor, we have not yet made much progress. The prejudices against the instruction of females in reading are so strong, and the difficulties in the way of overcoming the prepossessions in favor of ancient usages are so many, that we are sometimes almost ready to give up the effort as hopeless; but the Lord has then increased our faith, and enabled us to hold on our way.

The old blind woman, of whom I spoke in my former communication, continues to encourage in our minds some hope that she may know the joys of pardoned sin. We have taken her into one of our outhouses, and thus have her under our immediate care. She is very feeble, and cannot long continue an inhabitant of this world. She often speaks of death as being desirable, and seems to have much confidence that she shall go to be with Jesus. Still she is so ignorant, and retains in mind so little of what she hears about divine things, that we find it quite difficult to form an opinion regarding her spiritual state. We incline to the belief that she may be in Christ Jesus. The other two remain much as they were; though we feel less confidence in their seriousness.

We much feel our need of the influence of prayer, in order to the success of our work. All that we do will prove utterly unavailing, without the annointing of the Holy One. He only can impart spiritual life to those who are dead in trespasses and sins. He must arrest the attention of these deceived mortals, and fix their minds upon the truths which we present to them, or all our schools, our tours, and our labors will fail of bringing

one soul to Jesus. We must pray more, and Christians at home must pray more. Christ will receive the heathen for his inheritance, when he shall ask for this blessing; but he will ask through his sanctified ones. John saw in the hands of the four and twenty elders golden vials full of odours, which are the prayers of the saints, and heard them saying, "Thou art worthy, for thou hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation."

REPORT OF THE STATION AT MALCOLM PETH, FOR THE YEAR 1839.

Mr. Graves, writing from his station on the Maherburlishwur Hills, gives the following account of the events and labors of the year.

We have great occasion to acknowledge the goodness which even till now abounds to us in an unexpected degree of health, and in the almost constant privilege of publishing salvation. We have remained here the whole year, not excepting the unusually severe rains. During those months my health was the poorest; but since, it has considerably improved; and neither of us has been, to any considerable extent, interrupted in our daily round of duty.

Mrs. Graves's principal labor, which is quite as much as her strength is competent to, has of course been in her native boarding-school. The number of girls has averaged about thirty. In teaching and hearing their lessons mostly from the Scriptures, but including something of geography, arithmetic, the English language and grammar, she spends the hours of eight and nine in the morning, and those of two and three or four in the afternoon. And nearly all the remaining hours of morning, noon, and evening are devoted to their general management and their needle exercise. As they and their friends are poor, they are allowed to have nearly all the avails of their labor: and some of them are truly industrious. The school, though expensive, has been for the most part supported by liberal donations from ladies and gentlemen, who, in the open season, visit this station for health.

In order to encroach as little as possible on our funds, no school for boys has been maintained in the village. The boys have consequently spent their time in idle plays, and usual wickedness. For the same reason, few excursions have been made to the neighboring villages. In the coldest season, however, I went down to Wayee, about twenty miles hence.

Partly to spare funds, and partly to favor my health, I have had a pundit but for a very few days. I have, however, revised the book of Psalms in my own translation, and it is now in the press.

My week-day labor has been, as before, to expound the Scriptures for about half an hour at ten o'clock, to the school and all whom we can collect. And once or twice a day, except in the rains, and when my health seemed to forbid, I have spent more or less time in going among the people of the village and inviting them to receive the gospel; but, though I take Scriptures and tracts with me, I distribute but few.

On Sundays I have held religious services as before, at nine in the morning, and at half past two in the afternoon. These hours are chosen to allow Mrs. Graves and myself to attend the English worship at the church twice. On one such occasion I took, by invitation, the native members of our church with me, and they there partook of the sacrament of the Lord's supper, while I was permitted to interpret the formula to them in Mahratta. The number of my hearers varies not much from thirty to eighty. Their attention, though not that of the deepest seriousness, is almost always encouraging.

The little native church consists now of seven members. Four of them are Chinese convicts, one was a Roman Catholic, and a man and his wife were Mahrattas of the caste of cultivators. The Roman Catholic and the wife of the Mahratta were received in July. They both appear well. The former is a young man of promising capacity, and at first, especially, he suffered not a little persecution, and was threatened with assassination, if he persisted in his profession. Soon after the reception of these, a case of gross apostasy occurred, and was followed by excommunication. The woman was formerly a Mohammedan; and though she had stood high in our confidence for two years, she finally proved guilty of almost all the grosser sins. She seduced also her daughter, after about two months effort, to leave the school and to renounce openly all attachment to Christianity. The latter was of course baptized, and, before her mother's apostasy became known, had, with several other pupils, manifested unusual seriousness and many hopeful appearances of even piety. The remaining Mahratta man and his wife have four children, who of course have

been baptized. The eldest daughter was married, by the special permission of government, to one of the Chinese convicts, a member of the church, in July last.

China.

LETTER FROM DOCT. PARKER, DATED CANTON, APRIL 12TH, 1840.

In giving an account of his situation and labors at Canton, where he was still permitted to reside, notwithstanding the political commotions, Doct. Parker remarks—

The number of patients is again limited only by my ability to receive them. The still increasing number of men in office who call on me greatly augments my labor, as they require more formality and attention than ordinary men; and the correspondence required by some of them, though beneficial to one wishing to acquire the language, is still an additional labor. I have just received a long communication from a high officer of Wei-Chow-foo, whom I first saw a month and a half since at one of the houses, afflicted with tic-doloreux, saying that he has been much relieved, and desiring more medicine.

Also the labor of translating, since Mr. B.'s absence, has been arduous, sometimes encroaching upon the hours appropriate for rest.

Doct. Parker remarks that it is impossible to conjecture what turn the controversy between the Chinese and the British will take. A surprising apathy prevails among the people of Canton, attended with their habitual self-conceit, which leads them to suppose their nation impregnable. From the statements that follow it would seem that a somewhat unusual measure of toleration is exercised towards the christian converts residing at Canton.

Leang Afa is now with his family in Canton, and calls on me almost daily. He appears a humble Christian and well grounded in the faith of the gospel. He may be said to labor assiduously in the cause of his divine Master, a cause he evidently loves. He distributes a few books, has a little congregation of those who join him in the worship of the true God and the Savior of the world. He has recently baptized several adults on profession of their faith in the gospel, and also several children. Some of them I had seen. On the son of one of them I operated for a disease of the eye. The evangelist was present. A gentleman who assisted on the occasion subsequently inquired, "Who was that Chinese so attentive and sympathizing?" A stranger to him could but take knowledge that he had imbibed the spirit of Christ. I love him much. His wife has once been to the hospital wishing to see me. Her appearance was gratifying. Atih, his son, who is now the viceroy's chief interpreter, visits me occasionally. He is a young gentleman, amiable, intelligent, and I trust pious, and ardently devoted to the good of his country. He was married a few months since. He appears to be living a life of prayer. The honesty and simplicity of his heart was expressed the other day in reference to his father's receiving pay from missionary and Bible societies,—"How can he receive their money and not do their work?" He was told that he must do good as he had opportunity, and the willingness to do would be accepted, where the deed is impracticable. He remarked that his father was needy, having no especial occupation, and has eight or ten mouths to feed. There can be no doubt that all that is requisite to make him and his family comfortable the churches of England and America can well afford to pay. There is also another christian Chinese, a Mr. Lew, who appears well, and while employed in the service of the tract and Bible societies as copyist, supported himself; but the last season, being deprived of this resource, he has been much straitened, having also eight mouths to feed, and being shunned by his relations on account of his piety.

Nestorians in Persia.

LETTER FROM DOCT. GRANT, DATED JULY 7TH, 1840.

At pages 213 and 305, of the numbers of this work for June and August, were inserted letters from Doct. Grant, occasioned by his visit to the Nestorians residing in the mountains of Koordistan, giving some account of that interesting people, and of the opening for the introduction of a correct knowledge of christian truth among them.

Doct. Grant has made a second visit to these secluded villages in the mountains, of which a few particulars are given below. The letter was written from Constantinople.

I have just arrived here from another tour through central Koordistan, having made a second most interesting visit to the Nestorian patriarch, with whom I

spent ten days in the castle of Julamerk, both of us being guests of the Koordish chief at that place.

The primary object of this second visit to that country was to satisfy those who might be in doubt upon the subject, of the safety of travelling in those wild regions; and also to gain such additional information as might throw more light upon the practicability and probable success of missionary labors among the mountain tribes of the Nestorian Christians.

The results of my visit are highly satisfactory. It now appears that there are three distinct points from which the country of the mountain Nestorians can be entered with a good prospect of safety, namely,—Mosul, Ooroomiah or Salmas, and Van; each of them about equally distant from that country, and forming with each other the three corners of a triangle; so that in case either, or any two of these routes should at any time be rendered temporarily insecure, the missionary has still other resources for keeping up communications and obtaining supplies.

After spending twenty days in the Hakary, or Julamerk country, holding the most free and unrestrained intercourse with Koords as well as Nestorians, travelling unarmed and without a guard, in my American costume, and carrying my little son with me, sleeping in their villages, the castles, and the black tents of the Koords, I left that hitherto lawless region by the last of the three routes, above-mentioned, more than ever satisfied that the time has come when missionary labors should be commenced with vigor among the mountain tribes of Nestorians; and more than ever regretting the delay that has already taken place.

At Van I spent ten days, during which time I had frequent and most friendly interviews with the head chief of the Hakary Koords, who had just been to Erzeroom and tendered his entire allegiance to the Turkish government; thus annexing his heretofore independent mountains to Turkey, and placing the whole of central Koordistan under a responsible government, and consequently removing, or greatly diminishing one of the most appalling obstacles to our gaining direct and safe access to the mountain Nestorians.

This is an important change: but without calculating too much upon this or any other political change, in these countries, it is quite evident that there is enough in the openings which God is making in these lands to rebuke our past unbelief and rouse us to more vigorous action in his service. I cannot give you more particulars now, but shall hasten to communicate them in person as soon as possible.

JOURNAL OF MR. HOMES, FROM TREBIZOND TO DIARBEKIR.

THE exploring tour of Doct. Grant, of the mission to the Nestorians, and of Mr. Homes of the mission to Constantinople, made in Mesopotamia, for the purpose of ascertaining the condition of the Nestorians in that country and generally west of the Koordish mountains, and the expediency of establishing a mission among them, has been repeatedly mentioned in this volume, especially at pages 7, 126, and 218. A most interesting result of the tour has been the discovery of a way of access to the independent Nestorians of the Koordish mountains, and a promising opening for missionary labor among them, as represented in the foregoing letter from Doct. Grant, and at page 218.

The route of Mr. Homes from Constantinople lay through the Black Sea to Trebizond, thence to Erzeroom, thence down the Euphrates, and thence across the mountains to Diarbekir, on the Tigris.

From Constantinople to Erzeroom.

May 30, 1839. I left Constantinople to proceed as expeditiously as possible to meet Doct. Grant, my travelling companion, at Diarbekir, where he had engaged to wait for me. I proceeded to Trebizond by one of the steamboats of an Austrian incorporated company, and accomplished the distance of seven hundred miles, after fifty-nine hours of steaming. Though the two hundred passengers pay about ten dollars each for the expenses of a very short period, yet none of them could have made the journey in the craft of the country, but at a dearer price and the loss of weeks, and perhaps months. This steamboat company employ twenty-two steamers from above Vienna, on the Danube, down to its mouth, thence to Constantinople, to Smyrna, to all the coast of Syria, and to Egypt. And in these days, once on the shores of the Mediterranean, we may proceed almost any where by steam.

After spending one night at Trebizond, and having had a pleasant interview with our brethren there, Messrs. Johnston and Jackson, with their wives, I started for Erzeroom, on my way to Diarbekir. The winter road is sixty-five hours long,

while the summer road is but fifty-one hours long. Yet as the snow and cold continue so late, although it was the month of June, we still had to take the winter road. The whole road is one of the most mountainous and precipitous that is to be found in Turkey, and with all that I have seen of rough and fearful roads, I felt that it must demand from our American ladies more courage to pass these than any others which I had seen; especially as not venturing to ride like this country's Dianas, they choose the alarming way of being strung in an open box on one side of a horse, with a trunk to balance them on the other.

After six hours riding in the rain, which mattered little, wrapped up as I was in my dread-nought, we came to Gevvizlik, our road having been much of it along the banks of a stream that enters into the Treboli river, called now Miriamana river, or Mother Mary's river. It had an ancient name Siyemel.

June 5. At three in the morning, started still in the rain, for Stavros (the cross,) eight hours distant. Observed that men were tilling the land with a spade without a plough, and that the women were tilling it with a plough. It was a proof of the New-England like quiet of the country, that from Trebizond to Erzeroom houses are often insulated, each field with its house far from villages, yet all the people are in some degree armed. The Greeks in the vicinity of Trebizond, while they talk Turkish and Greek, yet talk Greek very barbarous. Some supposed that four in a hundred of the country people might know how to read; but a scribe lamented that his learning procured him no money. The mountains and vallies seemed swarming with houses of Mussulmans and Christians, mingled with wolves, bears, and foxes. Had some profitable conversation with some of the so called "valley princes," who, till dispossessed of their power by sultan Mahmoud, lorded it over the villages, and kept the whole country in a perpetual quarrel for the maintenance of their ambition and revenge of their private piques. Each bey had his castle, and bey and village fought unitedly against other beys and villages, and, as was the case here, brother against brother.

Enjoyed much the sweet black bread of these mountains, with a dinner of raw onions and salted fish roasted in the ashes. In the evening arrived at the mining town called Gumush Khan, of five thousand inhabitants. Those who work this mine of silver in behalf of the government are chiefly Greek Christians. All the vicinity is obliged in turn also to assist in the work at half wages.

6. Returning through a portion of the same fertile valley, with its rich pear orchards, proceeded with our post-horses to Baiboort, along the banks of a river passing by several partly deserted villages, all with Armenian names, as is this of Baiboort, or "high fort." The Russians in their war on the Turks, in 1832, made a bloody siege of this fort, and laid it in ruins. Calling on the Turkish governor, he aided the assembled gentry at his levee to understand my account of christian inventions, by saying that one reason why steamboats could not go as fast as steam-carriages was because that the friction of the vessel against the water would set it on fire!

Left Baiboort at noon and arrived at a Mussulman village called Kop, where the hereditary chief of the village, though possessing none of the offices of the village, had built a house and furnished it for the gratuitous accommodation of travellers. He has therefore honor from men and his reward from God, being rich in crops and herds. Some one of his three wives sent us, as she would send to any traveller, food gratuitously. Nobody else in the village is rich enough to make it for the interest of two women to endure him as their husband, so they have but one wife. The old chief marries one wife when he is at the age of say twenty-five, another at forty, and another at sixty, bargaining for each one's being as young as possible.

Arrived in the morning at Ashkale, a fording place on the banks of the Euphrates, where we were forced to remain for horses. At last our baggage was put into a stout wagon drawn by buffaloes, to be drawn through the Euphrates, which was so swollen that a loaded horse could not pass.

Difficulty of the Route—Remarks on the Country and Habits of the People.

9. Arrived at Erzeroom, passing up the plain for six hours. Some general observations I would make on the road from Trebizond to Erzeroom. The whole road is exceeding mountainous. The top of every lofty mountain of five or seven thousand feet high, to which in the course of this journey we may have ascended, only showed us an ocean of mountains stretching with their black

ridges, sides and valleys along every point of the compass. The roads through no inconsiderable part of the distance have formerly been substantially paved, to a width of from four to eight feet, for caravans; but time and neglect have made many parts more uncomfortable and dangerous than the state of nature. The road is more dangerous than any similar amount of road over which I have ever passed. Passing, as it often does, on the edge of precipices of rocks, or in footpaths worn on the almost perpendicular sides of hills, I often, for long distances, sat ready to spring from my horse, to save me from being thrown down to the bottom of the precipice with him into some roaring rocky stream. Yet this is one of the most travelled roads of Asia Minor.

Though the month of June, yet the cold was so great that a large part of the day I was obliged to wear my dreadnought; and the peasants, of their own accord, as the first act of hospitality, always prepared us a fire when we entered a house. On the plains grain had hardly started. For about one half of the distance it is possible for carriages to go to Erzeroom. As we left Trebizond the villages became more and more sparse, till in the immediate vicinity of Erzeroom, so that sometimes for miles we travelled without any sign of a house. Some parts of the distance the mountains were well timbered with spruce and beech; but for the most part, except the amount of grain sown to supply the actual wants of the people, the country is used for grazing.

13. I remained four days in Erzeroom, delayed by sickness and by preparations for going to Diarbekir. I was much indebted to the hospitalities of the English consul, Mr. Brant, and of gentlemen connected with the English embassy in Persia. Erzeroom had not then become a station of the American Board. It may become a station of commanding influence, if the ecclesiastical influences among the Armenians should become feeble, as being by far the most important city in northeastern Turkey. Erzeroom, though situated in a long and wide plain of the valley of the Euphrates, is yet many thousand feet above the level of the sea, and surrounded with mountains, in this month covered with snow. In winter and summer it must be colder than any city of New England.

I chose not to go the straightest road to Diarbekir, for, as it passed through a country of independent Koords, it was by most of my friends regarded as more dangerous than a more circuitous one. The route I took was through a very interesting portion of the country, where no missionary had ever been, and but few modern travellers. It was to follow the course of the Euphrates downwards to Malatieh. I started in the afternoon with Mr. T., an Armenian gentleman, who sought my protection to enable him to escape persecution and fly to a place of safety, on account of his evangelical sentiments. We spent the first night at Ginnis. We sent for the Armenian priest, and had with him and the neighbors a conversation as profitable as in our circumstances we could make it. All the christian villages in this quarter were nearly deserted when peace was concluded between the Armenians and Russians, owing both to the flattering promises of the Russians and their fears of Turkish vengeance. But many are now again returning. The Turks dignify the leading ecclesiastics of the Armenians by the name of Black Heads, in reference to their dress worn at church. We noticed some of the vehicles used in the plain for one pair of oxen. The axle, firmly fastened into planks out of which the wheel is made, turns with the wheel, and is held in its place by two pins on each side under the body. Such carriages may cost from one to two dollars, for there is no iron about them. A pair of oxen costs from nine to twenty dollars. A pair of buffaloes, which are much larger and stronger, costs from twenty to fifty dollars, and horses, though not the largest in the world, yet among the best, may be bought from twelve to thirty dollars.

14. In the morning we came to Ashkale. The Euphrates being much lower, we attempted to ford it mounted with our baggage-horses. The guide who sought for us a way in the quicksands was soon carried away into deep waters, and he and his horse sank several times, when at last thrown off the horse, he was carried down against some bushes, from whence safely he was enabled again to attempt guiding us, after a few minutes repose. This hardy man seemed to expect nothing more than a small present, although he had nearly lost his life in our service. On this road, as well as on my approaching Erzeroom, I was often reminded of home by the trees and plants so familiar in youth.

At Ashkale we found the principal Armenian of Erzeroom, who had just returned from a visit to Constantinople, where he had been to make complaint against the bishop of Erzeroom and to

procure his removal. He manifested such a solid devotion to the church in the funds he consecrated to her benefit, that the patriarch could not withstand his solicitations, and a bishop after his own mind has been appointed. The government courier, who accompanied him as an honor, after finishing as good a meal as the poor villagers could give him, but which had been obtained by him only by threats, exclaimed, "Praise be to God for my good whip!" We trust that such a reign of terror is fast passing away from Turkey.

Ashkale is but a small village at the ford, inhabited by Mussulmans. Their occupation, as well as that of many of the villages near Erzeroom, is to prepare fuel out of straw and the dung of animals, in which men and women, with garments trussed up high, engage together, mixing and treading the materials with their feet. When mixed it is spread out, beaten hard, cut into suitable pieces for burning, and dried in the sun. It makes in a cold day a very comfortable fire. All cooking is done by means of it, and one may light a pipe with its coals. In the whole plain of Erzeroom no trees are to be seen, except a few poplars planted by the water courses. Those who are prejudiced to the use of wood, have to send for it to an immense distance, but the natives hardly feel their want.

Though now the middle of June, the grain was still very young and green, but they have but very few months for sowing, growing, and harvest, this plain being covered six months of the year with snow. The bridge across the Euphrates at this village was carried away this year, as were many other bridges farther down, by the immense flood of waters. Such a bridge built of stone, or a long distance of road is never repaired in Turkey by any system. When first built, it is owing to the pride of some pasha, who wishes to give his name to it; or to some extortion he has made from a christian village; or some benevolent man builds it as a meritorious work before God. Our American consul at Jaffa, only a few years since, at an expense of a hundred thousand piastres, repaired the road for pilgrims from Jaffa to Jerusalem. Whenever any of these bridges finally become repaired, it will be owing to some such cause. The government, of its own free will, never thinks of doing it for the good of the people, yet sometimes it is done because the king is to pass that way. The late shah of Persia, father Ali, on a journey happened to come to a river, the bridge over which had been carried away, and had first been built by the munificence of a retired rich barber. The king, without thinking of ordering the construction of a new one, exclaimed "Oh when will Heaven send us another barber that we may have a bridge!"

In the afternoon we left Ashkale and came to Leach—fourteen hours from Erzeroom, our road passing along the banks of the Euphrates, the northwestern side. The houses of this miserable Mussulman village were chiefly on the side of a hill, and for each house, being generally of one room, they have so grubbed into the earth, that only the low front wall and a little of the side walls are visible; while the sticks of which the roof is composed, having been disposed in a conical form, are covered with earth. So that I imagine a Hottentot village could not have a much more mean appearance. Yet imagine not that such a kind of house is without its comforts. They are thus made in part that they may be warm in winter, about which they have much more reason to be concerned than how they may be cool in summer; and those who dwell in such burrows are rich in herds and flocks often, with more luxuries than many peasants in Europe. Except in the better class of houses, the floor is generally of earth, and one is protected from the dirt and dampness by mats and carpets laid on the part of the floor where we sit. The light of the single room comes in either at the door, through the chimney, or through holes in the wall, oftentimes not more than one, of less than a foot square. But this is on account of the cold of winter and the heat of summer, and the want of glass or paper: and having little occasion for light, either to read or to sew, they envy not those who live in ceiled houses with glass windows.

We noticed here, and much more in some other parts of the country, that every body goes armed, both he that journeys and he that works in the field; and thus have the people of Asia been doing for hundreds of years, to the end that they may have peace. The government, for the sake of its own peace, has tried to do something towards depriving all the people of arms; but necessity is stronger than these attempts, and every one seeks for safety in inspiring his neighbor and marauders with terror. Many have nothing more than a sharp straight sword.

Readers of the works of eastern travellers must have noticed that they often

speak of having been lodged in the corner of a stable. Some speak of it as a hardship, and as a proof that they were slighted by the people of the village. Now the truth is that among the farmers, in many parts, the house, fold, and stable are all under one long low flat roof, and entered by only one door which is nearest to the part of the house where the fire-place and sleeping-place is; and there is no better place, in many villages, except the room of the village chief. If the traveller should be shown to any other room than a warm corner of the stable, he would be shown to the most uncomfortable place on the premises. The reasons of the arrangement are various. One is for safety, that the cattle may not be stolen in the night, and that none of them may stray: another is that the cattle may be kept warm by the burning dung, and that on the other hand the natural heat of the cattle may do something to warm the room. As a traveller I have always been rather anxious, than otherwise, that my muleteer and my horses with saddles and baggage should all remain in the same room with me over night, that I may find the whole safe in the morning and at a seasonable hour.

Kara Koolak—Koordish Shepherds.

15. We came to Kara Koolak. Our road thither from Leach, of ten hours, passed in sight of only one village, in an open country near the Euphrates. After three hours' ride in the morning, we came to a guard-house, from whence we were obliged to take an armed horseman for a couple of hours, to accompany us across Sheitan Dere, or Satan's Valley, which is a precipitous, rocky, narrow, and deep valley that crossed our path over a table-land, conducting a brook to the Euphrates, which ran to the southwest, while our course held on west. Although our guard, to heighten the value of his services, magnified the terrors of the valley, yet every way land-locked as the valley was, and forbidding all hope of escape to one of the parties, we felt the occasions must be rare which would lead robbers to risk themselves in such a hole. The place where I did have some fear, was in the large open plain, which we entered as our guard left us.

One hour east of Leach we entered the encampment of some Koordish shepherds, ten tents, averaging five men to a tent. At that hour in the morning they had absolutely nothing to give us to eat, but some fresh cheese. Their women only partially concealed themselves, we being strangers, while their children, boys and girls of four and five years old, were running about the tent with the calves, entirely naked. The chief seemed to have a rank among them similar to that of a father of a family. There was little in their comforts, or their manners to enamor a person with a pastoral life. They were extremely rude compared with their countrymen, unfeeling faces, harsh tones to each other, children sickly and scabby, and circumstances occurred to make me doubt their honest simplicity, of which poets talk. The attractions of such a life may be very pretty when painted from the fancy, but show the picture to the degraded shepherds themselves, and they would recognize nothing there with which they are acquainted. They literally spend their summers, like our fashionables, in going to the watering places. They boasted of their obedience to the sultan, but said that other Koords would murder me or a Turk wherever they could find me.

Arriving at Kara Koolak we obtained as comfortable a house as possible that we might pass the Sabbath alone; but it was impossible to keep the people away from us. The chief of the village was of more than ordinary intelligence, yet would know of us whether America was nearest to Constantinople or to Egypt. The priest of this Mussulman village is one whom the chief picked up from among the farmers and put into the office, while he acts as his secretary, and teaches a few to read. He lives not on a regular salary, but on presents, as of wheat, oil, and wool, from his parishioners; and once, at the annual "breakfast," he is paid by each one a few cents in coin. I had a long conversation on religion with the chief, which began by his opposing all quarantine regulations, and taking precautions against sickness, and gradually we entered upon fate and the decrees of God, and at last the question of how a Mussulman can be saved: and when I told him I knew of no other mediator than Jesus Christ, he only heard me with indifference but without vexation.

The people are continually asking me either for tea or spirits. In many villages neither spirits nor wine are to be found. The year before two hundred souls were carried off by the plague here, while the surrounding villages were not affected. The town appears to be in a healthy situation, and for forty years there had been no case of plague here. It ceased after three months, but no one

took any precaution, Mussulman or Christian. The sick and well continued to sleep in the same rooms, and crowds attended the burials. In every thing else almost, except the plague, the Turks, notwithstanding their erroneous dogma of fate, act like reasonable beings.

To the south of Kara Koolak, on the southern side of the Euphrates, is a district extending east and west about 140 miles, and south to the Murad river, which is inhabited by Koords, few of whom pay any allegiance to the sultan. They are variously called the Desem or Doojik Koords. Large numbers of Christians (Armenians) have taken refuge among these Koords, where, by the payment of small taxes, they are free from the extortion of the Turks. Those who have been in subjection for a few years have within a week murdered their Turkish governor for an act of treachery in decoying one of their chiefs to death. It is said they can bring 15,000 fighting men into the field. They inhabit a country of almost inaccessible lofty mountains, are of various tribes, and often at war with each other. The larger part of them can only speak one language, the Koordish, and there are said to be many villages of Armenians, where they only speak Koordish. In fact the physiognomy of many of the Armenians shows them and the Koords to be of one race.

[To be continued.]

Oregon Indians.

LETTERS FROM THE MISSIONARIES AT THE SEVERAL STATIONS.

COMMUNICATIONS from this mission have recently been received by the direct route, across the mountains and through the state of Missouri, and also by the express of the Hudson's Bay Company, taking a more northerly route and arriving at Montreal.

Mr. EELLS, writing from the station which is called *Chimakine*, among the Flat Heads, near Fort Colville, under date of February 25th, 1840, gives the following account of the

Number and Manner of Living of the Indians.

We are advancing slowly in the acquisition of the language, though as yet our knowledge of it is very limited. Respecting the question, what language is it expedient to make use of as a medium of communication, we have had but one opinion since learning the result of efforts to teach English to the Nez Perces. It is, perhaps, absolutely impossible to give this people a correct knowledge of the English language. If it were necessary I would adduce facts to prove this point.

The Flat Head and Nez Perces languages are distinct. Their philosophical construction is wholly unlike. We have not been able to find any one word common to both languages. Your letter to Doct. Whitman, together with Mr. Pickering's essay respecting the orthography of Indian languages, have been our guide in preparing an alphabet. We have found no occasion to deviate from our instructions in this particular.

Taking this place as the centre of a circle whose radius shall not exceed sixty miles, and it will include a population of near two thousand souls; nine tenths of whom rarely if ever leave the above specified ground for a length of time, unless it may be for a few weeks in the spring. They are in five or six bands, each of which have particular lands which they call theirs, and where they pass a portion of each year. So far as I can learn they are somewhat regular in their removings. If, in this respect, the last year be a fair specimen, we shall have no great difficulty, at almost any time, in knowing where to find a good collection. In April a large number meet in one plain to dig a root called *popo*. In May they returned to this place, and after remaining a few weeks, moved to a large *camass* plain, ten miles from us. The camass is their most substantial root; it remains good from May till the next March. In June salmon begin to go up the Spokan river, which passes within six or seven miles of our house. At first a barrier was constructed near some falls, ten miles from this place, and perhaps fifteen from the camass grounds. At that place salmon were taken only during high water, and then not in large quantities, as the barrier extended only a part of the way across the river. While the men and boys were employed at the salmon, the women were digging and preparing camass, and daily horses passed between the two places, loaded both ways, so that all could share in both kinds of food. As the water fell another barrier was built farther down, and extended across the entire river; and when completed men, women, and children made a general move to the place. If I judged correctly I saw there at one time near one thousand persons, and the number rapidly increasing. From four to eight hundred

salmon were taken in a day, weighing variously from ten to forty pounds apiece. When they ceased to take salmon, about the first of August, they returned to the camass ground, where they remained till October, and then began to make preparations for taking the poor salmon as they went down the river. During this month they were very much scattered, though not very remote from each other. In November they went to their wintering places. From March to November our congregations varied from thirty to one hundred; not more than one half of whom usually remained with us during the week. They often came ten, fifteen, and sometimes thirty miles on Saturday, and returned again on Monday. Since November near two hundred have remained with us almost constantly. In addition to those just mentioned, there have been frequent visiters here from neighboring bands, coming in various numbers, from three or four to sixty at a time. They usually spend one or two weeks here, and then return.

Instruction given—School—Prospects of the Mission.

We have habitually conducted worship with them morning and evening, when we read a portion of Scriptures, and so far as we are able, explain it, sing, and pray. On the Sabbath we have had three services. While the weather continued warm, the place for worship was under some pine trees; but as it became cold, a house was prepared entirely by the people, expressly for worship. It resembles somewhat in form, the roof of a house in New England, making the angle at the top much smaller than that of most modern houses. The frame is made of poles four or five inches in diameter, and covered with rush mats. Most of the Indian houses here are made in the same way.

For want of a thorough acquaintance with the language, much of the instruction communicated has related to scripture history; though I think we have not failed to give them some correct ideas respecting the character of God, the fallen state of man, the doctrine of the atonement, and regeneration, and the necessity of repentance and faith in Christ, to secure salvation. It is strictly true that they must have "line upon line," every new idea must be repeated many times. The nearer our teaching approaches to Sabbath-school instruction, appropriate for small children, the better it is understood. This people are slow to believe that the religion we teach extends farther than to the external conduct. They wish to believe that to abstain from gross sin, and attend to a form of worship, is all that is necessary to fit them for heaven.

There has usually been good attention during the time of worship. At first the appearance seemed to indicate a desire to hear something new; of late I have perceived what I have thought to be a little change, approximating toward a disposition to listen as to important truth. Though I am obliged to say as yet the word spoken appears to fall powerless, producing no deep and permanent effect upon the inward man. I have not been able to learn that they have any realizing sense of the odious nature of sin, or of moral obligation.

During the last week of November a school was opened. At first it was composed of little more than thirty members, but has been gradually increasing so that it now numbers more than eighty. The attendance is very regular. The school-house, and house for worship are the same. Progress in teaching must necessarily be slow till a better knowledge of the language shall be obtained and books be prepared. As yet all the printing has been done with a pen.

The method of teaching resembles somewhat that practised by Mr. Mason of Boston, with his juvenile class in music. There is certainly no want of ability to learn. The interest and pleasure manifested in this exercise, are truly commendable. Probably much of it should be attributed to novelty. My opinion is that our chief efforts should be with the children. What the result of teaching will be we are utterly unable to predict. It can hardly be expected that the present desire to be taught will remain unabated. We hope with trembling. Judging from the past it would not be strange if our hopes respecting the school should be suddenly blasted.

Respecting the Indian character, I will only say, that I think a missionary, on his first acquaintance with them, will be inclined to judge quite too favorably, and give an extravagant account of their readiness to receive the gospel. That error in this respect has been committed is very evident, but it should not be thought strange; for so great is the danger of being deceived, that I am almost afraid to say any thing on this point, even after having been among them more than a year.

In relation to the future prospects of the mission I do not feel competent to

express an opinion. I consider it very unfortunate that so much precipitancy has characterized some of its proceedings, but hope we shall learn wisdom for the future.

Some itinerant labor ought to be performed. It is vain to expect that the habits of these natives, to a great extent, will be suddenly changed. Agricultural pursuits should be encouraged; but years must elapse before they can become general. I hazard nothing in saying that if abundance of corn and potatoes were furnished them, they would not be satisfied without some of their accustomed roots. Attempts at cultivating have been made by the Indians near us, but the last season was particularly unfavorable. There was frost on the morning of the 15th of May and again August 20th. The drought was so severe that the potato crop failed almost entirely. The nights during the summer were generally cold. Sometimes there were fifty degrees difference between the temperature of the day and night. There are places near us where there is frost in midsummer. The extremes of heat and cold have been ninety-eight and five below zero. Snow or rain has fallen during almost every week since the first of November. I think not one day in four has been pleasant weather. Our poor houses have been hardly sufficient to protect us from the storms, though our health has not materially suffered from this exposure.

As the printing of school-books had been commenced, even earlier than the date of Mr. Eells's letter, it is hoped that the inconvenience in respect to books for the pupils, mentioned above, will not be experienced much longer.

The unfavorableness of the season for agricultural pursuits, spoken of by Mr. Eells, is believed to be very uncommon in that country. It extended to the other more southern stations, as mentioned by Mr. Spalding, at page 230; and also in his letter given on one of the succeeding pages of this number.

Station at Waiilatpu—Book Printed.

Under date of March 27th, 1840, Doct. WHITMAN writes from Waiilatpu, near Wallawalla. This is the most southern of the stations occupied by missionaries of the Board, as that at which Messrs. Eells and Walker reside is the most northerly.

The people have been away for the winter, only a few remaining with us. These migrations must occur every year, until they have more comfortable food and are inclined to more settled habits. The most of them are now here in order to prepare for planting. There is no abatement in interest for cultivation. A spirit of independence is manifesting itself among them, which is seen in a desire to purchase ploughs and hoes for themselves, if they could be obtained. They appear not to feel now, as they used to formerly, that it was to accommodate us that they planted and cultivated their lands.

For three months during the winter our school averaged ten scholars, and was taught by Mrs. Whitman. Since it has been increasing. At present it consists of from thirty to fifty; and so far as we can, both of us employ ourselves in teaching. The book, which at the annual meeting of the mission, I was appointed to write, I employed Mr. Smith and Mr. Rogers to write, as being better qualified to do it than myself, and so much of my time being taken up in making medical calls for the mission. It is now printed and makes a fine addition to our means of instruction, and must supersede the one first written, as it is much more correct in language and orthography. It contains fifty-two pages, and an edition of eight hundred copies has been printed.

Station at Clear Water.

Mr. SPALDING, writing under date of March 16th, 1840, thus remarks concerning the state of affairs at his station among the Nez Perces.

As I become more acquainted with this language, I find it the more difficult to acquire; yet I think it will be found to be a philosophical and interesting language. Every verb seems almost endless in its conjugations and combinations. I believe I have carried an active transitive verb through several thousand forms, including the combinations, and see no end yet. I hope to send you a contracted paradigm of a verb, occupying some two or three quires of paper, provided I can find time to write it.

Last November we admitted three to our little church on profession of their faith in Christ. The one before mentioned is now settled near me and appears well. The other two are Joseph and Timothy, principal men, already mentioned in some of my last letters. They were all examined the year before, with a view of being received into the church after a suitable probation. Others, I trust, have passed from death unto life; but I feel that great caution should be used with this people.

The quantity of provisions raised in this vicinity last year, has enabled a much larger number than usual to remain about me during the winter, consequently the school has been full and regular and the attendance on religious services uniform. Oh Lord, hasten the day when this people shall become settled on their lands, and within reach of christian instruction.

Mr. and Mrs. Hall have just left Wallawalla for Vancouver, expecting to sail soon on their return to the interesting field of their labors at the Sandwich Islands.

The heat last summer in this country was oppressive. Much of the time for three months the thermometer ranged from 90° to 103° by day, with cool nights. The last winter has been remarkable for rains, our dobie buildings have mostly returned to the earth from whence they were taken. Our mud roofs show us that the earth was made to drink in the rain and not to shed it. The weather during the winter has been very mild, no snow in the valleys, but deep on the mountains, the thermometer ranging much of the time above fifty, and but twice below twenty; the rivers not frozen as usual; grass green through the winter, a kind provision in favor of our cattle and horses, as the country was burnt over last fall. The people have appeared more promising the last two or three months than ever before. May we so labor that the Lord can continue to bless us; and while we continue to pray for your prosperity, we beg you to remember us in your supplications.

Writing again on the first of April, Mr. Spalding gives further information respecting the several departments of labor at Clear Water. Mr. Griffin, whom he mentions in the first paragraph, is an ordained missionary, who with his wife entered the Oregon country in August or September of last year, with the intention of laboring to instruct the Indians in that quarter. He is understood not to be connected with any missionary society.

I believe I stated in my last that I had employed Mrs. Griffin to assist me in my school through the winter. After Mr. and Mrs. Griffin left I had a short vacation. I opened the school again a few weeks since, with the assistance of Mrs. Spalding. I have commenced translating Genesis, on which I spend a part of the day. The language I find to be much better adapted to express spiritual truths than I expected. By the blessing of God I hope to have the first ten chapters printed soon.

If a kind Providence shall favor, there is a prospect that a much larger quantity of grain will be raised in this vicinity the ensuing season, than there was last, which will give us fuller schools and larger congregations next winter. Oh that the Lord would hasten the day, (and surely it appears to be not far distant,) when this people shall become settled. Until that time our labors as teachers will be almost useless. To-day a full school—tomorrow nearly all absent in search of roots for a subsistence. For a short time, an animating school of 100 or 150, collected only to be scattered for weeks and perhaps months along the rivers for fish, or upon the mountains for game, or over the hills and plains for roots.

With the aid of a mechanic, who was found wandering in that country, Mr. Spalding states that he had succeeded in putting in operation a grain-mill and a saw-mill, which promised much to facilitate the labors of the Indians in erecting comfortable dwellings for themselves, and to give increased value to the grains which they might raise by cultivation. As to the place these things should hold he adds—

With all my preaching and labor for the settlement of this people, (and when I have spoken of the art of agriculture, I have attached to it simply the idea of raising grain enough for a comfortable subsistence, by means of the hoe or a sharp stick, and in some few cases a plough, without the utensils and many conveniences of the husbandman in the civilized world,) I never have for a moment entertained the idea that the preaching of the gospel should be at all neglected, but always kept far in the advance; consequently I have always felt it to be a duty, when health and other circumstances would permit, to meet with the people morning and evening for prayer and religious instruction. In this way, those who have had opportunity to attend more or less regularly, have acquired a pretty good knowledge of that portion of the Bible, usually dwelt upon in Sabbath-schools. The scripture cuts which you have sent us from time to time, are of great service. I am now inclined to think that it is only through oral instruction, that the adult portion of the community are to receive their knowledge of the Bible. The task of teaching the Indians to read the native language is so much greater than I anticipated, that I almost despair even of

the children. I believe I can teach one of these children simply to read the English, three times as soon as the native language, owing either to the construction of the language, length of the words, orthography, or something else, which I have not yet discovered. In my opinion the great labor with us now, after preaching, should be in the schools, next to that translating.

Station at Kamiah.

The station of Mr. SMITH is about sixty miles higher up the Kooskooskee than that of Mr. Spalding, just noticed, and had been occupied by him about five months when he wrote the letter from which extracts are given below.

We arrived here on the last of September and commenced building, and before winter we were enabled to make ourselves more comfortable than we have been since we left the States. Our house is small but very comfortable. It is situated on the bank of the Kooskooskee river, adjoining which is a small circular plain of about thirty acres, a part of which appears to be very good land. This little plain I am surrounding with a fence of small pines, which grow along the borders of the plain, a portion of which I design for cultivation and the rest for a pasture. I hope to be able by this fencing to secure what provisions we need, without devoting very much of my time to it. At the other stations much is lost for want of fences. We have the prospect of being in a situation to obtain the necessaries and many of the comforts of life.

The greatest number of natives who have been at this station at any time is about 275. They remain, however, but little with us, as they are going here and there for provision. The whole number speaking the Nez Perces language we are now satisfied, from having actually numbered them to a considerable extent, cannot exceed three thousand.

Respecting the character of this people, every day's experience convinces me more fully of their supreme selfishness. They are self-righteous in the extreme, and labor hard to convince us of their goodness; but their hearts are enmity against God. They love not the truth when it condemns them. They have considerable knowledge of the Bible, especially its historical parts, which they remember extremely well, but they know very little of the doctrines of Christianity. I have not seen one who has any clear idea of the atonement. This, I think, arises from the fact that they have no idea of law, penalty, or justice. The atonement, as connected with the transgression of the divine law, has for months been my principal topic of instruction, still they seem not to understand it at all. Of course the truth can have but little effect on their minds. I have seen but one individual since I have been at this station, who has seemed to be at all affected by the truth. This is my teacher, who has more knowledge of the truths of the gospel than any one of the natives with whom I have conversed. Sometimes I have thought that he had some sense of his sins and his lost condition. He has often wept when I have conversed with him, but still he often gives me reason to doubt the sincerity of his seriousness. His heart is full of pride and he is evidently resting on his own good works. Sometimes I think he makes these pretences in order to please me, as he is very submissive to me, feeling himself somewhat dependent on me, and wishing to obtain favor from me. He may be truly serious, but certain it is that nothing but the Spirit of God can reach his heart.

PROCEEDINGS AT ANNUAL MEETING OF THE BOARD.

THE Thirty-first Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the Meeting-house of the Richmond-street Congregational Church and Society, in the City of Providence, Rhode-Island, beginning on Wednesday, the ninth day of September, 1840, at 10 o'clock, A. M, and continued by adjournment till Friday, the 11th, 1 o'clock, P. M.

Corporate Members Present.

CALVIN CHAPIN, D. D.
JEREMIAH DAY, D. D., LL. D.
CHARLES MARSH, LL. D.
LEONARD WOODS, D. D.
JOSHUA BATES, D. D.
SAMUEL HUBBARD, LL. D.
HEMAN HUMPHREY, D. D.
BENNET TYLER, D. D.
S. V. S. WILDER, Esq.
JOHN CODMAN, D. D.
JUSTIN EDWARDS, D. D.
THOMAS DEWITT, D. D.

Theodore Frelinghuysen, LL. D.
Nathan S. S. Beman, D. D.
Henry Hill, Esq.
Enoch Pond, D. D.
Rufus Anderson, D. D.
Rev. David Greene,
Orrin Day, Esq.
Charles Stoddard, Esq.
Rev. Sylvester Holmes,
Daniel Noyes, Esq.
Rev. William J. Armstrong,
Hon. Levi Cutter,
Benjamin Tappan, D. D.
Rev. John W. Ellingwood,
Rev. Aaron Warner,
Rev. Charles Walker,
Thomas Snell, D. D.
Joel Hawes, D. D.
Mark Tucker, D. D.
Rev. David Magie,
D. W. C. Olyphant, Esq.
Richard T. Haines, Esq.
William R. DeWitt, D. D.
Rev. James G. Hamner,
Rev. Silas Aiken,
Rev. B. B. Edwards.

Also of those who were elected corporate members during the meeting—

Reuben H. Walworth, LL. D.
Anson G. Phelps, Esq.
Rev. Z. S. Barstow,
Rev. Chauncey Eddy.

Honorary Members Present.

Maine:—

Rev. Asa Cummings, Portland;
Rev. Jonathan B. Condit, do.;
Rev. Swan L. Pomroy, Bangor;
Rev. William Clark, Fryeburgh;
Rev. Charles Frost, Bethel;
Rev. Clark Perry, Standish;
Rev. Elias Bond, Hallowell.

New Hampshire:—

Rev. Archibald Burgess, Hancock;
Rev. Thomas T. Richmond, New Market;
Rev. R. F. Lawrence, Claremont;
Rev. Josiah Ballard, Nelson;
Rev. David Perry, Hollis;
Rev. Joseph Emerson, do.

Massachusetts:—

William Cogswell, D. D., Boston;
Mr. Thomas Thwing, do.;
Rev. Daniel Crosby, Charlestown;
Rev. Nathan Perkins, Amherst;
Rev. Jared Reid, Belchertown;
Rev. George A. Oviatt, do.;
Rev. Mark A. H. Niles, Marblehead;
Rev. Thomas M. Smith, New Bedford;
Rev. James A. Roberts, do.
Rev. Orin Fowler, Fall River;
Rev. Eber Carpenter, Southbridge;
Rev. John C. Webster, Hopkinton;
Rev. Miner G. Pratt, Auburn;
Rev. Samuel H. Merrill, Amesbury;
Rev. John Boardman, East Douglas;
Rev. David Holman, Douglas;
Rev. Henry B. Hooker, Falmouth;
Rev. Robert Carver, Berlin;
Rev. David Sanford, Medway;
Rev. Joseph Vaill, Brimfield;
Rev. Michael Burdett, Northbridge;
Rev. Lewis Pennell, do.;
Rev. Elam Smalley, Worcester;
Rev. Seth Sweetser, do.;
Rev. Francis Horton, West Brookfield;
Rev. Martyn Tupper, East Longmeadow;
Rev. John R. Keep, Longmeadow;
Rev. Jonathan Leavitt, Bedford;
Rev. Constantine Blodgett, Pawtucket;
Rev. William Bushnell, Beverly;
Rev. Thomas C. Biscoe, Grafton;
Rev. Daniel Fitz, Ipswich;
Rev. James D. Farnsworth, Paxton;
Rev. John Nelson, Leicester;
Rev. Charles B. Kittredge, Westborough;
Rev. Calvin Durfee, Dedham;
Rev. Nathaniel Beach, Millbury;
Rev. John Whitney, Waltham;
Rev. Erastus Maltby, Taunton;
Rev. Samuel H. Emery, do.
Rev. William J. Breed, do.
Rev. Josiah Peabody, Bolton;
Rev. James O. Barney, Seekonk;
Rev. Dudley Phelps, Groton;
Rev. Wales Lewis, South Weymouth;
Rev. Dorus Clarke, Springfield;
Alonzo Chapin, M. D., Foxborough;
Rev. Samuel Hunt, Natick;
Rev. S. S. Smith, Newton;
Rev. David Grosvenor, Uxbridge;
Rev. Edward A. Lawrence, Haverhill;
Rev. Oliver A. Taylor, Manchester;
Rev. Enoch Sanford, Raynham;
Rev. Daniel Mansfield, Wenham;
Rev. Cyrus W. Allen, Norton;
Rev. Reuben Emerson, South Reading;
Rev. Daniel Emerson, Northborough;
Rev. Jonas Perkins, Braintree.

Rhode-Island:—

Rev. Thomas Shepard, Bristol;
Rev. Alfred Goldsmith, Little Compton;
Rev. Charles P. Grosvenor, Scituate;
Rev. Alexander H. Dumont, Newport;
William Guild, Esq., do.;
Rev. Benjamin R. Allen, Barrington.

Connecticut:—

Rev George A. Calhoun, Coventry;
James M. McDonald, Esq., New London;
David D. Field, D. D., Haddam;
Rev. Anson S. Atwood, Mansfield;
Zalmon Storrs, Esq., do.;
Rev. James P. Terry, Somers;
Rev. Mason Grosvenor, Sharon;
Rev. Reuben Torrey, Ashford;
Rev. Noah Coe, Greenwich;
Rev. Otis Rockwood, Woodstock;
Rev. Thomas Boutelle, North Woodstock;
Rev. Lent S. Hough, North Woodstock;
Rev. Roswell Whitmore, Killingly;
Rev. George J. Tillotson, Brooklyn;
Rev. Erastus Scranton, Burlington;
Rev. A. K. Hinsdale, Torrington;
Rev. John E. Edwards, Stonington.

New York:—

Rev. John C. Brigham, New York city;
Rev. John Marsh, do.;
Rev. Samuel I. Prime, do.;
Rev. R. S. Cook, do.;
Mr. D. H. Wickham, do.;
Rev. C. P. Knowles, River Head, L. I.
Rev. Edward D. Allen, Albany;
Rev. Seth Smith, Genoa;
Rev. William Bradford, Berkshire.

New Jersey:—

Rev. Ansel D. Eddy, Newark;
Lyndon A. Smith, M. D., do.;
Rev. Ebenezer Cheever, do.;
Rev. Selah B. Treat, do.;
Rev. Lewis Bond, Plainfield;
Job Squire, Esq., do.;
Rev. Daniel H. Johnson, Mendham;
Rev. Ebenezer Seymour, Bloomfield.

Pennsylvania:—

Rev. William Tobey, Bethany.

Virginia:—

Rev. Paul E. Stevenson, Norfolk;
Mr. James D. Johnson, do.

Missionaries:—

Rev. Eli Smith, Beyroot, Syria;
Rev. Benjamin C. Meigs, Ceylon;
Rev. George Champion, South Africa;
Rev. Henry A. Homes, Constantinople.

Organization.

The Hon. John Cotton Smith, President of the Board, not being present, the Hon. Theodore Frelinghuysen, Vice President, took the chair, and the meeting was opened with prayer by the Rev. President Day.

The recording secretary then read the minutes of the last annual meeting.

Rev. Dr. Tucker, Rev. Messrs. William J. Armstrong, David Magie, and Chauncey Eddy were appointed a committee of arrangements.

Report of the Treasurer.

The Treasurer read his report, as examined and approved by the auditors, which was referred to a committee, consisting of Orrin Day, Esq., Dr. Lyndon A. Smith, and S. V. S. Wilder, Esq., who afterwards recommended that it be approved and adopted, which was done.

Report of the Prudential Committee.

A brief Abstract of the Annual Report of the Prudential Committee was read by the secretaries for correspondence. The several parts of the document were referred to committees for examination, as follows:—

The portion relating to the Home Department, to Rev. President Day, Chancellor Walworth, and Rev. A. D. Eddy.

That part respecting missions in Africa, Greece, and Turkey, to Rev. Dr. Cogswell, Rev. E. Cheever, and R. T. Haines, Esq.;—

That part on Syria and Persia, to Rev. Dr. Bates, Rev. J. D. Condit, and Walter Hubbell, Esq.;—

That part on South India and Ceylon, to Rev. Dr. Beman, Rev. E. Seymour, and Anson G. Phelps, Esq.;—

That part on the Mahrattas, to Rev. Dr. Tappan, Rev. J. G. Hamner, and Hon. Levi Cutter;—

That part on Eastern Asia and the Archipelago, to Rev. Dr. Hawes, Hon. Charles Marsh, and Rev. Calvin Durfee;—

That part on the Sandwich Islands, to Rev. Drs. Thomas DeWitt and Tyler, and Rev. Asa Cummings;—

That part on the North American Indians, to Rev. Drs. Woods, Pond, and William R. DeWitt.

The various committees afterwards reported in favor of the adoption of the parts of the annual report respectively submitted to them, with a few alterations; they were accordingly adopted by the Board. The whole report was subsequently adopted as the report of the Board, and referred to the Prudential Committee for publication.

Missionary House.

Some statements on the subject of the erection of the Missionary House were made by Mr. Hill, the treasurer, and were referred to the consideration of the committee which were appointed on the treasurer's report. This commit-

tee subsequently reported, that they are satisfied that the amount invested in the Missionary House in Boston, and taken from the permanent funds of the Board, is a judicious investment, combining not only great accommodation and convenience, but also security with economy; and recommend, that the same be approved by the Board, which was done.

Visit of the French Frigate L'Artemise at the Sandwich Islands.

The following paper on the subject of the recent visit of the French frigate L'Artemise at the Sandwich Islands was read by Dr. Anderson.

On the 9th of July, 1839, the French frigate L'Artemise, captain C. Laplace, arrived at Honolulu, the seat of the Sandwich Islands government, commissioned, it was said, to settle difficulties alleged to exist between the government of France and the king of the islands. The same day captain Laplace addressed a manifesto to the government of the islands, in the name of his government, from which it appears that the offence of the islanders consisted in their having persecuted the Roman catholic religion, tarnished it with the name of idolatry, and expelled certain French papal missionaries from the islands; which, the captain said, was to offer an insult to France and its sovereign. In opposition to all this, speaking in the name of the French government, he demanded that the Hawaiian king should conform to the usages of civilized nations, among whom, as captain Laplace assured him with singular effrontery, *there was not even one that did not permit in its territory the free toleration of all religions.* He added, that the government of the islands, by tolerating the worship of the protestants and not that of the French, had brought about a state of things contrary to the laws of nations and insulting to those of catholics, and he was sent to put an end to it; and consequently he demanded, in the name of his government,—

"1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands, that the members of this religious faith shall enjoy in them all the privileges granted to protestants.

"2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

"3d. That all catholics imprisoned on account of religion since the last persecutions extended to the French missionaries, be immediately set at liberty.

"4th. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

"5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l'Artemise by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate."

If these conditions were not complied with, and the treaty signed which accompanied the manifesto, captain Laplace declared his intention to make immediate war upon the islands. At the same time he addressed letters to the English and American consuls, informing them of his intention to commence hostilities on the 12th of July at noon against the king of the islands, should he refuse to accede to the conditions of the treaty, the clauses of which were explained, as he informed them, in the manifesto, of which he sent them a copy; at the same time offering an asylum on board the frigate to the citizens of the two nations, who, in case of war, should apprehend danger to their persons or property. In the letter, however, addressed to the American consul, there was this important addition;—

"I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the protestant clergy of the chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country."

This was of course intended for the American missionaries, who, for the reasons alleged by this officer, were no longer to be recognized and treated as American citizens.

The king being at Maui, a vessel was sent for him, and the time for commencing hostilities was, at the request of Kekauluohi the queen regent, prolonged to the 15th day of the month. On Saturday, the 13th, the acting governor of Oahu delivered on board the frigate the $20,000 demanded by captain Laplace, and also the treaty signed by the queen-regent and himself in behalf of their sovereign. The king arrived the next day at nine o'clock in the morning. At eleven o'clock a military mass was celebrated on shore in a house belonging to the king, attended by captain Laplace, escorted by a company of one hundred and fifty men with fixed bayonets and martial music. The treaty was brought to the king for signature on Tuesday, the 16th, at five o'clock, P. M., and he was told that if it was not signed by a prescribed hour the next morning, such a representation would be made to the French government that they would send a larger force and take possession of the island. The king requested time to advise with his chiefs, but the threat was repeated, and he was induced without longer delay to sign the document.

One of the articles of this treaty provides that French wines and brandy shall not be prohibited, and shall pay a duty of only five per cent on the value. The frigate sailed on the 20th of July.

The Committee think it must be obvious to every one, that all which captain Laplace says in his manifesto, and in the treaty which he dictated to the Hawaiian government, respecting the residence of Frenchmen at the islands, or discriminating duties, or the trial of criminals, can have been for scarcely any other purpose than to divert attention from the objectionable and oppressive character of the real object he had in view in this transaction; which too evidently was to secure, by intimidation and force, the free access of the Romish priests to those islanders. That this was his object, was well understood at the time by all parties. Indeed, in point of fact, the only thing effected by these

proceedings, so dishonorable to the French nation, has been the introduction of these priests against the wishes of the islanders, and the removal of obstacles to the sale of intoxicating liquors. The French trader had as much liberty before the visit of the Artemise, as he has now, to reside at the islands, and to traffic there, except in wine and brandy, and he was as secure in his person and property. In short, there was nothing else to gain, and nothing else has been gained, and nothing else was really the object of this tyranical exercise of power The naval power of a great civilized nation lent itself to the papal church to overcome the repugnance of the islanders to receive and tolerate the labors of papal missionaries.

And what had the missionaries of the Board done to call for the proclamation of outlawry, which was issued against them? The reason assigned by the French officer is, that they directed the councils of the king of the Sandwich Islands, influenced his conduct, and were the true authors of the insult given to France. That is to say, he holds them to be the real authors of whatever the government of the islands had done adversely to the papal interests.

It will be for the Board, with the documents containing the full merits of the case before them, to judge how far their missionary brethren at the islands are open to censure in the matters charged upon them by captain Laplace. The Committee have no hesitation in saying, that he had no proper evidence of the facts he asserts, and that his assertions are untrue. The missionaries are no otherwise the authors of the proceedings of the Sandwich Islands government towards the papists—whatever was the nature of those proceedings—than by having been the means of the general adoption among the rulers and people of the protestant evangelical religion. Had the original missionaries to the islands been from the French society "de la propagation de la foi," the islanders would perhaps as readily have received the religion of Rome. The sending away of the papal missionaries was purely an act of the government. Nor are the missionaries in any sense accountable for the alleged persecution of the native papists, the cases of which are believed by the Committee to have been very few. The error of our brethren, if they have committed any in this matter, has been on the side of abstinence from whatever might have the appearance of interfering in the concerns of the government. For fear of overstepping the bounds of propriety, they have probably forborne sometimes to give advice to the rulers, when it might properly have been given. A letter received within a few days from the member of the mission who has paid most attention to this subject, has this emphatic sentence;—"There is no doubt as to the hearty opposition of every member of the mission to persecution, but I think some of our brethren have erred in not making it a disciplinable offence" [in the church.]

It has been impossible for our brethren by well doing to silence or conciliate the "unreasonable men," who have so industriously maligned the mission for these many years, and who now make their assaults under the papal flag. It is to be feared that multitudes have been disposed to credit what those men have so confidently and so often asserted, and do really suppose that the missionaries at the Sandwich Islands have countenanced the native rulers in persecuting their subjects for embracing the Romish religion.

The paper, with the accompanying documents, was committed to Chancellor Walworth, Hon. Charles Marsh, Walter Hubbell, Esq., Rev. John W. Ellingwood, and Rev. Lewis Bond, who subsequently made the following report and submitted the resolution which is appended to it. The report and resolution were adopted, and are as follows:

The committee to whom was referred the subject of the visit of the French frigate l'Artemise to the Sandwich Islands, report,—

That they have not considered it their duty in this place to defend the conduct of the local government of these islands in refusing to permit the introduction of the Roman Catholic religion into its territories; though, as a mere question of international law, upon which ground it was placed by captain Laplace in his manifesto, it would not be difficult to satisfy any one who has the least knowledge of that subject, that he was clearly in the wrong. The pretence that to refuse to tolerate the propagation of any and every religious creed is contrary to the established usages of all civilized countries; in other words, that it is inconsistent with the law of nations and the acknowledged rites of sovereignty, was as new in theory as it was unfounded in fact. And there would be still less difficulty in showing that to refuse to receive the teachers of any particular religion, as such, merely because they happened to be the subjects of the king of the French, was no violation of the agreement of July 1837, between the king of the Sandwich Islands and the commander of the frigate *La Venus*, even if that agreement had been sanctioned by the French government, so as to give it the binding force of a treaty. It appears to be nothing more than a mere commercial arrangement to place the subjects of the contracting parties in the territories of each government upon an equal footing with that of the citizens and subjects of the most favored nations. And your committee are not aware that it was ever before claimed by any nation that such a stipulation secured the right to the subjects of the contracting parties mutually to introduce their own religious tenets, against the wishes of the government, merely upon the ground that the citizens of another country were permitted to inculcate the principles of a religion adopted by such government, and which was generally professed by the inhabitants of its territories who had emerged from the darkness of heathenism.

Your committee, however, have considered the only proper and legitimate subject for their consideration, and for the action of this Board, to be the charge which was publicly made by captain Laplace against the American missionaries, and which was the ostensible cause of his having treated them as outlaws, not entitled to the protection of the flag even of their own country. The substance of that charge is that the missionaries of this Board instigated the persecution of the catholics in the Sandwich Islands, and the expulsion of the French priests not merely in violation of the alleged usages of all civilized nations, but also contrary to what we admit to be their duty as protestant missionaries, and the spirit of the liberal and tolerant institutions of their own native country. If such a charge was true, their conduct would unquestionably have met with the decided disapprobation and rebuke of the Prudential Committee of the Board; though perhaps an excuse might

have been found for a very strong desire on the part of the missionaries to prevent the introduction, at that time, of any other form of religion than that which was taught by themselves. And it must be remembered that they were laboring among a people just emerging from the darkness of the most gross heathen idolatry; and that the natural consequence of the introduction of different sects even of the common religion of Christianity, might be the destruction of all the benefits which the faithful missionary labors of years had produced. Your committee, however, upon examination of the subject, are gratified to find that these devoted missionaries of the cross cannot with justice be charged with having done any thing inconsistent with the spirit of our free institutions and their strict duty in this respect. And that, if they have in any way influenced the government of the islands to prohibit the introduction of what they believed to be an erroneous form of the christian religion, it has only been by the ordinary inculcation of those religious principles which this Board sent them forth to preach and to teach. As faithful protestant ministers and teachers it was as much their duty to warn the people of their charge against what we believe to be the great and leading errors of the Romish church, as it was to inculcate the doctrine of the Holy Trinity, and that there is no hope of salvation for fallen man, except through the redeeming blood of a Divine Mediator. The natural consequence of a proper discharge of their duties in this respect unquestionably was to impress upon the minds of those intrusted with the administration of temporal power in the government, and particularly upon that of the devoted and faithful Kaahumanu, the conviction that it was inconsistent with the public welfare to permit the introduction of a new system of religion, professedly different from that taught by the protestant missionaries; especially among a people who as yet could have had no correct ideas of the sacred principles of unrestrained religious toleration.

Among the papers referred to your committee, is the copy of a letter of sixty-six pages, from the king of the Sandwich Islands to his brother monarch of England, the late William IV. This letter bears internal evidence that it is not the work of the missionaries. And a cursory examination of its contents appears fully to sustain the statements of the missionaries of this Board, that they are not justly chargeable with an improper influence with the local government to prevent the preaching and proselyting of the catholic priests, or to procure the expulsion of those priests from the islands, when they refused to obey the order of the acting sovereign, prohibiting them from inculcating the new religious doctrines. On the contrary, it appears that one of your missionaries endeavored to persuade governor Adams that the government ought not to use any efforts to restrain the preaching of the French priests, or to turn them away, but to leave the whole subject to the disposition of an overruling Providence. It is true that another, when appealed to by the same officer for his opinion as to the actual right of the government to expel the papal teachers, if they would not obey its orders, answered truly and correctly, that the government unquestionably had such a right. The utmost then that can be charged upon your missionaries there, is that all of them did not actually interpose their influence to prevent the catholic religion from being proscribed by the government, as tending to restore idol worship, which had been prohibited, and to which it was supposed by the Sandwich Islanders the new religion was in some measure assimilated. And unless it was the duty of the American missionaries, in the peculiar circumstances in which they were placed, to do what their accusers certainly never would have done, interfere actively as ministers of religion, to prevent the government from restraining the propagation of what they believed to be dangerous heresies, and fatal to the welfare of the people, your committee are bound to declare, that no blame whatever can attach to any members of the Sandwich Islands mission, in relation to the alleged cause of the visit of the Artemise to those islands.

It is not the business of your committee, or of this Board, by any public act, to express their astonishment in respect to another branch of this subject, which, however, was not one of the professed objects of the visit of captain Laplace to Honolulu, and which had therefore no necessary connection with the alleged persecution of the French missionaries, or their return to the islands. It belongs to the civilized world properly to characterize the spectacle of the acknowledged representative of a great and powerful nation compelling a few defenceless islanders, upon whom the light of civilization was just beginning to dawn, by means of a treaty dictated at the cannon's mouth, to revive the demoralizing traffic in intoxicating liquors for the apparent benefit of French agriculture and French commerce. The fact that this traffic had been previously prohibited to the citizens and subjects of all nations, and that the enemies of your missionaries at Honolulu prevailed upon captain Laplace to insist upon its renewal with the subjects of France as one of the treaty stipulations, your committee apprehend accounts very satisfactorily for the many slanders which were heaped upon those missionaries there. There can be but little doubt, therefore, that the original suspension of this traffic, in relation to which the American missionaries were known to have exerted an active influence, had a much greater influence in placing those faithful ministers of the cross out of the pale of that protection which the laws of civilized warfare always give to non-combatants, than all other causes combined; and that the commander of the Artemise, if not the French government itself, was actually deceived by the false representations of those who were, or wished to be, engaged in the demoralizing business, equally destructive to the temporal and eternal welfare of the human race.

Your committee, in conclusion, beg leave to offer for the adoption of the Board, the following resolution on the subject referred to their consideration.

Resolved, That in the opinion of this Board no just grounds of complaint existed against any of its missionaries in relation to the professed cause of the visit of the French frigate l'Artemise to the Sandwich Islands in July, 1839.

Accessions to the Churches at the Sandwich Islands.

Some statements were made by Dr. Anderson respecting the late remarkable revival of religion at these Islands, the great numbers admitted to the churches, etc.

It seems due to the late marvelous work of grace at the Sandwich Islands, and also to the mission at those islands, and to the patrons of the mission, that the Board should take time,

with the documents before them, for forming and expressing a judgment concerning it. This paper is designed to facilitate the inquiry into its nature and results.

The particular excitement of a spirit of religious inquiry among the natives, appears to have been preceded by a more than ordinary susceptibility to religious feeling among the members of the mission. The first and principal manifestation of this susceptibility was at the annual meeting of the mission in the summer of 1836, some time before any special manifestation of the same thing appeared among the natives. The mission was then much moved on the subject of the world's conversion, and the duty and privileges of the church of Christ in relation to this mighty enterprise. Whatever evidence there may have been of human imperfection in what then and subsequently so much moved the brethren, there can be no reasonable doubt that they were, as a body, the subjects of a special gracious influence. During the following year, protracted meetings were held at the greater part of the stations, and at some they were repeated. These meetings were generally useful in exciting attention to the preached word. Through nearly all the year, the effect of preaching at most of the stations seems to have been greater than usual. Indeed there were partial revivals at several stations in the spring of 1837. The great revival, however, may be regarded as having commenced on the island of Hawaii, either at Hilo, or Waimea, in the autumn of that year. In December, especially on the last day of the year, which was the Sabbath, there was decisive evidence of a general reviving influence at Honolulu, on the island of Oahu; and soon after there was delightful evidence of the same thing at all the stations. The results, up to June 1839, at the several stations, as estimated by the pastors of those stations respectively, will be given in a tabular form. The admissions to the churches in the years ending June 1838 and 1839, will be placed in parallel columns; and for the sake of comparison and strength of impression, we shall give also the admissions for the year ending June, 1837, before the revival had fully commenced.

		1837.	1838.	1839.	Whole No. in 1838–9
Kauai,	Waimea,	5	18	69	87
	Koloa,	10	*	37	37
	Waioli,	10	38	9	47
Oahu,	Waialua,	8	127	202	329
	Ewa,	10	329	742	1071
	Kaneohe,	8	43	85	128
	Honolulu, 1st,	14	134	390	524
	Honolulu, 2d,		49	672	721
	Molokai,	*	14	59	73
Maui,	Lahaina,	6	2	131	133
	Lahainaluna,	*	*	20	20
	Wailuku,	11	208	200	408
	Hana,			62	62
Hawaii,	Hilo,	23	639	5244	5883
	Kohala,		629	149	778
	Waimea,	21	2600	2300	4900
	Kealakekua,	4	81	262	343
	Kailua,	29	62	92	154
	Totals,	159	4973	10725	15698

There are few minds, probably, among those that have been drawn to this remarkable work, which have not been exercised on the question, whether these numerous admissions were made after due probation and acquaintance.

Should this matter be referred to a Committee to report upon it during the present sitting of the Board, the more important documents relating to it will be placed in their hands in such form as to be easily consulted. A memorandum of them is subjoined. The reasons assigned by Mr. Coan in justification of his admitting more than 5,000 into his church at Hilo in the space of a single year, will claim and no doubt receive their special attention.

The whole subject was then committed to Drs. Pond, Tyler, and Thomas De Witt, and to Orrin Day, Esq., and Rev. A. D. Eddy, who subsequently submitted a report, which, after being discussed and amended, was adopted.

In view of all the evidence submitted to them, your committee can have no doubt, that there has been a great and glorious work of divine grace at the Sandwich Islands, in the progress of which, multitudes of souls have been born into the kingdom of Christ, and over which it becomes the members of this Board and their patrons to rejoice with devout thanksgiving and praise. Your committee would also bear honorable testimony to the wisdom, the piety, and zeal of those devoted men, who have been instrumental in this important work.

In regard to the admission of members to the churches, the missionaries, it must be borne in mind, have been placed in new and trying situations, where they had not the opportunity, often, for consultation; and it is not strange that there should have been some diversity of opinion and practice among themselves. We are aware that great fears are entertained in this country that some of the missionaries have been too hasty in the admission of members. The committee, however, are led to believe, that the missionaries generally have acted in this matter with great prudence and deliberation, keeping the candidates for admission on probation for some considerable time, and subjecting them to repeated and close examinations. Indeed, your committee have no evidence that there has been too much haste in admitting members to the churches, unless it be at Waimea, on the island of Hawaii. Your committee recommend that the Prudential Committee be requested to make themselves more fully acquainted with facts, in regard to that particular station.

It is impossible yet to say what is to be the result of the great and wonderful revival of religion at the Sandwich Islands. Our brethren there have had a precious harvest season. It would not be surprising, were they now to have a winnowing season, in which much that, by mere profession, has been gathered in, may be blown away. God is wont, in every land, to try his children, before he takes them home to himself; and he may be expected to pursue the same course with his churches in those distant islands. Still, we have great confidence in our brethren there, that, in the critical circumstances in which they have been placed, they have not only intended to do what was right, but have in general acted with much wisdom and prudence. We have confidence in the reality of that wonderful work of divine power and mercy, in which it has been their privilege to co-operate.

We sympathize with them, in all their anxieties and rejoicings, their hopes and fears, in reference to this great event. And we doubt not it will appear, in the final day, that many, many souls have, through their instrumentality, been born of the Spirit, and gathered into the kingdom of Christ.

Reinforcement of the Missions.

Mr. Greene communicated a paper on the present state of the missions, and the necessity that the number of missionaries at many of the stations should be immediately augmented, etc.

It may be the common impression that the longer a mission has been established, and the more successful it has been, the less aid, either in laborers or funds, will it require from the christian community at home. But a consideration of the circumstances which attend the establishment and progress of a mission will render it evident, that, within certain limits, the reverse of this will generally be the fact. If a missionary is not permitted to establish himself in a heathen country, the call for either men or funds for that mission ceases, of course. If he is permitted to enter and labor, he must be supported and furnished with the means of usefulness; and as he learns the extent and wants of the field before him, he will be urgently calling for fellow-laborers. If he cannot establish schools and there is no demand for books, or he does not succeed in translating and preparing them, he will not require teachers, or funds to establish and work a press. If there are no native converts, or if the people will not have intercourse with him, there will be no need of additional laborers to visit and converse with them. If he can find none of suitable character to become native helpers, there will be none to be superintended, or to be supported. If there is no opportunity or encouragement for establishing seminaries for training a well educated class of young men, the labor and expense of such institutions will not be required.

But let the missionary enter an open and promising field, and you must hear and answer his calls for more missionary laborers and augmented means of operating on the minds of the people. If the people are disposed to read, the men must be sent forth to translate or write the books, and funds must be sent to defray the expense; and both must be increased in proportion to the strength and prevalence of this disposition. If the young are inclined to attend school, the expense of opening schools, and employing teachers, and furnishing books must be met, and men must be sent to superintend them; and these again must be increased in proportion to the prevalence and strength of the desire for education. In a similar manner, if the missionary is enabled by the Spirit of God to win the heathen in great numbers to Christianity, and to establish churches, it will require additional labor to watch over and instruct them, and to train them to be in any good measure, intelligent and stable disciples. If he has encouragement to raise up a class of native helpers, his patrons at home must not wonder if he calls loudly for the funds requisite to found seminaries, to provide libraries and apparatus, and to sustain competent teachers. And if his exertions in this respect are blest, his patrons again must not grudge him the means of supporting these native teachers and preachers whom he has brought forward, and rendering them most highly useful in their labors.

Is not all this in exact accordance with the purpose for which the missionary is sent abroad? He is not sent—he does not surrender himself up to go abroad, to be fettered and circumscribed in his labors, because in that way he will spend little. He goes out to accomplish an object as speedily and effectually as possible—to be as highly useful as his capacities and the openings in divine providence will admit of. If by giving him the press, with the Bible and religious tracts in the language of the country, his power to do good can be made like the power of two men; then it should be made so. If by giving him schools, you can add the power of another man, it is right that he should have this increase of ability. If by giving him native preachers and catechists, you can enable him to wield the influence of two additional men, why should he not be enabled thus to multiply himself and enlarge the sphere of his influence? Considering that the churches are solemnly pledged to the work of spreading the gospel over the world, it is for their interest that every man they send forth should thus do the work and exert the influence of five men.

It should be added that the plans of the missionaries are laid with the expectation that there will be a steady increase of men and funds. The few who go forth to establish a mission go forth as pioneers, to explore the country, spread its condition and wants before the christian community at home, to lay the foundations of institutions which are to be reared and strengthened and rendered permanent by those who shall come forth to their aid. Were it otherwise, they would not lay their foundations so broad, embracing, besides the direct preaching of the gospel, the translation and preparation of books, the press, with all its means of increasing useful knowledge of every kind, together with the elementary and higher departments of male and female education. For these the way may be prepared, and they may all be commenced and carried forward, in their incipient stages, by a few persons; but in order to give them vigor, and give them their appropriate influence in a benighted, prejudiced, and corrupt community, requires aid from home increasing in proportion to the extent to which these departments of labor are carried, and the effects that are anticipated from them.

In conformity to these views the missions of the Board have heretofore been strengthened and extended. Such reinforcements the correspondence held with the missionaries has led them to expect in times to come. Had they not been thus encouraged they would have formed plans and adopted a course of proceeding widely different from what we now find at the missions.

The missionaries under the patronage of the Board are, at the present time, asking for additional helpers in their work under peculiar circumstances. The reduction of the pecuniary allowances in the year 1837 gave a shock to the missions wholly unexpected, and more severe than any thing of the kind ever before experienced, arresting their plans, disappointing their hopes, and subjecting them to great and various embarrassments. Though to men situated as they were, whose life and happiness consisted in the success and onward movement of their work, this was a severe trial of their faith and patience, they have borne it cheerfully, looking for the time speedily to arrive when they might again

move forward towards the consummation of their plans. But their hopes have been long deferred; they have been pressed down with excessive labors; much of their work has been performed at great disadvantage; and of much of the anticipated fruit of former toil have they been disappointed, because there were not laborers sufficient to guard it to his maturity and gather it in. In this situation most of the missions have remained three years, receiving from their patrons at home helpers in scarcely sufficient numbers to supply the places of those removed by death, disease, or other causes. So that, so far as strengthening and extending the influence of the missions is concerned, most of them need and have a claim to what would have been the increase appropriate and naturally required for three years. That this is a fair view of the case it will be necessary merely to revert to the reinforcements that have been sent forth to the missions during the last seven years.

During the three years and four months ending with the time when the last reinforcements were sent to the missions early in January, 1837, before a curtailment of the allowances to the missions was determined on, missionaries and assistant missionaries had been sent out as is exhibited in the following table, the year closing with the annual meeting of the Board in September.

	Miss.	*Phy's.*	*Male Ass'ts.*	*Fem'le Ass'ts.*	*Total.*
1834.					
Sent out,	16	2	8	22	48
Died or dismissed,	5	1	4	5	15
Gain,	11	1	4	17	33
1835.					
Sent out,	13	3	5	26	47
Died or dismissed,	4	0	5	11	20
Gain,	9	3	0	15	27
1836.					
Sent out,	15	2	3	22	42
Died or dismissed,	3	0	5	16	24
Gain,	12	2	-2	6	18
Sept. 14th, 1826, to Jan. 10th, 1837.					
Sent out,	13	2	14	30	59
Died or dismissed,	0	0	0	3	3
Gain,	13	2	14	27	56
3 years and 4 months,					
Sent out,	57	9	30	100	196
Died or dismissed,	12	1	14	35	62
Gain,	45	8	16	65	134

From the foregoing table it will be seen that during the three years and four months under consideration, 57 missionaries, 9 physicians, 30 other male and 100 female assistant missionaries, 196 in all, were sent out to strengthen and extend the missions of the Board; while during the same period 12 missionaries, 1 physician, 14 other male, and 35 female assistant missionaries, 62 in all, were removed from the missions by death and other causes, leaving the gain during this period, 45 missionaries, 8 physicians, 16 other male and 65 female assistant missionaries, in all 134 missionary laborers.

During the three years and four months next following the period just reviewed, that is, from about the 10th of January, 1837, when, in consequence of the inadequacy of the contributions to the treasury, it was found necessary to diminish the allowances to the missions, down to the present meeting of the Board, the number of missionaries and assistant missionaries sent forth, compared with the number removed, is shown in the following table.

	Miss.	*Phy's.*	*Male Ass'ts.*	*Fem'le Ass'ts.*	*Total.*
8 months. Jan. 10th, 1837, to Sept. 13th, 1837.					
Sent out,	1	0	0	3	4
Died or dismissed,	10	2	6	17	35
Loss,	-9	-2	-6	-14	-31
1838.					
Sent out,	7	0	1	10	18
Died or dismissed,	2	0	3	12	17
Gain,	5	0	-2	-2	1
1839.					
Sent out,	12	1	2	21	36
Died or dismissed,	3	0	2	5	10
Gain,	9	1	0	6	26
1840.					
Sent out,	5	1	2	10	18
Died or dismissed,	7	1	5	17	30
Loss,	-2	0	-3	-7	-12
3 years and 8 months,					
Sent out,	25	2	5	44	76
Died or dismissed,	22	3	16	51	92
Loss,	3	-1	-11	-7	-16

Thus it will be seen that during the last three years and eight months, the reinforcements sent to the missions have amounted to only 25 missionaries, two physicians, five other male, and 44 female assistant missionaries,—in all 76; while the number removed from their work by death or other causes, embraces 22 missionaries, three physicians, 16 other male, and 51 female assistant missionaries,—in all 92; leaving the number of ordained missionaries only three greater, and the whole number of missionaries and assistants fifteen less at the present time, than it was in January, 1837, when the curtailment was determined upon.

During the three years and four months previous to the reduction of the allowances, there was a gain of 45 in the number of ordained missionaries, and of 134 in the whole number of laborers in the field; but during the three years and eight months which have followed the reduction, there has been an advance of only three in the number of ordained missionaries, while there has been a falling off of sixteen in the whole number of missionary laborers connected with the several missions. At this time also there are eight missionaries, two male, and five female assistants now absent from their respective stations, on visits to this country for the recovery of their health and other causes.

From the foregoing statement it will be seen that should forty missionaries be sent forth immediately, accompanied by other laborers, who should swell the whole number to 150, it would be doing no more to strengthen and extend the missions for the last three years and a half, than was done for this purpose during the three years and a half that preceded it.

Hence we find that the missions are actually needing an increase of laborers to about this

amount, as may be seen in the following estimate, in which only the missionaries and physicians are mentioned.

	Miss.	*Phys.*
Ceylon,	6	1
Madura,	4	
Madras,	2	
Mahrattas,	3	
Nestorians,	3	
Turkey,	2	
Zulus,	3	
West Africa,	3	
Choctaws,	2	1
Cherokees,	2	
Pawnees,	2	1
Ojibwas,	2	
Sandwich Islands,	3	1
Oregon,	2	
	39	4

The missions being in this situation, an inquiry of much importance arises respecting the prospect of meeting the deficiency. Previous to the reduction of the pecuniary allowances to the missions, and the detention of missionary candidates in 1837, under the system of agency then employed, the number of persons who offered themselves for the missionary work, was steadily increasing. The call to consider the subject of personal duty was made not only in the theological seminary, but also in the college and in the preparatory school, and was often one of the first questions which the heart and the conscience of the young convert prompted him to decide. During the year 1836 and the early part of 1837, the number of appointments made was greater than during any other period of the same length. But the deficiency of funds caused missionaries to be detained in suspense, and rendered the time of their entering on missionary labors remote or uncertain. This influence went back to the theological seminaries, and the consequence there was that many of those who had consecrated themselves to the missionary work, forbore to offer themselves, and went into other fields of labor. The influence went back farther into colleges and preparatory schools, and directed the thoughts of many young men, up to that time fixed on serving Christ among the heathen, into other channels. More than this. Not a few of those who had been actually appointed and designated to their respective fields of labor, seeing how uncertain was the time of their departure, and pressed by various circumstances, relinquished the foreign service, and were released from their connection with the Board. More than twenty persons of this class have been diverted from a mission to the heathen during the last three years.

Here then we are, with few missionary candidates ready to go forth, with comparatively few persons in theological seminaries and colleges, so far as we know, who have in their own purpose consecrated themselves to this work; while the voice of divine Providence is calling upon the Board more loudly, probably than ever before, to strengthen and extend the missions. If it could be stated truly that the state of the treasury was adequate to sending forth all the additional missionaries required, no little time must probably elapse before the candidates would come forward. But how much more difficulty and delay must there be, when a doubt rests on the point whether, if they should offer their services, they could enter on the work without waiting a year or two in this country.

It should constantly be borne in mind by the patrons of the Board, that the condition of the treasury has a direct and important bearing on the number of candidates for the missionary work. It was the ample contributions which flowed into the treasury from 1831 to 1836, that so greatly increased the number of missionary candidates during those years; and it has been the deficiency of the contributions during the last four years, that has so reduced the number of candidates, and seems likely for years to come to leave the missions in great embarrassment for want of men. If, therefore, the friends of missions would not have a deficiency of men, they must take care that there is no real or apprehended deficiency of funds. And probably the surest method to increase the number of missionary candidates to meet the present wants of the missions, so far as any human instrumentality is to accomplish it, is to provide amply the means of sending them forth without delay.

It ought to be added that, at all times, and especially in the existing circumstances of many of the missions, young men of eminent intellectual ability and attainments are required. If it required the collected wisdom and learning of England to prepare the received version of our Bible, it surely requires no less wisdom and learning in the translators, when the task is to be performed by two or three individuals, and when the meaning of the Scriptures is to be transferred to languages foreign to the translators, and languages too, known to be barren of all terms expressing ideas on intellectual and theological subjects. If the highest order of intellect and the richest attainments among us are required to train our young men for the sacred ministry, and for other offices of instruction and influence, why should it be expected that men of less capacity and acquisitions should successfully accomplish a similar work in a heathen land, and with incomparably fewer advantages? If our invaluable, social, literary, and religious institutions are, under God, to be ascribed to the uncommon wisdom and piety of our ancestors, how can we expect similar institutions to be introduced so as successfully to encounter the prejudices of heathen tribes, and supplant pagan institutions, by men of ordinary learning and wisdom?

The paper was committed to Drs. Codman, Tucker, and Hawes, and Rev. Messrs. John Marsh and J. D. Johnson, who made the following report:—

The committee to whom was referred the document from the Prudential Commitee on strengthening and extending the missions of the Board, are deeply impressed with the importance of the subject to which their attention has been directed.

There can be but one opinion among all the friends of the missionary enterprise, respecting the importance and desirableness of the object contemplated in the statement. The loud calls for reinforcements from various parts of the missionary field, cannot be listened to with indifference and heartlessness by the American church. The Macedonian cry has reached our ears, and must affect our hearts. The only obstacle in the way of meeting the urgent demands for additional laborers, has arisen from the want of funds. Your committee indulge the hope that this obstacle will soon be removed, and that the christian public will come up, with increased contributions, to the help of the Lord against the mighty. They are persuaded that there is

ability sufficient in the churches connected with the Board, not only to meet its present exigency, but greatly to extend the sphere of its operations; and that nothing is wanting but a more systematic method on the part of the friends of the Board, to render these means available.

The above report was adopted.

Statistics relating to Charitable Contributions.

The following paper was read by Dr. Anderson, and committed to Rev. Dr. Snell, Rev. Messrs. Silas Aiken, A. H. Dumont, John Nelson, Daniel Crosby, and Eli Smith.

One of the results of the pecuniary embarrassments experienced the last two or three years, has been to lead the Prudential Committee to investigate the extent of patronage, upon which, under the great Head of the Church, reliance might be placed by the Board in future. The field of inquiry is much more extensive than would appear at first sight, embracing a great variety and amount of statistical information. It is necessary to ascertain what portion of the community may be expected willingly to receive applications to aid the missions, and how large a proportion of these do actually contribute any thing for this purpose, and to what amount. It is then indispensable to determine upon some standard of ability, which may properly be made the basis of reasoning and plans, —not fixing upon a *tenth* of the income, because prescribed in the Levitical code, nor upon any definite proportion as the result of mere reasoning,—but ascertaining *what good men actually do give*, when properly organized for action and properly informed on the subject. Such a standard being ascertained, we must next inquire, how far that part of the community which stands connected with us falls short of that standard. This inquiry does not assume the obnoxious form of a scrutiny into the affairs of individuals, which would be impracticable, if there were no other objections to it. The far shorter and perfectly unexceptionable method is to be taken, which is afforded by the existence of so many local associations in the community, —civil, ecclesiastical and benevolent;—such as states, counties, towns; associations, conferences, presbyteries, congregations, parishes, churches; auxiliaries, associations;—and we avail ourselves of the censuses and fiscal estimates by the governments, and of the statistics of ecclesiastical and all other bodies of men. If there are persons who would think it inquisitorial and improper for benevolent societies to go into such inquiries as these, it is because they have not reflected duly upon the subject. While the expenses of a society are small, it may neglect such inquiries; but when to carry on the work committed to it, its annual expenditure ought to be three, four, or five hundred thousand dollars, or more, and it feels a pressing motive on every side to extend its operations, it must make them, or proceed blindfold in its work. It is as really under the necessity of doing so, as governments are in a time of war.

Inquiries such as these, if extensively made, will bring together a vast body of local information, that will enable a missionary society to know how far it is from the limit beyond which it cannot advance, and wisely to proportion and adapt its agencies to the different parts of the country.

An abstract of the donations to the Board, as acknowledged in the Missionary Herald for the year 1839, was prepared in the early part of the present year, as a preliminary measure in such an investigation, and it threw light over every part of our field. A few copies of it were printed for the use of the officers and agents of the Board, and some remain for distribution among the members. The Abstract shows at once from what churches and from how many, in different parts of the country, donations were received during that year; also to what amount, and how far as the result of an organized effort. It was of special value in respect to New England, showing, at a single glance of the eye, what parts of it were in most need of attention. The immediate effect of this abstract on the Prudential Committee was, to assure them that the field, from whence the means of prosecuting the work were derived, was very far indeed from being fully occupied, or exhausted. It appeared that, while donations were received from eight hundred and eighty-one churches in New England, and from nearly as many more in the middle and western States, not including those of the Reformed Dutch Church, nor of the southern States, there were more than three hundred congregational churches in the New England States alone, which gave nothing as the result of an associated effort. And it is fair to presume, that as many as three hundred churches in New England have every year thus failed to aid the cause.

The main object had in view in this paper, is to give the results, so far as obtained, of another investigation, which proceeds rather heavily, but will no doubt be aided by an illustration of the uses for which it is designed. The investigation thus far has been restricted to New England, and indeed almost wholly to Massachusetts. Its object is to ascertain, 1. How large a part of the population is embraced in the congregations related to the Board. 2. What proportion of the property is in these congregations. 3. What proportion of the property within the congregations is in the hands of the church-members. 4. What proportion of the church-members give any thing for foreign missions. And, 5. What proportion of the sum given is given by them.

This information, after obtaining the advice and approbation of pastors and laymen in different parts of the country, it was proposed to obtain by selecting certain towns in each county, which are a fair specimen of the towns in their respective neighborhoods, and obtaining the facts through persons in those towns believed to be most likely to give attention to the subject. These inquiries were last spring addressed to about fifty persons, chiefly clergymen, in Massachusetts. It was thought best to wait and see the result of these before addressing gentlemen out of that State, excepting in a very few special cases. Answers have yet been received to no more than half the letters; and only fifteen of the answers were sufficiently specific to be of use. Three of the fifteen are from New Hampshire. These fifteen answers are of great value, whether we regard the parishes and churches to which they relate, or the unquestionable general accuracy of their results. They are all from the country, and most of them relate to churches which are among the most exemplary. Of course, we must make some abatement, when we attempt to generalize. The facts are too few to build an extensive argument, or theory upon; yet we think that no amount of attainable

facts will bring out results that shall, on the whole, be very materially different, in respect to churches and parishes in the country, and certainly not for the better. What the results are, will now be briefly stated.

1. *What proportion of the population is embraced in the parish, or congregation?*

The answers from twelve towns in Massachusetts, give a little more than *one half.*

2. *What proportion of the property is in these congregations?*

The answers from these twelve towns give an average of a little more than *one half.*

3. *What proportion of the property within the congregations is in the hands of the church-members?*

The answers from the fifteen towns give an average of *one half.* The proportions in the different churches, however, vary much, from one-tenth to four-fifths.

4. *What proportion of the church-members give any thing for foreign missions?*

To this question we have answers from nine churches in Massachusetts, and three in New Hampshire. The average is *three-fourths.* Taking the whole of Massachusetts, the average proportion may be stated, probably, at two-thirds. Taking the whole of New England into view, the average must be placed still lower. Of the 136,000 members in the orthodox congregational churches in New England, from 45,000 to 50,000 give nothing to publish the gospel among the heathen. To these are to be added some thousands of members in the three hundred churches, which give nothing as the result of an associated effort. There are 60,000 or 70,000 church-members, therefore, in the evangelical congregational churches of New England, who are yet to be enlisted in the work. The mere impressions of pastors, that it cannot be so, are not to be received in evidence against this statement. The pastors of two among the best of these twelve churches were asked before the investigation, how many of their church-members made donations to the cause. They are themselves among the best pastors in the country, and their societies each give more than five hundred dollars annually for foreign missions; and their first impressions were that *all* of their church-members were donors. Their surprise must have been great to find, that nearly one in every four, even in *their* churches, gives nothing!

5. *What proportion of the sum given, is given by church-members?*

The answers to this question are from eleven churches. The average is *eight parts out of nine.* And there is here a very remarkable uniformity in the answers. The proportion in nine of the churches scarcely varied at all. In four it was thirty-one parts out of thirty-six, in one it was thirty-two, and in four it was thirty-four. But in one congregation, and that perhaps the most enlightened and most liberal of all, the non-professors of religion gave one-third of the whole amount. But the general average is *eight-ninths.*

This general average is worthy of serious notice. Here is a great and favored community associated for the maintenance of the gospel, among whom about one-fourth part, with only half as much property as is possessed by the rest, gives eight times as much as all the rest to propagate that gospel among the heathen! Taking into view their comparative numbers, as well as wealth, they do sixteen times, nay, twenty times as much! Surely there is something real in christian piety.

Admitting these to be facts, they surely claim the serious attention of all ministers of the gospel. They are worthy of being sought out and known.

Besides submitting these facts to the consideration of the Board, in connection with the printed Abstract of Donations, we would submit also, the expediency of pursuing these inquiries during the ensuing year. Should the investigation be prosecuted to the results contemplated, we shall know the amount of property in the congregational denomination of New England; the proportion of that property which is professedly used in subjection to the law of Christ; how far it may be reasonably expected that this property will be used for the propagation of the gospel in heathen lands; how far it is thus used, in the different districts of the country; and what are the means to be employed to engage all in this work of our Lord and Savior. And what if it should appear, as the result of demonstration, that, within eight or ten years, or even a shorter period, half a million of dollars may be raised annually for foreign missions in New England alone?

The committee subsequently made the report which follows, and it was adopted and approved.

Your committee perceive no very serious objection to pursuing the investigation already begun, provided it is done with the caution so delicate a subject demands. Believing that important results may arise from it, and an important use be made of it to subserve the cause of foreign missions, your committee would recommend that the investigation be prosecuted in that way which the Prudential Committee in their wisdom shall deem most discreet and eligible, and which promises the most certain and greatest success.

The employment of the Press in promoting the Missionary Work.

Mr. Greene read the following paper on the use made by the Board of the press in promoting the missionary work.

In considering the advantage which is to be taken of the press in promoting the missionary work, the committee would invite attention, first, *to the use made of it at home;* and, second, *to the use made of it abroad.*

In the employment of the press at home, three objects are to be aimed at.

1. To make known the character and condition of the unevangelized nations.

2. To give a record of the proceedings and success of the missions.

3. To address to the christian public such appeals as shall incite to a more zealous and prayerful prosecution of the missionary work.

The christian community, in order to enter most intelligently and most heartily into the work of spreading the gospel over the earth, need, not only the command of Christ to go and preach the gospel to every creature, together with his example and that of his apostles; but also to know the guilty and wretched condition of those nations for whose welfare they are called to interpose.

Here is a wide field for the employment of the press. And to this no inconsiderable portion of the publications issued by the Board in this country are devoted.

Another object to which the press at home is made tributary, is to disseminate through the community a knowledge of the proceedings of the missionaries and the progress they make in their work. That the patrons of missions should possess this knowledge is important to the missionaries themselves; that they may better secure the sympathies and prayers, and support of the churches, under the hardships, perplexities and disappointments which they must necessarily encounter. It is not less important to the patrons of missions.

At times, when piety in the church, and, of course, missionary zeal is low, and few missionaries and inadequate means are furnished for strengthening and extending the missions, it will be necessary to address special appeals to the christian community, embracing statements, reasonings, and exhortations, adapted to incite them to renewed zeal and devotedness to their work. Such appeals have repeatedly been found necessary in the history of this Board; and when made, they have been in a high degree successful.

In these ways, and for these objects, this Board has made a free use of the press in this country, especially during the last twenty years. During that period twenty volumes of the Missionary Herald have been published, the number of copies varying from 14,000 to 23,000, averaging about 18,000; the number of pages varying from 400 to 500, averaging 450; making an aggregate of 360,000 volumes, and 162,000,000 pages. During the same period have been published twenty annual reports, the number of copies varying from 1,500 to 5,000, averaging about 3,300; and the average number of pages in each being about 160: amounting in the aggregate to 66,000 copies, and 10,560,000 pages. The Board have also published 663,300 Missionary Papers, averaging about fifteen pages each; and 542,300 monthly and quarterly papers, of four pages each, amounting together, to about 12,203,200 pages. About 26,000 copies of sermons have also been published within the period under review, embracing annual sermons before the Board, sermons at the ordination of missionaries, and others containing appropriate appeals on the missionary subject. These contained an aggregate of about 780,000 pages. About 15,000 copies of abstracts of the annual reports of the Board have also been published, amounting to about 450,000 pages. From this it is seen that the amount of printing executed in this country for the Board, during the last twenty years, in furtherance of its objects, is 185,993,200 pages. To these might be added various occasional pamphlets and circulars designed to facilitate its operations, or awaken a livelier interest in behalf of its objects.

If it were proposed to show the full extent to which the press in this country has been made subservient to the missionary work, so far as relates to the community acting through the Board, it would be necessary, to say nothing of what is published in the common religious periodicals, to take into the account the reports, addresses, and appeals published by auxiliary and other societies, the volumes of missionary journals, travels, and researches, together with the biographies of deceased missionaries, and missionary histories which have issued from the press within the period under review; and which have had no inconsiderable share in originating and sustaining the missionary feeling which now pervades the community.

Abroad, the press has been employed by the Board almost exclusively for two purposes—printing the Scriptures and treatises containing christian instruction in other forms; and printing class-books for schools.

That putting the Scriptures into the hands of the people as extensively as possible, is an appropriate part of the missionary's work, scarcely any protestant will question. And it is quite obvious that, in the present condition of the unevangelized portions of mankind, placing the Scriptures in their hands can be of only very limited advantage without the establishment of schools to teach the mass of the people to read. While, therefore, a primary object of missions must be to translate the Scriptures into every language, another collateral, and not inferior object, is to teach the mass of the people to read them.

The press renders it possible for a system of free schools to be established and to pervade a nation, which was impossible without it. It opens the way, before closed up, for a whole community to become thinking, intelligent readers. Before the invention of the press, no system for promoting universal education was thought of; or if thought of, the insuperable difficulties which encompassed its introduction, and the meagre rewards which it promised, owing to the small number of books which could be placed in the hands of the people, caused the thought to be at once dismissed.

The Committee have therefore supposed that a press, either under the immediate control of the mission, or in such circumstances that the advantages of it could be enjoyed, was an appendage to a mission that ought not to be dispensed with. Printing establishments have, therefore, been connected with fourteen of the twenty-five missions undertaken by the Board, embracing thirty-two presses. To render these establishments still more complete and efficient, type and stereotype foundries have been added to five of them. Printers and book-binders have also been sent abroad, that these book-manufactories might be conducted with more propriety and vigor, and the advantages of them in propagating divine truth might be more extensively felt.

These presses have facilities for printing in not less than thirty-two languages, besides the English, fourteen of which were first reduced to a written form by the missionaries of this Board. These languages are spoken by probably not less than 400,000,000 of people;—more than one half of the heathen and Mohammedan population of the globe.

Of books and tracts printed, consisting of the sacred Scriptures entire, or portions of them, religious tracts, and school-books designed for various classes of learners, the number of copies probably exceeds 2,500,000, and the number of pages not less than 233,156,081. Probably not less than 60,000 or 70,000 persons have had portions of the Bible put into their hands and been taught to read them by the missionaries which this Board has sent forth.

How far the missionaries may properly go beyond the elementary education which is requisite for reading the Scriptures, and aim to introduce a christian literature among a heathen people, it is not necessary now to determine. But one thing is evident, that wherever the gospel enters with power, and the Scriptures are

translated and distributed abroad, and christian schools are established to train up readers, and the mind is awakened from its listlessness, or called off from sensual and groveling to more intellectual employments, there the foundation is laid for a pure national literature. And it must further be admitted that the object of the missionary will not be fully accomplished, and a heathen people become what they are certainly destined to become under the influence of the gospel, until such a literature shall be brought into existence. If the missionary may not aim directly at the creation of such a literature, he is to do that which will, in all probability, sooner than any thing else, lead to it.

Nor is the object beneath the care of a christian missionary. To pour such treasures of science and thought and refined sentiment as the English language contains into the language of one of the great Asiatic nations, imbuing them at the same time with the christian spirit, is, except preaching Christ crucified to the sinner, (with which this may have no slight connection,) second to no work in which men can engage.

So far as the books requisite for thoroughly disciplining and furnishing the mind are concerned, why is it not as proper that they should be composed, and that the press should be made use of to multiply them in a heathen, as in a christian land? If it is right that the missionary should give attention to raising up and qualifying competent native teachers and preachers, is it not right for him to employ the press to furnish the requisite books? Why is it more unscriptural to use the funds of the church to found libraries for training able expounders of the Scriptures and preachers of the gospel in heathen lands, than it is to adopt similar measures to accomplish a similar object at home? Why is the missionary from this land carried through a protracted book-education, if it is not consistent with his calling, after he arrives among the heathen, to use the press to the full extent necessary to give the native preacher, whom God may permit him to raise up, similar advantages?

In the employment of the press for missionary purposes, it should by no means be permitted to supplant or seriously encroach upon what is more appropriately called preaching the gospel. Preaching, where there is no insuperable difficulty in the way of it, is, undoubtedly, to have the pre-eminence among the agencies employed for evangelizing the world. This, missionaries are to expect, will be attended with the most special divine blessing, and from this they are to reap the richest fruits. For missionaries to become mere translators, or editors, or book-makers of any description, where their circumstances do not forbid their engaging in other labors, would be a perversion of their office and an abuse of the advantages of the press.

Nor should the printing department in a mission be permitted to extend itself disproportionately to other departments of the missionary work, or to the necessities of the people. Greatly to multiply books when there are few persons to call attention to them, or to enforce the truths they contain, or to distribute them judiciously, would be an unwise use of the press and a squandering of the funds expended upon it. So would also the multiplication of books and tracts beyond the ability and inclination of the people to read.

But where the labor bestowed on the press is kept in due proportion to that bestowed on other departments of the missionary work; and where the issues are regulated by the ability of a mission to make a judicious and prompt distribution of them, and effectually to awaken interest in them through the community, and also with reference to the ability and inclination of the people to read, there is little danger of employing the press with too much activity, as a vehicle for the wide and steady dissemination of divine truth.

This paper was committed to Drs. Day and Field, Rev. Messrs. Sylvester Holmes, J. C. Brigham, S. L. Pomeroy, and B. B. Edwards, who subsequently reported that it be approved, which was done.

Returned Children of Missionaries.

A communication in relation to this subject, from the missionaries in Ceylon, was read by Dr. Anderson, and is given below.

A proposal has been made to the Prudential Committee by the Ceylon mission, in relation to the returned children of missionaries, which it is thought expedient to refer to the wisdom of the Board. The case is sufficiently explained by the following extract from the letter of the mission, dated March 16th, 1840.

"We think the views of the Committee on the subject of a seminary for the children of missionaries are quite correct. Such an institution would be quite undesirable. All that our present light will enable us to suggest to the Board, is, 1. That they appoint a committee to whom all questions respecting the children of missionaries may be referred, and who shall be expected to keep themselves informed as to the situation, circumstances, etc. etc., of all children of missionaries connected with the Board who live in America, and particularly of children who are orphans. 2. That benevolent and judicious men be appointed agents by the committee, first, in the large sea-ports of America, to act as protectors of the children of missionaries on their first arrival, and until they may be placed with their friends or guardians, and to make such provision for them as circumstances may require, in case of any disappointment of expectation from friends. Secondly,—in institutions with which such children may be connected, who may feel themselves authorized to exercise a parental control over these children while pursuing their course of education.

"We have the fullest confidence that agents, both in seaport towns and in literary institutions, can easily be found, who, without care or expense to the Board, would become the cheerful and efficient guardians of such children to as great an extent as the Board or their parents could wish. We shall much change our estimate of good men, if such cannot be found who will esteem it a privilege thus to relieve the anxieties of a missionary and encourage his remaining in the field, instead of returning to fulfil the duties of parent under which God has laid him, unless this transfer can be made. Those who become the parental guardians of a living missionary's child, are in fact the persons who support that missionary in the field. They

preach the gospel to the heathen through the father by their care for the child.

"How far this arrangement would encourage young men of sound common sense and forethought to offer their services as missionaries, or how far a missionary child, if well trained in America, will be a living epistle in favor of Christ and the cause of missions in the church and society where he may reside, and be prepared to become a more efficient missionary than his father; or, if neglected, how far he will become a hindrance to the cause at home, and be cut off from the prospect of usefulness abroad, are considerations which we leave for the Board to settle. The subject is one of great practical importance, and will have, we trust, the prayerful as well as liberal consideration of the Committee."

This was referred to a committee cousisting of D. W. C. Olyphant, Esq., and Rev. Messrs. Nathan Perkins, Samuel I. Prime, H. B. Hooker, S. B. Treat, and D. H. Johnson, by whom the following report was afterwards presented to the Board and approved.

The committee to whom was referred the subject of returned children of missionaries, beg leave to report, that while they feel the importance and difficulties of the subject, and the desirableness of having the minds of our missionaries relieved from anxiety respecting their offspring, they are not aware of any pressing circumstances calling for an immediate change in the regulations of the Board in reference to this subject. They believe that the best plan for the disposition and education of the children of our missionaries must be the result of experience, and that the facts bearing on this question are not yet sufficiently numerous to guide us to any safe action in the case. They therefore recommend that the subject be left with the Prudential Committee, for them to adopt such course as circumstances, with increasing light and experience, may call for.

The Importance of Systematic Contributions to the Missionary Cause.

Mr. Armstrong read the following paper.

The importance of systematic and steady contributions, made at regular intervals, by all who love the cause of missions, does not seem to be duly appreciated by many friends of the Board. To some of our great benevolent institutions it makes little difference whether the funds needed by them are received early or late in the year, to whose current expenses they are to be applied. Even a considerable fluctuation in the amount of their receipts from year to year, though a source of much labor and anxiety to those who bear the responsibility of conducting their operations, does not permanently derange their plans, or impair their strength. They are compelled to move more slowly while the pressure lasts, but have every thing ready for accelerated speed, as soon as it is removed. What is lost by diminished resources, in one year, may be regained in the next, by the awakened zeal and augmented liberality of their patrons.

With this Board the case is widely different. The number and extent of the missions, and the various departments of labor in which they are engaged; their remoteness from each other, and the different forms of society and grades of civilization of the people among whom they are planted; and the great distance of most of them from the common centre of operations and source of supplies; make it necessary that the pecuniary arrangements for their support should be completed and made known to them many months before the funds are actually needed to meet current expenses. Accordingly the Board have made it the duty of the Prudential Committee to limit the annual expenses of each mission. And in order to this, they have required each mission to make out a detailed estimate of its probable expenditure, and to send it to the Committee, in season to have it acted upon by them, and the result made known to the mission, before the time for the expenditure arrives. This process, in the case of the more distant missions, which are also the largest and most expensive, requires from twelve to eighteen months for its completion. Thus the estimates of the missions for 1841, were made and sent home many months ago. The Committee have already acted upon them, and the missions have been informed what amount has been appropriated to their use and may be expected by them during that year. On the faith of these appropriations the missions make their arrangements for the wants of their families, the employment of native helpers, the support of schools and seminaries, and the operations of the press, during the year.

Upon this system of appropriation and expenditure, it is easy to see that any considerable fluctuation in the receipts of the Board from year to year, or even in corresponding parts of successive years, must cause great perplexity and embarrassment, and may be productive of serious and lasting injury. The funds to be collected during the coming year, have been already appropriated. They are pledged to meet expenses that will accrue some months hence, in Central and Southern and Eastern Asia; in Western and Southern Africa; and on the shores and Islands of the Pacific Ocean. In thus anticipating the resources of the Board, the Committee must be guided by past experience, and by the actual condition of the treasury at the time of making the appropriations. If the contributions of their patrons are unsteady and impulsive, if they vary, like the price of stocks, with every fluctuation of the business or currency of our country, by what principles shall the Committee be guided in this responsible work?

In the first six months of the year before the last, the receipts were $137,000. In the first six months of the last year, they were $97,000. What would have been the effect upon the missions, if appropriations had been made during the first period, on a scale adjusted to the receipt of $274,000 per annum, and during the last, to $194,000? Or what would have been the effect upon the credit of the Board and the missionary cause, if, having made engagements in 1839, with the expectation of receiving $274,000 in 1840, only $194,000 had been received?

So remote are the missions, that if, as the time draws near for transmitting to them the funds appropriated to their support, a falling off in the receipts deprives the Committee of the anticipated means, it is too late to advise them of the failure. Their arrangements and engage-

ments, are already made for the year, and they must suffer the embarrassment and distress consequent upon disappointment; and what is worse even than the derangement of their plans and the interruption of their labors, their converts and the heathen around them, unable to understand the reason of this failure, lose confidence in their wisdom and integrity, and in the stability and permanence of their resources and their work. Is it any wonder, when such things take place, that the ungodly triumph; the timid despond; the hearts of the missionaries are depressed and their health fails, and they are compelled to leave their fields of labor, or go down prematurely to the grave? The loss and suffering of various kinds, resulting from the unsteady support given to the Board, for the last four years, cannot be measured, or fully known, until the coming day that shall bring all secret things to light.

Again, remittances to the distant missions are made with far more ease, safety, expedition, and economy in the form of bills drawn by the treasurer of the Board on its bankers in London, in favor of the treasurers of the missions, than they could be in any other way. These bills are readily converted into current funds, in all the great commercial marts of the eastern world. For years past, almost all remittances have been made in this form. How disastrous would be the consequences to a mission, if one of the bills drawn in its favor, should be dishonored! How vital to the prosperity of the Board is its commercial credit, not only at home, where its character and resources are familiarly known, but abroad, and through the commercial world! But prompt and punctual payments are the life of credit. And these cannot be made without regular and steady receipts, such as may be relied on from month to month and from year to year.

The injurious effects of changes in the condition and prospects of the treasury, on the feelings and course of appointed missionaries, and of young men preparing for the ministry who are candidates for missionary appointment, or who ought to be so, is another serious consideration connected with this subject.

Until recently the Committee have not for many years been obliged to detain, for any length of time, young men who were ready and whose services were needed in the foreign field. And the cases were rare in which any who had been once appointed, failed to go out to the work. But since 1837 it has been necessary to make all appointments on the express condition that the candidates should not be sent out, until the state of the treasury should warrant it. Under this condition many young men have been detained; some of them more than two years. Last year, thirteen who had been thus held in suspense, asked and received a release from their connection with the Board, and eight this year. Among the most frequent inquiries of young men who are agitating the question of making an offer of themselves to the Board, are such as these: Will the Board be able to send us out? If we should be appointed, how soon may we expect to go forth? Have you not already men under appointment whom you are obliged to detain for want of funds? Why should we offer, when you have more than you can send out already? When the receipts of the Board are unsteady and fluctuating, it is manifest that no definite answer can be given to such inquiries, and equally manifest, that our inability to answer them, tends to lessen the number and damp the zeal of missionary candidates. Such are some of the evils growing out of irregularity in the receipts of the Board, and illustrating the importance of systematic and steady contributions.

But how may these be secured?

In proportion as the funds of the Board are contributed in large sums, by a few persons, they must be affected by every change in the trade or currency of the country. Such contributions are made for the most part by persons largely engaged in business, whose ability to give varies with a thousand unforeseen contingencies. On the other hand, in proportion as the number of individuals by whom a given amount is contributed, increases, their ability to make good that amount from year to year is less liable to change. Let each of the 300,000 members of churches that profess to support the Board, be applied to to contribute his proportion of the $300,000 needed for the next year, and we may calculate with far more confidence on receiving that amount, and on its continuance and increase from year to year, than if reliance be placed, as it now is, upon one third or one fourth of the whole number, whatever may be their present ability and willingness to contribute. This then is what is wanting to secure, by the blessing of God, that steady pecuniary support which is so vital to the prosperity of the missionary cause; *application at stated times to all its friends* to aid it, as the Lord has prospered every man.

No other plan for doing this has yet been devised, so effectual as that of appointing collectors in each church, who shall go out, after the subject has been presented from the pulpit, and call upon every one not known to be hostile to missions. That plan has been pursued with signal success by many churches during the last year. Let it be universally adopted and faithfully executed, at a stated time every year, in every parish, association, conference, and presbytery, professing to co-operate with the Board, and the object will be secured.

The particular form of organization for this purpose is a matter of no great importance, provided the thing itself is done at the proper time. Let each church or session or pastor select the time and mode, best suited to their peculiar circumstances, and to the claims of other objects. Only let them see to it, that personal application is made, once a year, at a stated time, to every individual friendly to the cause. The Committee will then know what means of support for the mission they may expect to receive, and at what time. Greater steadiness and confidence and efficiency will be imparted to the whole system of means for spreading among the perishing the knowledge of salvation.

The agents of the Board have been instructed to do every thing in their power to promote this systematic and thorough action of the churches. But it cannot be secured, without the co-operation of the pastors and the active friends of the cause of missions in every church. The Committee earnestly appeal to such for their efficient and persevering aid in this work.

The committee to whom this document was referred, consisting of Dr. Humphrey, Rev. J. C. Brigham, Job Squire, Esq., and William Rankin, Esq., reported that they had carefully examined the same, that they cordially approve

of the views therein expressed, and they recommend to the Board that it be published under the sanction of the Prudential Committee, and be widely circulated.

Employment of Agents in Raising Funds.

The following paper was communicated by Mr. Armstrong.

Objections to the employment of agents to present the claims of the various institutions having for their object the universal diffusion of the knowledge of Christ, are, it is thought, less extensive and strong now, among those who are friendly to that object, than they were a few years since.

The special causes which then operated to multiply such agencies, and to prompt to measures of doubtful propriety in executing them, have lost much of their power; and the experience of this Board, in common with other large associations for benevolent purposes, during the season of pecuniary embarrassment through which we have passed, has afforded such evidence of their necessity, as to convince those who have examined the subject, that it is better to bear any incidental evils connected with the system, than to suffer the inevitable consequences of laying it aside.

Yet as some friends of the Board still withhold their approbation from the whole system; and as the growing wants of the missions, and the necessity of systematic arrangements to meet those wants with greater steadiness and regularity, may lead the Prudential Committee to commission a larger number of agents than heretofore, it seems desirable that this subject should be looked into at the present meeting.

The object of this communication is not to discuss the general subject of agencies, nor to reply formally to the objections that may be urged against them, but simply to state some facts, whose bearing will be readily seen, and thus to prepare the way for such discussion or action on the subject, as the Board may deem important.

The work of an agent deprives him to a great extent of the society of his family; it cuts him off from those affectionate sympathies that cluster around the pastoral office; it is inconsistent with habits of systematic and unbroken study; and seriously interferes with opportunities for quiet and regular devotion. Such a work is not certainly, in its own nature, one of ease or self-indulgence. The faithful, diligent agent for foreign missions, if he has a heart to appreciate these things, (and no other is fit for the work,) certainly encounters privations and self-denial for the furtherance of the cause, such as entitle him to the respect and sympathy of those who love it.

When a good man gives his whole mind and heart to one great theme, such as, "the universal diffusion of the gospel," and makes it the leading topic of his preaching and conversation, as from year to year he visits the churches, his advantages for presenting it seasonably, clearly and forcibly, are great and peculiar. It can hardly be doubtful whether his influence in promoting the personal holiness, and benevolent activity of Christians, and advancing the Redeemer's kingdom among men, is not, on the whole, quite as valuable to the cause of Christ, as if, with equal talents and diligence, he devoted himself to the spiritual interests of a single congregation.

If pastors will take the lead in training their own people to self-denying efforts for the missionary cause, and welcome the agent to their pulpits, and introduce him to their people, as their helper in the work of the Lord, the labors of agents, in proportion as they are acceptable and successful, can hardly fail to strengthen the hands, and encourage the hearts of pastors. The spirit of liberality excited by the labors of the agent, far from exhausting itself on the special occasion which called it forth, will abide; and its kindly influence be felt in every proper object of christian zeal and benevolence. It has more than once happened, that a people, stirred up to unwonted liberality by a touching appeal in behalf of the perishing heathen, have nobly met those claims, and then, under the same impulse, paid up arrears of salary long due to their pastor, or liquidated a congregational debt which had oppressed them for years.

The principles by which the Prudential Committee are guided in fixing the compensation of agents, are the same that regulate the support of missionaries in the foreign field, viz. the economical maintenance of their families, and the most advantageous prosecution of their work. If they have ever given more than this, or commissioned a man whose talents and attainments would not readily command this, in other departments of ministerial labor, it has been because they were misinformed, or erred in judgment. The whole average expense of agencies for the last six years, has been less than four per cent on the receipts of the Board. To complain of this would be as unwise as if the farmer should complain of the expense of the seed from which he reaps the most abundant harvest, or the merchant of the cost of those investments which yield the largest profit. It has occurred during the last year, that a single church, has given, in consequence of the visit of an agent, enough to pay his whole salary for the year, over and above what it would otherwise have contributed. And the effect of his labors in promoting their love to the missionary cause, and their purpose to sustain it hereafter, has been as propitious, as in the increase of their contributions.

In general, those churches and individuals who read and hear most on the subject of missions, and give most largely to sustain them, appreciate most highly the labors of agents, and welcome them most heartily in their annual visits. They are not the persons who would find fault with the Committee, should the number of agents be so increased, as to secure from one of them a personal visit this year, to every church in the land that is willing to co-operate with the Board.

The subject was committed to Drs. Pond, Humphrey, and Rev. Messrs. William J. Armstrong, E. Cheever, and William J. Breed, who reported the following resolution, which was adopted.

Resolved, That the convictions of this Board as to the necessity and efficiency of the system of agencies are unchanged; and that the present exigencies of the missionary cause, call for

increased vigor in the prosecution of that system, and render specially important the cordial co-operation of pastors and other friends of missions in promoting the success of agents; and of agents in strengthening the hands of pastors in the work of the Lord.

Appeals of the Prudential Committee.

The following paper was read by Mr. Armstrong, and was referred to the committee on that portion of the annual report relating to the domestic department.

Some features in the financial history of the Board, during the year that has just closed, have been so marked and peculiar that the committee have thought it important to make them the subject of a special communication to this meeting.

It will be recollected that previous to the last meeting of the Board, there had been for several months an alarming diminution in the monthly receipts. To this fact the attention of the Board was then directed, and much feeling was awakened by the discussions growing out of it. Soon after the meeting, a statement of the condition and prospects of the treasury, and the importance of a speedy increase of receipts, was prepared, and widely circulated among the patrons and friends of the cause, in conformity with a resolution of the Board. The influence exerted by these means, in the city where the meeting was held, and upon individuals who attended it, was great and happy. One of the churches in Troy made its annual contribution soon after the meeting, amounting to nearly three times the sum it had been wont to contribute. The aggregate of contributions from that city during the year has been more than double that of the preceding year.

But beyond this local impression, and that which individuals carried with them from the meeting, it is not known that the impulse given on that occasion was such as to lead to any important results. The deficiency in the receipts continued and increased until it threatened the most serious evils. At the close of the first six months of the financial year, it was so great, in comparison with the previous year, that if it had continued in the same proportion to the end of the year, the pecuniary resources of the Board would have been diminished more than one third.

The attention of the friends of the cause were earnestly called to these facts, and to the inevitable disasters and suffering that must fall upon the missions, if their means of support were thus cut off, in successive numbers of the Missionary Herald. The condition and prospects of the treasury were subjects of frequent and anxious deliberation by the Prudential Committee. They adopted in November a series of resolutions, having for their object present relief to the treasury and the permanent and steady enlargement of the receipts. They instructed the officers and agents of the Board to enter upon a minute and thorough investigation of the organizations, means, and influences for raising funds for its support throughout the country. It soon became apparent, in the progress of this investigation, that more than one third of the churches which profess to act upon the unevangelized world through the Board, had given nothing in aid of its missions during the preceding year, and that a yet larger proportion of individual members of churches from which aid had been received, had borne no part in the contributions made.

It was thus seen, that if the claims of the cause could be made to reach the multitude of churches and individuals, not unfriendly to missions, who were doing nothing, because no personal application had been made to them, the number of contributors and the amount of contributions might be greatly increased.

To effect this, no other plan seemed so well adapted as that extensively pursued in New England some years ago, but which had gradually fallen into disuse, of dividing each congregation into districts, and sending out collectors in each district, with instructions to call upon all persons not known to be unfriendly to missions, for a contribution, according to the ability and willingness of each.

In view of the exigency of the case, six churches in Boston and its immediate vicinity, were induced to return to this plan. The result was favorable beyond what had been anticipated. With less ability to give than they had the previous year, the contributions of those churches were more than doubled, amounting to $9,900, instead of $4,836, the sum then given.

A circular letter to pastors was then prepared, setting forth the condition and wants of the missions; the ruinous consequences of the curtailment of their means of support, threatened by the falling off in the receipts; the ascertained facts as to the number of professed friends of the Board who were doing nothing to sustain it; and the encouraging result of the experiment which had just been made in Boston; and entreating them to bring the subject before their people without delay, and see what could be done to avert the impending calamity.

This circular was sent in February and March to the pastors of all congregational and presbyterian churches, known to be willing to cooperate with the Board. About the same time a sermon, presenting more at large the same statements and reasonings, was very widely circulated. It was so ordered in the good providence of God, that these appeals went forth at a time when the reviving influences of the Holy Spirit were enjoyed very extensively by the churches to which they were addressed. Thousands were thus prepared to receive them as they might not have done in different circumstances. The response was prompt and decisive. Many churches adopted the plan of collection which had previously been found so successful. Others which had already made their regular annual contributions, repeated them of their own accord. In some churches where no effort had been made in behalf of the Board for more than a year, the simple reading of the circular or sermon called forth at once a spontaneous contribution twice as great as they had ever made before. Many pastors preached to their people on the subject, some of them more than once.

Through the blessing of God on these efforts, the receipts of the Board in five months, from the first of March to the thirty-first of July, were $123,434, exceeding those of the corresponding months of the previous year, $36,849,—and nearly making up the deficiency which was so alarming in January. And this without any public appeal through the newspapers, and it is believed without any such extra effort, as will

be followed in any case by exhaustion, or be injuriously felt in the subsequent contributions of the churches.

The financial condition of the Board now is nearly as it was twelve months ago. Though all the missions are cramped and crippled in their operations, as they have been for three years past, through the inadequacy of their pecuniary resources, yet the Committee have been spared the painful necessity of further curtailment, which seemed inevitable a few months since. How far the impulse given to the liberality of the churches by the crisis through which we have passed, will be steady and permanent, and adequate to the wants of the missions, remains to be seen. This will no doubt depend very much on the activity of pastors and leading friends of the cause in every church, in adopting and executing some plan for their annual collections, by which application for aid shall be made, at a stated time every year, to all who are willing to contribute.

The operations of the Board are now so extensive, and the principles on which they are conducted are such, that unless we are willing to retire altogether from portions of the wide field which we now occupy, enlarged pecuniary resources are indispensable. It were better that a part of the missions should be given up, than that all should continue to be stinted and straitened as they now are. These must come into the treasury at stated times, and with so much steadiness and regularity, that they may be relied on with confidence, or great perplexity and embarrassment are inevitable. The experience of the last year demonstrates the ability and readiness of the friends of the cause to supply such resources. But they cannot be realized, unless the annual application for aid in the churches that sustain the Board, can be made systematic, thorough, and at a stated time, every year.

Case of Rev. Josiah Brewer.

The committee appointed at the last annual meeting, on the complaint made by the Rev. Josiah Brewer, presented by their chairman, the Rev. Dr. Edwards, the following report.

The Committee appointed to give a re-hearing to the case of the Rev. Josiah Brewer, and report to this Board, have attended to that service, and offer the following report, viz.

The committee met, according to appointment, at the Missionary House, in Boston, September 25th, 1839, at 10 o'clock, A. M. Present Rev. Justin Edwards, Rev. Joshua Bates, Hon. Charles Marsh, Rev. Joel Hawes, and Rev. Thomas Snell.

The meeting was opened with prayer by the chairman; and the Rev. Joshua Bates was appointed secretary of the committee.

Letters were read from the Hon. Joseph Russell, and the Hon. Lewis Strong, assigning reasons for their absence from the meeting of the committee. The Rev. Josiah Brewer, and the secretaries of the Board being invited to express their opinion with regard to the expediency of attempting to supply the vacancies in the committee, declared their entire willingness to submit the case to the committee as now constituted.

Whereupon it was resolved, that in view of the delay, which an attempt to fill the vacancies in the committee, would occasion, we proceed to attend to the business assigned us.

Mr. Brewer having expressed a desire that the Rev. David D. Field might assist him in making his statements to the committee, it was resolved that his request be granted.

It was then resolved, that Mr. Brewer be requested to present, in writing, to this committee, in distinct items, his complaints against the Prudential Committee of the American Board of Commissioners for Foreign Missions; and to exhibit under each item facts, as definitely as may be.

Mr. Brewer remarked that he had not been aware that this would be needful; and as he had not prepared any such document, requested that he might have a little time to prepare it. Whereupon the committee adjourned to three o'clock in the afternoon.

The committee met according to adjournment, and Mr. Brewer presented in writing his complaints, and the redress which he sought. He then proceeded, with the assistance of Mr. Field, to exhibit such documents and make such verbal statements, as they deemed proper. And the committee continued to hear them through the afternoon and evening; through the whole of the next day and evening; and through the forenoon of the third day; when Mr. Brewer and Mr. Field declared that they had presented all the documents, made all the statements, and furnished all the evidence which they wished to exhibit to the committee, unless it should be in answer to some new topics which might be presented by the Prudential Committee. Whereupon the committee adjourned to meet at a quarter past three o'clock in the afternoon.

The committee met according to adjournment. And the chairman being absent in consequence of illness, the Hon. Charles Marsh was appointed chairman, pro temp. After some discussion it was

Resolved, That, in view of the importance of having a full committee during the whole of the hearing, we adjourn till tomorrow morning.

September 28. The committee met according to adjournment. After prayer by the Rev. Mr. Hawes, a paper was presented by the chairman of the Prudential Committee, which, not being acceded to by Mr. Brewer, was withdrawn. In consequence of the continued illness and absence of the chairman, the committee then adjourned to meet on Monday, the 30th inst., at nine o'clock, A. M.

September 30. The committee met according to adjournment, and opened with prayer by the Rev. Mr. Snell. Mr. Brewer then presented a paper, which not being accepted by the Prudential Committee, was withdrawn. The chairman of the committee still being unable to attend the meetings, after considerable discussion it was resolved, that when this committee adjourn, it be to the 19th day of May, 1840, at ten o'clock, A. M., then to meet at this place.

It was then resolved, that as the reasons which the Hon. Lewis Strong offers for his absence from this meeting, may probably prevent his being present in May next, the Hon. Samuel Fletcher of Concord, N. H., be appointed as a member of this committee, in his place. It was also resolved, that the secretary write to the Hon. Joseph Russell, and endeavor to procure his attendance at the adjournment of this meeting.

The meeting was then adjourned to the 19th of May, 1840, at ten o'clock, A. M., at the Missionary House, in Boston.

May 19, 1840. The committee met according to adjournment.

Present, The Rev. Justin Edwards,
Rev. Thomas Snell,
Hon. Charles Marsh, and
Hon. Samuel Fletcher.

Prayer was offered by the chairman, and the Hon. Samuel Fletcher was chosen secretary of the committee, pro temp.

The Rev. Joshua Bates, Hon. Joseph Russell, and Rev. Joel Hawes, being absent; the Rev. John Codman of Dorchester, and the Rev. Aaron Warner of Gilmanton, N. H., who was known to be in the city, and the Rev. Mark Tucker of Providence, R. I., were chosen to supply their places.

After some discussion it was resolved, That, on account of the distance of Mr. Tucker, and the unavoidable delay in obtaining his attendance, the vote appointing him as a member of this committee, be re-considered.

Mr. Warner appeared and took his seat. Mr. Codman declined on account of previous engagements.

Mr. Brewer, assisted by Mr. Field, then requested that he might be assisted by the Hon. Mr. Bidwell of New York, and. the Rev. Mr. Brinsmade of Pittsfield, should they be present, which request was granted. He also requested that he might modify somewhat the specifications which he before offered to the committee, containing a list of his grievances, and the redress which he sought. This being assented to by the Prudential Committee, was granted. He then presented in writing the following, as "Grounds of complaint against the Prudential Committee, or secretaries (present or past) of the American Board of Commissioners for Foreign Missions, viz.

1. That they, or sundry of them, constrained me to withdraw from the service of the Board, for groundless or insufficient reasons.

2. That while professing to dismiss me in regular standing, as I was entitled to be dismissed, they embodied in the documents of dismission, *statements, remarks, and insinuations, which virtually nullified them,* as a dismission in regular standing; and were adapted to awaken injurious suspicions respecting me.

3. That some of their subsequent doings, letters and verbal statements contained incorrect representations of the proceedings of the special committee of which President Day was chairman; also unjust charges and insinuations against me, of a great want of missionary qualifications and conduct, which were calculated to prevent my obtaining that ready employment and full patronage that I might otherwise have obtained.

These are to be found in a letter of Mr. Evarts to Prof. Fitch of Yale College, dated Jan. 26th, 1829; in the representations of Mr. Evarts to the Rev. H. G. O. Dwight, missionary to Constantinople in the spring of 1829; in the representation of Dr. Anderson to Dr. Smith of Boston, in the year 1830; in representations of Dr. Wisner to Dr. Swift of Pittsburgh, and others of the committee and friends of the Western Foreign Missionary Society, near the close of 1834; in the letter of Dr. Anderson to the Rev. Mr. Bacon of New Haven, dated Jan. 13th, 1836; in the letters of Mr. Greene to Rev. Mr. Brinsmade of Pittsfield, dated Sept. 1836; to Rev. Mr. Hawley of Hinsdale, dated Dec. 23d, 1836; to Dr. Shepard, moderator of the Berkshire Association, dated July 14th, 1837; and to Rev. Mr. Dwight and others, a committee of the same, dated Jan. 23d, 1839; and in the representations of John Tappan, Esq. to patrons and friends of Mr. Brewer in Berkshire, in Sept. 1837.

The redress demanded is an immediate and unconditional restoration to the service of the Board.

JOSIAH BREWER.

Boston, May 19, 1840."

The Prudential Committee having expressed a willingness that Mr. Brewer should file such specifications, and offer such evidence as he might choose, and in his own way, without interruption, he proceeded to read such documents, and make such statements as he thought proper, through that day and evening; when the committee adjourned to nine o'clock the next morning.

May 20. The committee met according to adjournment. Prayer was offered by the Rev. Mr. Snell. Mr. Brewer then proceeded with his evidence and argument, till one o'clock, when the committee adjourned to a quarter past three, P. M.

Met according to adjournment, and Mr. Brewer and Mr. Field proceeded and closed their evidence and argument.

The Prudential Committee then commenced their reply, and continued till seven o'clock, P. M., when the committee adjourned to nine o'clock the next day.

May 21. Met according to adjournment. Prayer was offered by the Rev. Mr. Field.

The Prudential Committee then proceeded and continued their reply till noon, when it was closed, and the committee adjourned till a quarter past three o'clock, P. M.

Met according to adjournment, and Mr. Brewer commenced his answer to the reply of the Prudential Committee, and continued till seven o'clock, P. M., when the committee adjourned to nine o'clock the next day.

May 22. Met according to adjournment. Prayer was offered by the Rev. Mr. Warner. Mr. Brewer and Mr. Field continued till half past ten o'clock. They then declared that they had offered all the evidence and remarks which they wished, and had nothing more to present. The Prudential Committee said the same, and the committee adjourned to a quarter past three o'clock, P. M.

Met according to adjournment, and considered the case as presented to them, till six o'clock, and then adjourned to half past seven o'clock, P. M.

Met according to adjournment; and after due consideration, the following questions were put by the chairman to each member of the committee, viz.

1. Has the first specification, in your view, been sustained? It was answered unanimously in the negative.

2. Has the second specification, in your view, been sustained? The answer was unanimously, "Not fully sustained;" though the dismission was not such a document as Mr. Brewer had a right to expect and it was suitable he should receive.

3. Has the third specification in your view been sustained? The answer was unanimously in the negative.

4. Has Mr. Brewer, in your view, just ground to demand a restoration to the service of the Board? The answer was unanimously in the negative.

With regard to the second specification, while the committee were unanimous in the opinion that it was not fully sustained; they were also unanimous in the opinion, that the documents referred to were not such as Mr. Brewer had a right to expect, nor such as it was suitable that he should receive.

After his return from the Mediterranean, and various consultations with the Prudential Committee, he wrote them a letter, dated Boston, November 12th, 1828, in which he said, "You have repeatedly declared to myself and friends, that you had no complaint to make against my christian or ministerial character, nor any charge of disobedience to your instructions, neglect of duty, or disrespectful language.

"With the request and expectation that I shall receive a written statement to this effect, and in compliance with what I understand to be the wishes of the Committee, I would now also request a dismission from the service of the Board."

This request was taken into consideration, and the Prudential Committee, at a meeting November 21, 1828, voted, that Mr. Brewer's request to be dismissed from the service of the Board, contained in his letter of November 12, 1828, be granted, and that, according to his request, a copy of the preceding written statement be given him.

The preceding written statement, here referred to, was a document of eight folio pages, which had been prepared by the Prudential Committee, giving an account of their intercourse with Mr. Brewer from the beginning, and of their doings with regard to him, with their remarks upon the same.

A copy of this preceding written statement, "the whole of which the Prudential Committee say, in justice to themselves, and to the missionary cause, as well as to Mr. Brewer, must be taken together," it does not appear that Mr. Brewer had requested might be given to him. But all that appears, is, that he had requested a dismission from the service of the Board, with a written statement "that the Prudential Committee had no complaint to make against his christian or ministerial character, nor any charge of disobedience to instructions, neglect of duty, or disrespectful language." In this preceding written statement referred to, the Prudential Committee say "they would by no means impeach Mr. Brewer's ministerial, or christian character; but would on the contrary declare that his character in those respects is fair and good." They also say, "The Committee bring no charge against Mr. Brewer, for disobedience to instructions, neglect of duty, or disrespectful language." They also voted, as above mentioned, "that his request to be dismissed from the service of the Board be granted." This was all that Mr. Brewer requested.

But in addition to this, as above stated, the Prudential Committee added in the same document, "the whole of which, they said, must be taken together," many other things which Mr. Brewer did not request.

This they thought, as they stated, "justice to themselves and the missionary cause, as well as to Mr. Brewer, required." But from this, after the most full and careful attention to the subject, your committee are constrained to dissent; and they cannot but think that Mr. Brewer was entitled to a dismission of a different form.

Of this document Mr. Brewer and his friends complained; as being one of a different character from what he requested, and from what it was right that he should receive. And in a letter, dated New Haven, June 28, 1829, he wrote as follows, viz.

"To the Prudential Committee of the American Board of Commissioners for Foreign Missions.

"Gentlemen,—When I asked to be released from further service under your direction, it was, of course, with the expectation of being dismissed in regular standing.

"The document which I have received from you, not being regarded as doing this, I renew my request for such a dismission."

But instead of giving him, as he requested, a different form of dismission, and one embracing only the points which he requested before, as in view of your committee would have been wise, they gave him the following certificate, viz.

"Whereas the Rev. Josiah Brewer, in a letter dated November 12, 1828, requested a dismission from the service of the Board, which request was granted at a meeting of the Committee on the 21st of the same month; and the compliance with said request was communicated to Mr. Brewer, soon afterwards, in connection with a statement of the case; and whereas Mr. Brewer has recently made a communication to the committee in the following terms, viz. (here repeating what he had written as above mentioned,) now the Committee, in consideration of the premises, present to the Rev. Josiah Brewer the following certificate, viz.

"That it was the intention of the Committee that Mr. Brewer be dismissed from the service of the Board, in regular standing, and without any impeachment of his christian or ministerial character."

"The Committee feel it to be due to themselves and to Mr. Brewer to say that in accepting his resignation they did not forget that the connection between a missionary and the society which sent him forth is of a very serious nature, and not to be dissolved without mature consideration. They would merely add that to whatever services to the church or the world Mr. Brewer may be called by Providence, it is their wish and prayer that he may experience the divine favor and blessing."

This document, instead of being a dismission of a different form from the other, is only declaratory of what was the intention of the Prudential Committee in giving the other. And though it might relieve Mr. Brewer and his friends with regard to what was the intention of the Prudential Committee in giving the former document, it might not relieve them as to the effect which that document might be adapted to produce.

The form of dismission which, in view of your committee, it was suitable that the Prudential Committee should then have given him, is one like the following, viz.

"Whereas the Rev. Josiah Brewer, for some time a missionary in the service of the American Board of Commissioners for Foreign Missions, has requested a dismission from the service of the Board, after due consideration, it was voted that his request be granted; and he is hereby dismissed accordingly. And while he is thus released from any farther service under the care of the Board, the Committee would state, in compliance with his request, that they bring no

charge against Mr. Brewer for disobedience to instructions, neglect of duty or disrespectful language; and that he is dismissed in good and regular standing as a Christian and a minister, and they would recommend him to the kind attention and christian confidence of the churches of our Lord Jesus Christ, wherever God in his providence may call him."

Had Mr. Brewer received, as he requested, a document like the above, it is the opinion of your committee that subsequent evils would have been lessened. And they would recommend that the above be given him as a form of dismission, which, in view of your committee, it was suitable that in the year 1829, he should have received.

The above report was adopted, and the recording secretary was directed to communicate to the Rev. Mr. Brewer the form of dismission recommended by the committee at the close of their report.

On Raising Funds from the Holders of Slaves.

A memorial from sundry congregational and presbyterian ministers in the State of New York, on the subject of raising funds for missionary objects from those who hold slaves, and remonstrating against the agents of the Board being sent for that purpose, into the States where slaves are held, was laid before the Board by the recording secretary, and referred to a committee consisting of Rev. Drs. Hawes, and Thomas DeWitt, Hon. Charles Marsh, Walter Hubbell, Esq., and Rev. Messrs. Greene, Hamner, and Meigs. This committee subsequently made the report given below, which was accepted and approved.

The committee to whom was referred the memorial of sundry congregational and presbyterian ministers in the State of New York, respectfully ask leave to report.

Your committee have no reason to doubt that the memorialists are sincerely desirous of promoting the missionary work, and think that their opinions and feelings should be treated with great respect and kindness. That the Lord will not accept the fruits of robbery for sacrifice, we are assured; nor do your committee suppose that any gift obtained by means known to the donor to be unrighteous, and in the use of which he still perseveres, will be acceptable to God. Still they think that much caution should be exercised in judging concerning the character and motives of men who profess to be engaged in the service of Christ, and whose general character and conduct correspond with the profession.

But without deciding in regard to the entire correctness of the principles which are believed to constitute the basis of the reasonings of the memorialists, your committee are convinced, from a careful consideration of the matter, that the attempt to apply these principles as proposed in the memorial, would be attended with practical difficulties so numerous and great, as to render it inexpedient for the Board to take any order on the subject.

New Members of the Board.

The committee on the election of new members, consisting of Dr. Edwards, Hon. S. Hubbard, Rev. David Magie, Drs. William R. DeWitt and Anderson, and S. V. S. Wilder, Esq., made a report, in which they recommend that the Hon. Edmund Parker of Nashua, and Rev. Zedekiah S. Barstow of Keene, New Hampshire;—Edward W. Hooker, D. D., of Bennington, William Page, Esq., of Rutland, and Rev. Willard Child of Pittsford, Vermont;—Daniel Dana, D. D., of Newburyport, William Jenks, D. D., Boston, Ebenezer Alden, M. D., of Randolph, Alfred Ely, D. D., of Monson, Rev. Horatio Bardwell of Oxford, Hon. David Mack, Jr., of Amherst, Massachusetts;—Daniel Dow, D. D., of Thompson, Hon. Seth Terry of Hartford, John T. Norton, Esq., of Farmington, and Charles W. Rockwell, Esq., of Norwich, Connecticut;—Reuben Hyde Walworth, LL. D., and Rev. Chauncey Eddy of Saratoga Springs, Anson G. Phelps, Esq., of New York city, Hon. Gerrit Wendell of Cambridge, Hiram H. Seelye, Esq., of Geneva, David H. Little, Esq., Cherry Valley, and Rev. Diedrich Willers of Fayette, New York;—Hon. Joseph C. Hornblower of Newark, New Jersey;—Rev. Albert Barnes of Philadelphia, David H. Riddle, D. D., of Pittsburgh, Hon. William Jessup of Montrose, Hon. William Darling of Reading, and Rev. Messrs. Bernard C. Wolff of Easton, and John W. Nevin of Mercersburg, Pennsylvania;—Rev. Harvey Coe of Hudson, Ohio;—and Rev. Artemas Bullard of St. Louis, Missouri, be elected corporate members of the Board;—and that John Stevenson, D. D., and Rev. George Candy of Bombay, Western India, be elected corresponding members.

The persons named above were subsequently elected, agreeably to the recommendation of the committee.

Next Meeting of the Board and Preacher.

The committee on the next annual meeting of the Board, and the preacher, consisting of Dr. Codman, J. M. MacDonald, Esq., Rev. Chauncey Eddy, Dr. William R. DeWitt, Rev. David Magie, Anson G Phelps, Esq., and the Rev. Messrs. William Bushnell and A. D. Eddy, recommended that the thirty-second annual meeting of the Board be held in the first Presbyterian Church, Philadelphia; that the Rev. Dr. Edwards be the preacher, and Rev. Dr. William R. DeWitt be his substitute in case of failure; and that the Rev. Albert Barnes, Rev. Drs. John McDowell and Bethune, the Rev. Messrs. Thomas Brainerd and John Todd, and Thomas Fleming and Ambrose White,

Esquires, be a committee to make the requisite arrangements for the accommodation of the Board on the occasion.

This report was accepted and approved.

Condition of the Treasury.

Statements were made by Mr. Hill in respect to the condition of the treasury, and the necessity of enlarged resources for the coming year. After addresses on this subject by the Rev. Messrs. Magie, Ellingwood, Calhoun, Smith, Meigs, Drs. Beman and Edwards, Mr. Hubbard and others, interspersed with devotional exercises, the following resolution was passed :—

Resolved, That every minister of the gospel, in connection with this Board, be requested to present annually to his congregation the subject of foreign missions, and that he employ efficient means, through the officers of his church, by collectors, or in some other similar method, so that a systematic course of measures may be pursued by which the pecuniary wants of the missionary cause shall be presented to every member of the church and congregation.

Miscellaneous Resolutions Adopted.

A communication was received and read from the Board of Directors of the Providence Athenæum, tendering to the members of the Board, during their present session, the use of their rooms, library, etc., whereupon

Voted, That the thanks of the Board be given to the trustees of the Athenæum for their kind invitation.

The following resolutions of a general character were read by Dr. Anderson, and, after remarks by various gentlemen, were adopted.

Resolved, In view of the developements of the past year, as made at this meeting, that there is animating evidence of an onward progress, not only in the providence of God in its bearings on the redemption of the world from sin, but in the hold which the missionary work is taking on the same great result; in view of which this Board and the community for which it acts should thank God and take courage.

Resolved, That grateful acknowledgment is especially due to the Giver of all good for the relief, though it be yet but partial, which He has been pleased to grant to the Board in an exigency of fearful magnitude, by increasing the spirit of prayer and liberality in so many of its patrons, so that there is very encouraging evidence of a determination in the community to sustain the cause from further reductions, and soon, as this Board would humbly hope, to relieve the missions from their present painful embarrassments arising from the want of more ample means of usefulness; thus to relieve also the evangelical churches, whose whole work and influence in the heathen world is through the agency of the Board, from the imputation, which is cast upon them by their enemies, of having undertaken more work of this kind than they can well perform.

Resolved, That, to guard against misapprehensions leading to the most injurious consequences, it be declared as the deliberate and solemn conviction of this Board, that the necessity for reducing the number of the missions can yet be obviated only by a considerable increase in the amount of the annual contributions; it being certain that, in respect to most of the missions, if not to all, the present pecuniary allowance is not enough to keep them in healthful and vigorous action, and that it is better to have a smaller number of missions well sustained, than a larger number suffering continually from a deficiency in men and means; provided, however, it shall not be found a fact, as there is reason to fear it will be, that any contraction in our sphere of operations, any apparently retrograde movement will have the effect to diminish in the same, or even a greater proportion, the zeal and liberality of our patrons.

Resolved, That the only course left by divine Providence for the Board and the christian community, if this work is to be prosecuted with constantly increasing power and efficacy in the heathen world, is to aim at going forward,—sending forth new missionaries, increasing the number of native helpers, multiplying the number of books and readers, and in every possible way to gain ground upon the empire of ignorance and sin.

Resolved, That in view of the indispensable necessity of the influences of the Holy Spirit to the success of missions, and of the recent powerful and unprecedented revivals at some of our missionary stations and in this country, showing God's readiness to grant his Spirit in answer to prayer, this Board recommend to all the friends of missions a more general observance of the monthly concert for prayer, and that the first Monday of January, 1841, be kept as a day of fasting and prayer for the outpouring of the Holy Spirit upon the world.

The thanks of the Board were presented to the Richmond-street and the Beneficent congregational churches and societies for the accommodations which they afforded to the Board during its present sessions; and to the choir of singers connected with the Beneficent Society for their acceptable services; and also to families and individuals for their kindness and hospitality to members of the Board.

Letters from Absent Members.

Letters were read from the President of the Board, the Hon. John Cotton Smith, and Chief Justice Williams, of Connecticut, apologizing for their unavoidable absence, and expressing their undiminished interest in the Board and its objects.

Rev. Dr. Ashbel Green resigned his membership in the Board.

Devotional Exercises.

The sessions of the Board on the first day were opened with prayer by the Rev. President Day and the Rev Dr. Cogswell; on the second day, by the Rev. Dr. Humphrey and the Rev. John W. Ellingwood; and on the third day by

Rev. Dr. Enoch Pond. The meeting was closed with prayer, by the Rev. Orin Fowler. On the evening of Wednesday, the 9th, the annual sermon was delivered by the Rev. Dr. Beman, from Psalm lxxii: 17. The thanks of the Board were expressed for this sermon, and a copy was requested for the press.

On the afternoon of Thursday, the members of the Board, together with a large number of other Christians, united in commemorating the death of Christ, in the Beneficent Congregational Church. The Rev. Drs. Hawes, Thomas DeWitt, Tappan, and Snell participated in the services of the occasion.

A public meeting was held on the evening of Thursday, in the meeting-house of the Beneficent Congregational Society. The devotional exercises were performed by the Rev. Dr. Tyler and the Rev. James G. Hamner. Extracts from the annual report of the Prudential Committee were read, and addresses were delivered by the Hon. Theodore Frelinghuysen, Rev. David Magie, Rev. Benjamin C. Meigs, and Rev. Eli Smith.

Officers Elected for the Ensuing Year.

John Cotton Smith, LL. D., *President;*
Theodore Frelinghuysen, LL. D., *Vice President;*
Calvin Chapin, D. D., *Recording Secretary;*
Rev. Bela B. Edwards, *Assistant Recording Secretary.*

Samuel Hubbard, LL. D.,
Hon. Samuel T. Armstrong,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Daniel Noyes, Esq.,
Rev. Nehemiah Adams,
Rev. Silas Aiken,
Prudential Committee;

Rev. Rufus Anderson,
Rev. David Greene,
Rev. William J. Armstrong,
Secretaries for Correspondence;

Henry Hill, Esq., *Treasurer;*

William J. Hubbard, Esq., } *Auditors.*
Charles Scudder, Esq. }

The Board adjourned to meet in the city of Philadelphia, on the second Wednesday of September, 1841, at ten o'clock, A. M.

RECENT INTELLIGENCE FROM THE MISSIONS.

Siam.—Rev. N. S. Benham, one of the last reinforcement of the Siam mission, was drowned in the Meinam river, on the evening of the 6th of April, as he was returning home from the monthly concert for prayer. He was proceeding down the river against a strong flood tide, with none but Chinamen in his boat. They missed the landing-place, and on approaching the shore some distance below, the boat was driven against the cable of a junk and overturned, by which Mr. Benham was thrown into the water and under the junk. His body was not found till the following morning. The boatmen all escaped. Mr. Benham had entered on his missionary labors with much ardor, and with all the prospect of success which a strong and highly cultivated mind, could give him. "His remarks and prayers, at the meeting, the evening of his death," says Doct. Bradley, who communicates the painful intelligence, "showed that he was panting after God, and longed to go and appear before him in the beauty of perfect holiness." Doct. Bradley also states that pulmonary disease appeared to have previously fastened itself upon him, and would probably have made his life a short one, if he had not been removed by this stroke of God's providence. Mr. Benham arrived in Siam about the first of March.

In the same letter, under date of April 10th, 1840. Doct. Bradley mentions that he had at last succeeded, by means of the vaccine matter sent with the last reinforcement, in introducing the kine-pox among the Siamese, with which he had been inoculating the people since the 22d of January, and up to the date of the letter, it was found to operate favorably.

Miss Pierce was engaged in teaching a small school; and a few young men were learning English with Messrs. Caswell and Hemenway. Preaching was regularly continued at the floating-house, and at the tract-house, and with such tokens of the approval of God as constituted ground for substantial encouragement.

Owing to the want of adequate funds the operations of the press and the casting a new fount of types had been arrested, and the families of the mission were subjected to great inconvenience and embarrassment.

Prince Chow Fah was still going forward with his improvements, constructing rain-guages, keeping meteorological tables, etc. The study of navigation, in which he had been engaged, has contributed much to the discipline and enlargement of his mind.

Messrs. Caswell and Hemenway with their wives arrived at Bankok, from Singapore, on the first of January. Mr. Peet was on the 9th of May still at Singapore, but had succeeded in engaging a passage to Bankok in one of the king's ships.

The brethren of the mission think it highly important that a Chinese boarding-school should be established in Bankok, and urgently request that two additional missionaries should be sent to their aid.

Syria.—Messrs. W. M. Thomson and Beadle and Doct. Van Dyck left Beyroot 7th May, on a tour in Northern Syria, for the purpose of examining some of the places which were most promising for establishing missionary stations, and which it was hoped that the recent reinforcement would enable the mission to occupy without much delay. After spending a month in travelling in that quarter, they returned on the 5th of June, having selected, as the most desirable posts for locating missionaries, Ladakkia, among the Ansariii, and Aleppo. Messrs. Beadle and Keyes were expecting to proceed to the former place and take up their residence there as soon as the heat of summer should be over.

Mr. Lanneau left Beyroot on the 11th of June, being compelled to suspend his missionary labors on account of diseased eyes. He was expected to proceed to France, and perhaps to the United States. It is hoped that rest and skilful medical treatment may so far restore him as to enable him to resume his missionary labors.

Nestorians.—October 3d Doct. Grant arrived at Boston, in the brig Franklin, accompanied by his son. As stated at page 431, he made during the last summer a second visit to the independent Nestorians residing among the Koordish mountains, where he was again most hospitably received, and the demand for missionaries seemed most urgent. It is hoped that he may, after a few months, return to that interesting field with two or three fellow laborers.

Doct. Wright, who embarked for Smyrna on the 9th of March last, was at Erzeroom on the 15th of June, on his way to join the mission at Ooroomiah.

Constantinople.—Mr. Dwight, writing on the 21st of July, remarks—

We have decided to open a boarding-school in one of the villages on the Bosphorus immediately, provided a suitable house can be procured. The providence of God is putting scholars in our way; and the present posture of things among the Armenians encourages the belief that the ecclesiastical powers will, for some time to come, let us alone. The Armenian patriarch has his hands full now in taking care of the papists, who are endeavoring to make inroads upon his people, and he has no time to think of us.

Greece.—A letter from Mr. Houston, dated at Areopolis, 11th May, 1840, states that he arrived at that place, on his return from Cairo, December 20th. The school was going on prosperously, and applications for places in it were more numerous than the size of their school-house would permit them to receive. The teacher was succeeding well, and his biblical lectures on the Sabbath were highly valuable.

Cyprus.—Mr. Thompson, writing from Scala, port of Larnaca, on the 12th of June, remarks—

We have great encouragement to labor in our field, so far as the absence of opposition and the favor of the people are concerned, though our labor be still but ploughing and sowing. When we see that our books, for example, are applied for in person and by letter, and paid for too, by the priesthood, as well as laity, and that neither now, nor at any former period, have they been burned or openly rejected by any in the island, we have hope that good will be done.

I have just returned from a tour of distribution in the interior, on which I started with Mr. and Mrs. Ladd 26th May. You are already aware that each proto-papas in Cyprus, as well as many of the other clergy and some laymen, has received a copy of the New Testament; and you will now be pleased to hear that, speaking in general terms, every reader in Cyprus has received a tract. This distribution has been accomplished by Mr. Pease and myself. We have travelled through every section of the island, mostly together, in order to explore, distribute tracts, and preach, and have ever found that we could do just about what we wished. We first supplied the dioceses of the bishops of Citium and Paphos, in three tours; next the diocese of the archbishop; and I have now completed the distribution in the diocese of the bishop of Cerenia. I took one thousand books in my trunk for this tour, consisting chiefly of decalogues, Mr. Temple's discourse on the mediatorship of Christ, Mr. Riggs' Two Lambs, (for children,) the Psalms, etc., and found, on arriving at Dicomo, where the circuit of distribution was completed, that eight hundred copies had been expended.

I would merely remark further, that until the last day of distribution I heard not a whisper of opposition against the books which I offered, but, on the other hand, they were every where, in the thirty-four villages which I visited, received with freedom and gratitude. The bishop of Cerenia himself set the example of receiving our books before the members of his metropolis, and asked for select varieties for particular individuals; and when I arrived at the depository my first work was to put up books at the order of the archbishop's school in Nicosia.

Choctaws.—On the 11th September Mr. Kingsbury writes that Mrs. Barnes was removed from her labors by death on the 31st of August.

By this event (he remarks,) the mission has sustained an irreparable loss. Mrs. Barnes was a most devoted and efficient helper. She was highly esteemed by the Choctaws, and her death is deeply felt and lamented by them, as well as by her missionary associates. Her sickness was short and her departure unlooked for, even by herself, until a short time before it took place. But she was not unprepared for the solemn event. When informed that her situation was dangerous, and that probably she could not live long, she received the intelligence with calmness, replying, "It is a solemn thing to die, but I have given my soul to God—to the precious Savior." She suffered much bodily pain during the last hours of her illness; but her soul was in peace. She died at Mr. Byington's, and her remains were interred by the side of his sister who died about a year ago.

Mrs. Barnes had enjoyed excellent health previous to her sickness. For nearly seven months she had not suspended her Sabbath school for a single day. She was happy in her work and had much encouragement. Persons in different and distant parts of the nation were desirous of placing their daughters under her charge, and would cheerfully have paid their expenses. She was entirely devoted to her work and the people saw it and felt it. They greatly respected and will not soon forget her.

Mr. Kingsbury also mentions that the family of Mr. Byington had suffered much from sickness, and that his oldest son died on the 11th of September. Mrs. Wright and Mr. and Mrs. Jones had been sick. The people extensively, in that part of the Choctaw country, were suffering much from sickness.

Donations,

RECEIVED IN SEPTEMBER.

☞NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 243 31

Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Chatham, Cong. chh. and so. to constitute Rev. CHARLES ROCKWELL an Hon. Mem. 55 00
Oysterville, 9 25—64 25

Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. a friend, 1,50;) 124 98

Buffalo and vic. N. Y. By J. Crocker, Agent,
Alden, Av. of ring, 1 50
Buffalo, 1st presb. chh. mon. con. 19,67; Park chh. 15,81; Pearl-st. chh. 15; T. G. N. 1; less. dis. 1,15; 50 33
Cuba, Presb. chh. 42 65
East Aurora, Coll. 12 61
East Otto, Chh. 2 25
Esquesing, U. C. A friend, 10 00
Evans, 2d cong. chh. 6 20
Mayville, Mon. con. 29 00
Niagara Falls, Fem. miss. so. 25 00
179 54
Less. dis. 57—178 97

Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.
Hardwick, Gent. and la. ben. asso. 33 00
Lyndon, A. Goodell, 10 00
Peacham, Cong. chh. and so. 15 60
St. Johnsbury, 2d cong. chh. and so. 85 10—143 70

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Brunswick, Sab. sch. for chil. in Ceylon, 10 50
Portland, JEREMIAH STEVENS, which and prev. dona. constitute him an Hon. Mem. 50 00—60 50

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Mon. con. in Mr. Merrill's so. 50 00
Newbury, Belleville, Mon. con. 13,78; Byfield, a lady, av. of beads, 4; 17 78
West Amesbury, Gent. and la. 42 05—109 83

Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.
Marblehead, A friend, 10 00
Salem, United mon. con. 17,76; mon. con. in Howard-st. chh. 19,14; Tab. so. gent. 5; 41 90—51 90

Franklin co. Me. Conf. of Chhs. J. Titcomb, Tr.
Farmington, Mr. Rogers's so. mon. con. 21 17
Strong, Mr. May's so. 7 00—28 17

Geneva and vic. N. Y. By C. A. Cook, Agent,
Canandaigua, N. W. Howell, 50; indiv. 18,19; 68 19
Castleton, Mrs. Porter, 50
Coventry, G. D. Phillips, 50; Miss E. A. Phillips, 50; coll. 26; 126 00
Elbridge, Cong. chh. coll. 19,08; mon. con. 3; Mrs. L. Merriman, 10; 32 08
Elmira, SIMEON BENJAMIN, which constitutes him an Hon. Mem. 100; presb. chh. coll. 61,65; mon. con. 42,72; 204 37
Geneva, H. Dwight, 100 00
Gettesburgh, Mrs. O. Adams, 2 00
Hopewell, Coll. 24 97
Jordan, Presb. chh. coll. 11,75; C. Barns, 10; 21 75
Newark, Coll. 27 00
Penn Yan, Presb. miss. so. 40 00
Prattsburgh, Cong. chh. coll. 31,64; mon. con. 9,56; 41 20
Rushville, Presb. chh. 31,37; chil. of mater. asso. 6,64; 38 01
Syracuse, Presb. chh. 44,63; cong. chh. 47,20; 91 83
York, 1st presb. chh. 60 00
877 90
Less dis. etc. 1 83—876 07

Grafton co. N. H. Aux. So. W. Green, Tr.
Bath, E. cong. chh. 33 00
Lebanon, Thank. off. of eighteen chil. to constitute DIARCA ALLEN an Hon. Mem. 100; mon. con. 70; 170 00
Piermont, Dea. Austin, 1 60—204 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Mon. con. in presb. chh. 55,12; T. B. Cooke, 50; 105 12
East Durham, 34; S. 31; 65 00
Osborneville, Young people's benev. so. 11,15; mon. con. 8; 19 15—189 27

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Northbridge, Indiv. to constitute Rev. LEWIS PENNELL an Hon. Mem. 50 00
Upton, An indiv. 10 00—60 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Bloomfield, Coll. 34 36
Burlington, Gent. 21,92; la. 19,30; 41 22
Collinsville, Mon. con. 20 25
East Hartford, Mon. con. 13,21; la. 144; 157 21

East Windsor, 1st so. coll. 43,10; a friend, 10; N. so. Lucy Bartlett, dec'd, 10; E. Sparhawk, 5; 68 10
Farmington, 1st so. La. 260; sew. so. 20; 2d so. mon. con. 10,38; 290 38
Granby, E. so. coll. 42 00
Hartford, W. so. la. 90,14; for *John Talcott*, Ceylon, 20; 1st so. mon. con. 60,77; N. so. 27,97; int. on E. Pearl's note, 3; 201 88
Ottoway, Ill. M. J. Hayes, 5 00
Simsbury, Julia Case, dec'd, 10 00
Suffield, 1st so. mon. con. 20; juv. miss. so. for Mrs. Lyman, Sandw. Isl. 10; 40 00
910 40
Ded. c. note, 1; exps. 48c. 1 48—908 92

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, S. so. mon. con. 50 00
Southington, Gent. and la. (of which fr. Timothy Higgins, which and prev. dona. constitute him an Hon. Mem. 55;) 482 00—533 00

Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.
Amherst, Gent. 2; chil. in sch. dis. No. 7, 1,80; 3 80
Deering, Cong. so. 10 05
Goffstown, Mon. con. 7 00
Manchester, Cong. so. to constitute Rev. Frederick Wallace an Hon. Mem. 50 00—70 85

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Alna, 50
Bath, D. C. Magoun, 40; G. Trufant, 10; Mr. Robinson, 10; seven indiv. 14,78; 74 78
Boothbay, Chh. and so. 13 12
East Thomaston, A friend, 2 00
Edgecomb, La. 12; chh. and so. 13,50; 25 50
New Castle, 2 00
Thomaston, 1st cong. chh. and so. indiv. 88,16; mon. con. 31,84; 120 00
Waldoboro', Two indiv. 1 00
Woolwich, A friend, 2 00—240 90

Lowell and vic. Ms. Aux. So. W. Davidson, Tr.
Lowell, Young la. benev. so. 50; Appleton-st. chh. mon. con. 5,64; 55 64

Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.
Bolton, Evang. chh. and so. to constitute Rev. Josiah Peabody an Hon. Mem. 50 00
Methuen, Juv. miss. asso. for *Sylvester G. Pierce*, Ceylon, 20 00—70 00

Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.
Holliston, Mon. con. 15,56; H. E. Jones, 20; 35 56
Hopkinton Springs, A lady 1 00—36 56

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fair Haven, Chh. and cong. 37,29; sab. sch. for Ind. miss. schs. 10,20; mon. con. 5; 52 49
New Haven, Mon. con. in 1st and united so. and Chapel-st. chh. 24,98; do. in Church-st. chh. 24,76; do. in 3d chh. 9,76; la. Durand so. 20; Mrs. Mills, for *Eliza Mills*, Ceylon, 20; J. Anketell, for *Augusta Anketell*, do. 20; Mrs. A. Anketell, for *John Anketell* and *William Bayard Anketell*, do. 40; sab. sch. miss. asso. in Centre chh. for distrib. of tracts in China, 21; less c. note, 2; 178 50—230 99

New London and vic. Ct. Aux. So. C. Chew, Tr.
New London, T. W. Williams, for miss. schools, 300 00
Stonington, 2d cong. chh. 17,86; mon. con. 11,14; 29 00—329 00

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. Miss S. Hallenbeck, to constitute Rev. William Whittaker an Hon. Mem. 50; sab. sch. miss. so. No. 38 for schs. at Ceylon, 30; for Sandw. Isl. 1;) 1,575 16

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Milton, Gent. 34; la. 49,42; mon. con. 21,68; sab. sch. 4,76; 109 86
Roxbury, Eliot chh. and so. 25; mon. con. in do. 21,72; 46 72
Stoughton, Mon. con. 40 22
Wrentham, Chh. and so. 40; Mrs. Sally Blake, which and prev. dona. constitute her and Anson Blake Hon. Mem. 160; Mrs. Mary Ann Rowley, which constitutes her an Hon. Mem. 100; 300 00—496 80

Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.
Belchertown, Coll. in Brainerd chh. 38 00
Hatfield, Coll. in cong. chh. and so. (of which fr. la. to constitute Rev. Henry Neill an Hon. Mem. 85;) 230 25
Plainfield, Mon. con. 10 00—278 25

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Lebanon, Rev. D. Metcalf, 5 09

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Clinton, Rev. G. S. Wilson, av. of books, 2 00
Evans Mills, 8,50; mon. con. 1,50; 10 00
Houseville, Rev. J. Murdock, 5 00
Litchfield, Norwich so. 8 86
Madison, Cong. chh. mon. con. 15; fem. cent so. 25,31; 40 31
Martinsburgh, 1st presb. cong. 12 62
Morrisville, Mon. con. 12 00
Richland, Cong. chh. 12 85
Sherburne, 1st cong. chh. 22 00
Steuben, Welch cong. so. 6 64
Waterville, Presb. so. 16 75
Westmoreland, Fem. benev. so. 11 94
Whitesboro', Presb. so. 55 00—215 97

Palestine Miss. So. Ms. E. Alden, Tr.
Coll. at ann. meeting, 36 85
Easton, Gent. and la. 20 00
E. and W. Bridgewater, Miss B. Richards, 10 00
66 85
Ded. printing Dr. Storrs's sermon, 47 50—19 35

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, Mon. con. 19,45; sab. sch. class of Mr. D. 5; do. of Mr. M. 50c. an orphan boy, 30c. 25 25
Brewer, Cong. chh. 10,43; a friend, 50c. 10 93
Cherryfield, Cong. chh. 15 00
Hampden, Cong. chh. and so. mon. con. 40 00
Old Town, Cong. chh. 7 50—98 68

Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.
Portsmouth, N. chh. and so. mon. con. 38 52

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Great Falls, Gent. 34 50
New Hampton, Gent. and la. 9 00
Rochester, Coll. 3 00
Sanbornton, Extra effort, 20,25; mon. con. 1,72; 21 97
68 47
Ded. expenses paid by aux. so. 5 04—63 43

Taunton and vic. Ms. Aux. So. H. Reed, Tr.
West Attleboro', Cong. chh. and so. 49 00

Tolland co. Ct. Aux. So. J. R. Flynt, Tr. 600 00
Somers, Gent. 81,84; la. (of which to constitute Rev. James P. Terry an Hon. Mem. 50;) 91,53; 173 37—773 37

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 818 00

Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.
Dudley, La. sew. circle, 9 16

Total from the above sources, $9,251 50

VARIOUS COLLECTIONS AND DONATIONS

A friend, 100; do. 5; do. 3; 108 00
Abington, Pa. Juv. miss. so. of presb. cong. for Nez Perces Indians, 10 00
Adrian, Mich. Mon. con. and contrib. 30 00
Albany, N. Y. 4th presb. chh. 50; young men's miss. so. 36; 86 00
Amsterdam Village, N. Y. Presb. chh. mon. con. 25 00
Andover, Ms. Mrs. S. H. Wisner, 5 00
Baltimore, Md. 5th presb. chh. mon. con. and sab. sch. 70 00
Barre, N. Y. 1st cong. chh. to constitute Rev. ROBERT LAIRD an Hon. Mem. 55 00
Bating Hollow, N. Y. Four indiv. 4 00
Beaver Dam, Pa. Cong. 11 75
Bedford, N. Y., W. Jay, 50; Mrs. L. Clark, 10; 60 00
Belfast, Me. La. for a sch. in Ceylon, 25 00
Bellport, N. Y. Cong. chh. 6 13
Bennington, Vt. Rev. Dr. Hooker, 15 00
Bloomfield, N. J. Presb. chh. mon. con. 15 00
Brookfield, Vt. E. Cook, 30 00
Brookhaven, N. Y. Cong. chh. 38 50
Brookline, Ms. Japan miss. so. 32 92
Bryan co. Ga. A friend, to constitute JOSEPH CLAY an Hon. Mem. 100 00
Canandaigua, N. Y. 1st cong. chh. fem. so. to constitute Mrs. HARRIET B. MARTIN an Hon. Mem. 100; mon. con. 35; I. L. Woodruff, 10; 145 00
Connecticut, J. P. Langworthy, 5 00
Coventry, R. I. Cong. chh. mon. con. 8 00
Donnels, O. Rev. G. G. Poage, 5 00
Dundaff, Pa. Presb. chh. 6 56
East Hartwick, N. Y. Fem. miss. so. 23 00
East Smithfield, Pa. Cong. chh. mon. con. 10 68
Edgartown, Ms. Indiv. 4 00
Essex, N. Y. Mon. con. 15 00
Frankfort, Me. Chil. of mater. asso. 2 00
Frederick City, Md. La. sew. so. 80 00
Gilbertsville, N. Y. Presb. chh. 30; J. T. Gilbert, 25; 55 00
Harpersfield, N. Y. The $100 ackn. in Sept. was fr. Rev. Dr. Williston and other indiv.
Houlton, Me. Cong. so. mon. con. 24 91
Hudson, N. Y. Miss. asso. in 1st presb. chh. 60 00
Jacksonville, Fla. O. Conger, 20 00
Kennebunkport, Me. Fem. miss. asso. 15 56
Kingsboro', N. Y. Cong. chh. 219 62
Lewisburg, Pa. Rev. T. Hood, 5 00
Lumberland, N. Y. A friend, 50
Malden, Ms. Mr. McClure's chh. and so. 20 00
Manlius, N. Y. Presb. chh. coll. 70 00
Matteawan, N. Y. Fem. miss. so. 16 00
Middle Island, N. Y. Rev. E. King and fam. 15 00
Middletown, Pa. I. S. Burchard, 5 00
Minisink, N. Y. A friend, 3 00
Montrose, Pa. Mon. con. 6 50
Newark, N. J., A. Williams, 50
Newton, Ms. E. par. mon. con. 38,24; W. par. B. Eddy, 2; 40 24
New Orleans, La. H. T. Jr. a bal. 20
New Windsor, N. Y., D. C. Lockwood, 10 00
New York City, Young la. asso. in Brainerd chh. for a child in Mr. Lawrence's family, Dindigal, 15 00
Northern Liberties, Pa. Juv. miss. so. of sab. sch. in 1st presb. chh. for Rev. S. Foreman, 83; Indian so. of do. for ed. of an Indian youth under the care of Miss Etris, 60; 143 00
Perry Village, N. Y. Presb. chh. mon. con. 16 00
Perryville, Pa. Presb. cong. 55,69; mon. con. 21,50; sew. so. for fem. sch. in India, 10; 87 19
Philadelphia, Pa. Mon. con. in 5th presb. chh. (of which for Africa, 15; for China, 5; fr. L. Harwood, 20;) 100; sab. sch. in 10th presb. chh. for *Henry A. Boardman, Alexander W. Mitchell, William Shippen, Winthrop Sargent*, and *James Engle Negus*, 25; 11th presb. chh. Lucy B. Edelman, for Rev. S. Foreman, 15; a friend, 21; E. Myers, 4,10; D. 3; 168 10
Poughkeepsie, N. Y., J. Roosevelt, to constitute ISAAC ROOSEVELT of Hyde Park an Hon. Mem. 100; cong. chh. 55; presb. chh. coll. 27,09; 182 09
Princeton, N. J. Students in Theol. sem. 5 31
Providence, R. I. Richmond-st. sab. sch. for sch. in Ceylon, 30 00
River Head, N. Y. Cong. chh. coll. to constitute Rev. CHARLES J. KNOWLES an Hon. Mem. 50; a lady, 5; 55 00
Rochester, N. Y., A. Champion, 360 00
Stillwater, N. Y. Presb. and cong. chhs. 80 00
Stockholm, N. Y., C. P. H. 1 00
Sullivan, N. Y., I. Bebee, 5 00
Troy, N. Y. 1st presb. chh. S. Wickes, 50 00
Trumansburgh, N. Y. 1st presb. chh. 31 00
Van Buren, N. Y. Coll. 4 00
Washington City, D. C. 2d presb. chh. mon. con. 15 00
Williams's Farms, N. J. Union fem. miss. so. 18 00
Woodbridge, N. J., Mrs. Morris, 3 00
Wurtsboro', N. Y., T. C. McEwin, 10 00

$12,148 76

LEGACIES.

Branford, Ct. Miss Almira Tyler, by Samuel Frisbie, Ex'r, 20 00
New Bedford, Ms. Mrs. Rebecca Nickerson, by Thomas Nickerson, Ex'r, 100 00

$120 00

Amount of donations and legacies acknowledged in the preceding lists, $12,268 76. *Total from August 1st, to September 30th*, $24,720 21.

GENERAL PERMANENT FUND.

Dunstable, Ms. Zebedee Kendall, a legacy, by J. Kendall, Ex'r, 50 00

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Bangor, Me. A half barrel of crackers, fr. J. Pearson, for Mr. Paris.
Bethel, Vt. A box, fr. la. sew. so. for Dwight, 20 03
Hartford, Ct. 10 reams letter paper and 10 reams foolscap, fr. H. Hudson.
Holliston, Ms. Manifold Letter Writer, fr. Mrs. H. E. Jones, 5 00
Oakham, Ms. A box. fr. la. 54 00
Rindge, N. H., A box, fr. fem. char. so. for Oregon, 34 48
Rochester, N. H., A box, fr. la. asso. for Mr. Emerson, Sandw. Isl.
South Abington, Ms. A box, fr. M. Whitmarsh, for Sandw. Isl. miss.
Springfield, Ms. 50 Todd's Truth made simple, fr. G. Merriam; one ream letter paper, fr. H. Brewer.
Warren, Ms. A box and keg, for Mr. Bliss, Sandw. Isl.
Woolwich, Me. A box.
Unknown, A box.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVI. DECEMBER, 1840. No. 12.

American Board of Commissioners for Foreign Missions.

Nestorians.

JOURNAL OF MR. HOMES ON A TOUR IN MESOPOTAMIA.

[Continued from p. 437.]

Sipricor—Komakk.

June 17th, 1839. With a stupid lying postilion, I started for Sipricor, passing over a mountainous country with New England scenery and pleasant villages, chiefly occupied by Mussulmans. Encountered a party of fifty Armenians on foot, going a forty days' journey from their native country to Constantinople, to engage as porters and water-carriers for three years, thence with their savings to return home. Drank of the waters of a mineral spring, which effervesced as at an artificial soda-fountain, leaving the ground covered with a red oxidized deposit. I have seen several such springs in these mountains. They break out in or near rocks of volcanic origin, as volcanic conglomerates and basalt. Some of these springs are hot, as at Tiflis, Erivan, and Erzeroom.

18. Having passed the night at the Mussulman village of Sipricor, we were obliged in the morning to take three armed villagers, as of late robberies had occurred on the road to Erzingan, and many others availed themselves of the occasion to accompany us. We travelled west, ascending such a mountain that we were again brought into the midst of snow, and descending this cold white mountain we precipitously entered the beautiful level plain of Erzingan, thirty-six miles long by twelve wide, where we immediately found summer heat. The plain was set in all directions with fruit-bearing trees, and the grain was already yellow, while on all the four sides of the plain were to be seen sublimely lofty mountains covered with snow.

The governor quartered us in the house of an Armenian christian brazier. Being a time of rebellion and commotion in the country, his energy and despatch were remarkably manifested in accomplishing all sorts of business without the aid of a secretary—writing letters, giving orders, hearing complaints, and affably conversing—all as it were at the same time. His directions to the villagers how to protect themselves against the Koords, his offers of powder to all who wanted it were rather alarming to us peaceful travellers. We accepted his offer of a guard for the next post. A neighboring village chief, having business with the governor, was there with his son. It was an interesting specimen of eastern politeness, when the chief and his son kissed the hem of the governor's garment, and he himself kissed the son paternally on both cheeks.

This town, Erzingan, is said to have 2,500 Turkish houses, and 700 Armenian houses—as many Christians as there are at Erzeroom. There are twenty-four Armenian monasteries in this district, containing from one to twenty monks each. Many of them have, as it were, but a keeper, being greatly fallen from their first estate. The people say that the Turks never took away the property of the monasteries. There are sixty villages, large and small, in the district. There are four Armenian churches here, two of which have been newly built since the treaty the Russians made with the Turks, which provides that the Christians shall have this privilege. The houses are built of bricks of sun-dried clay. As a provincial town it has the usual number of shops, and is exceedingly warm

for the climate, the people being obliged, many of them, to live in the country in summer.

19. Left for Komakk, ten hours distance. We came up with the Euphrates, in its southwest course, about two hours from the town, where it enters a narrow defile on the south of the plain.

Just as we arrived near a bridge that entered Komakk, on the east side of the Euphrates, we forded a river called Coal (Keumur) river: crossing the bridge just mentioned we turned suddenly to the east through a wonderful natural fissure made for it in the rocks. We then mounted to a stone guard-house, from whence we descended under the cliff of the citadel, by artificial stairs cut in the living rock, and saw before us the attractive lower town of Komakk. The upper town or citadel is most wonderful for situation, being a rock detached by nature from the bluff of the plain on which it is situated, and having a stream flowing through that fissure, and on another side the Euphrates; while on the eastern side is a narrow plain, the land east of that gently rising, and studded, as it were, with Turkish villas in the midst of trees. The citadel is entered only by an artificial road in the living rock, and incloses more than half the houses of the town. From the top of the citadel are interior stairs conducting downwards through the rock to the bed of the Euphrates, for the supply of water. This town is famous in Armenian history, for the story of a king's daughter who was confined here.

We called on the governor, who, before the days of Mahmoud's reform, was one of the independent valley beys. Though he received us decently, he manifested more Turkish pride than any other Turkish gentleman I have known. He did not even bid me farewell on my second call, but gave me leave to go.

Our accommodations at the post-house were very convenient. Our landlord in the evening invited in a large circle of his neighbors, of the more learned class, and for three hours I was employed in answering their questions and giving them the most useful instruction I could. I stated to them, at much length, the reasons why the Christians never would be able to acknowledge Mohammed as a prophet; that we demand more satisfactory proof for every thing we are called upon to believe; and that we cannot accept dogmas merely on tradition as they do. I astonished them by showing them their own relative insignificance in the world, and showed them that we had increased their twelve sciences to two hundred. When they inquired the origin of this our progress, I referred it to christian influence, and that it was not merely owing to natural powers of mind, but to christian education. They answered, however, with a measure of stupid indifference, by which they rejected the force of my arguments, in quoting their old proverb, "Riches to Hindostan, pomp to the Turks, and talent to the Europeans;" and then another, "God gave to Moses medicine, to Christ handiwork, and to Mohammed rhetoric." When, however, I enlarged upon the proofs of our superiority, and delicately showed them the degradation of both sexes among them, they rung many changes among themselves about education, female education, and the dogmas of the Koran.

The people of Komakk, chiefly Mussulman, compared with those of other villages, seemed far superior. Many of them leave here for a few years, trade as merchants, return and live at their ease. Consequently one may see here samples of whatever is polished in manners or dress, etc., at Constantinople. Even one half, perhaps, of the Mussulmans in the place can read. They have two schools; in one of which I saw boys and girls of twelve years of age without veils. The girls generally forget all they have learned, there being no stimulus for them after they have left the school. For a wonder a Koran was freely put into my hands, and the boys, before incredulous, were delighted to find that I, an "infidel," could not only read pronouncingly, but also understand what I read; which latter they could not.

The Armenians have a miserable church here, but the country is full of the ruins of old churches, and the graveyard before the church was covered with rude sculptures of bears and cocks converted into tomb-stones. One inscription in Armenian was eight hundred years old. Some of their females know how to read. The young ladies in the richest family there occupy themselves in giving gratuitous instruction daily to poor children. There are perhaps thirty families of Armenian Christians and four hundred families of Turks.

Road from Komakk to Eghin.

20. Left Komakk to go to Eghin by way of Koorootchai. Returning over the bridge to the west side of the Euphrates, and the road directly along its banks being neither practicable nor directly on our course, we diverged. Our road pass-

ed over irregular conical hills of gypsum and soft lime stones, and near some salt-pits, which yield salt of an extraordinary fineness and whiteness, sold for about one third of a cent a pound. The Mussulman females, poor creatures, as we passed, turning their backs to us, crouched down by the side of the road in the most humiliating manner, and if even they had a heavy burden on their heads, they would cast it down that they might hide; and rarely did they attempt to steal a glance till we had passed far by them. At sunset we came to a miserable village of a heretical sect of Mussulmans, whom the people call "Light Extinguishers," to signify the abominable crimes they commit in the dark. It was not so much owing to their being heretics, as to our having been joined by a government courier, that for the first time to night we had difficulty in getting a house: for they imagined we would take their food and grain without paying for it. The window-holes of all the houses were closed with plates of transparent gypsum, found in the mountains more than seven inches square. Some government soldiers on their way to the army abused the villagers by their extravagant demands, and in the morning one of the troopers drew his sword upon a villager to oblige him to give him a saddle, of course, as every thing else, without pay. Whereupon an alarm being made, all the village ran together, over the tops of the houses, armed with axes, weaving sticks, etc., to defend themselves. Their women, with arms also, joining in the affray, were as clamorous and violent as the men. Soldiers and people were both full of wicked passions, and neither the one or the other can be controlled for years to come, but by a strong arbitrary government; and the only permanent cure for their ills and their sins is in receiving the light of the gospel.

21. We have seen little cultivation, except grain, and no where hardly any forests or trees, except the willows and poplars which have been planted by the water-courses, for the sake of the timber they afford in house-building; and these are not plenty, all of the houses being built of stone. Our numerous accidents on the way had detained us so much, that it was sunset and we were yet three hours from Pingan where we wished to sleep. We therefore went to a village of thirty houses, but every house was closed with a pad-lock on the outside, and was deserted. The poor peasants, to escape either the oppression of their masters the Turks, or of their neighbors the plundering Koords, had fled and left their nearly ripe grain growing close up to their thresholds uncut. Although we knew not whether it was best to encamp out doors or to proceed to Pingan, we chose the latter course, but our guide lost the way several times. We were very anxious, for it was a time of alarm and danger; but about ten o'clock we descried the lights from the crests of the rocks of Pingan, and crossing the bridge to the east bank of the Euphrates, we were soon winding our way to the headman's house of this most singular nest of Armenians. Late as it was, this village of a hundred and fifty houses was very gay on the occasion of a wedding feast; and our visitors kept us up till past midnight.

The Euphrates for two hours above Pingan passes through perpendicular cliffs of several hundred feet high. On the west side the cliff suddenly stops, and on the opposite side the well built houses of Pingan are perched one above another, like the holes of a pigeon-house, the mountain towering still high above them, while before them are the western swells sown with grain. Most of the men, though at such a distance, have been to Constantinople; and some of those whose families are here, are of the principal Armenian bankers there. They regard themselves as a sort of nobility, being able to trace their parentage back to nobles of Armenia, who, chased from their homes by the Persian Cesars, sought a refuge in these defensible and almost inaccessible rocks. An ignorant starved quack, speaking of the much richer people of Eghin, a few hours below, said, "Pshaw, don't think much of those vulgar people of Eghin, they are not *noble* as we are."

At Pingan is a school for boys, with a teacher from Constantinople, where grammar, logic, and rhetoric according to the old fashion, being studied it is regarded, and well may be, as superior to their ordinary schools, although nothing practical is gained, except discipline. But still more wonderful, and the only instance of the kind I know, except where the missionaries have been, a female school has been established by the munificence of a banker of Constantinople. The Armenian women have a costume peculiar to their village, which, with the progress of the age, they are now changing to conform to the fashion of Constantinople. Besides the large village church, a banker has lately rebuilt a chapel across the river, dedicated to the "holy virgin." They told me, with much

simplicity, that she had appeared to some by the way, assuring them that so long as they should continue to honor her in that church, the gates of the bridge should ever remain shut against the plague; and accordingly the plague has never yet appeared in the village. It is indeed impossible to have many impurities in such a steep, aired place. Most of the common people of the place had never before seen a European. It is one of their privileges that their rulers are Christians, and that no Mussulmans are allowed to dwell in the village.

On the 22d Mr. Homes started from Pingan for Eghin, six hours distant, in company with eight troopers who were going the same road. After travelling four hours, the troopers resolved to stop at some Mussulman villages near the road, and left Mr. H. to proceed without a guard.

The six villages near us belonged to Mussulmans. We now came, after ascending a hill, to the top of a precipice, from whence, far above us, on the opposite side, as if within a stone's throw, we saw the road we were to take, cut in steps up the sides of the opposite precipice, in a zigzag course like a saw; and at a steeper angle we descended, leading our horses, and looking up and around saw that we were, as if in a dungeon, of many hundred feet deep, with black beetling ledges towering around us. At the head of this dungeon-like hole was a guard-house, for a beset traveller could have no safety by flight in this dangerous place. At the foot of the stairs by which we were to ascend for half an hour, we passed through a natural bridge, from whence the place receives its name, the "Hole in the Rock." In the midst of our anxious progress in this cut-throat hole, we were detained half an hour by the falling of our baggage-horse, and the reloading of our baggage. After a painful march, we arrived at the pinnacle amidst immense blocks, upon the top of which were perched some ruffian-looking armed men, who called themselves guards. Whether guards or not, we willingly dropped a few small pieces of money into the handkerchiefs they spread for us before them. When we had arrived at Eghin the people would hardly believe that, unprotected as we were, we had passed along unassailed by the Koords, and assured us that robbers must doubtless have been in waiting for us, but were afraid to touch us on account of the vigorous efforts made, when men have been attacked who are supposed to be men in connection with the government or are Europeans.

Christian Villages near Eghin—Secluded Location of the Town.

When we arrived on top of the hill, from whence we could look down and see Eghin on the other, the west side of the Euphrates, we saw to our right five most beautiful well-built villages, situated like the "Hole in the rock" we had just past, down at the bottom of a valley, surrounded on all sides by lofty mountains that came close up around them, and seemingly rendering them as difficult of access or egress, as if they were in the Happy Valley of Rasselas. Their houses were much after the fashion of Constantinople, chiefly of wood, two or three stories high, many of them with glass windows, and encircled with terraces and glades green with vegetation of all kinds. These romantic and sequestered villages are inhabited by Christians of a very singular sect, and very little known. They are five in number, and there are no more of them in any part of Turkey. They are all Armenians by nation and language, and originally in religion; but are now members of the Greek church. Just as the pope has attempted proselytism among the Armenians, so the Greek emperors have attempted the same thing. And about 475 years since Manuel, the emperor, wrote from Constantinople to Nerses, the then Armenian patriarch, and with flattery and promises induced him to become a Greek. These Armenian Greeks are the only remains of the friendly intercourse of that age. Their principal men, like those of Eghin and Pingan, reside much of their time at Constantinople, and hence, and owing also to their sympathy with the Greeks, western customs and fashions prevail among them somewhat extensively. They have a bishop, who resides at Vank, and whose power extends over whatever Greeks are found between here and Erzeroom. The whole number of families is not five hundred. Quite a number of families may be found permanently established at Constantinople.

Leaving the view of these villages we proceeded onwards to Eghin, one of the most picturesque towns for situation and appearance I have ever seen, containing 2,500 houses. We looked down upon it over the river, its houses studding the orchards and groves, in the midst of which they are placed, and stretched out along the side of the mountain for a mile

and a half; and all rising up rapidly to the rocky bald cliff, a thousand feet high, that crowns the whole. Here and there were minarets of mosques, or clusters of houses without foliage, while rushing down the hill, through the middle of the green trees and the town, was to be seen a foaming noisy river, which gushes out strongly, all at once, from a source under the cliff just over the town. From this stream the water is conducted in gurgling brooks along the sides of the hill, through the gardens, orchards, and yards in all directions. With this enchanting fresh prospect before our eyes we descended for half an hour till we came to a bridge stretched across the Euphrates on natural piers that harrow its course exceedingly, and found ourselves in a deep narrow valley, without any plain, from which we look up, on each side, to mountains a thousand feet high. The narrowness of this valley and its depth, is the occasion that the inhabitants of Eghin are afflicted with wens which grow to a prodigious size, as in the Valais canton of Switzerland. Those who live in the lowest part of the town are most liable to them. We mounted through the town, seemingly in the midst of gardens, till we came to our post-house, embowered likewise in a grove of cherry trees, pomegranates, and walnuts, with vines running over them, and far below, under the walls of our window, tumbled down, with deafening noise, over its rocky bosom, the stream from the fountain above.

We spent the Sabbath here very pleasantly. We called on the bishop Hohannes, who with the people has the reputation of being a very holy man. His reception of us as travellers was cordial. He told us that the Armenians here (as in many other places) have commenced a new school. We urged upon them the importance of female education, and they ventured also to admit its importance. On some religious topics, on which we expressed our opinions, we were heard either with general assent, or mild indifference. There are in Eghin perhaps one thousand Armenian families, and in the whole district, including the town, three thousand Armenian families. We visited the church. On the door was a small image of "the virgin" in bas relief, which the door-keeper kissed; and in the church, among other paintings, were several of the Deity, against both of which I remarked freely to the people around me. The native silver-smiths have shown great skill in the silver shrines, candlesticks, etc., that they have wrought as donations for their splendid church.

I have alluded to the fact that the style of building in these towns and at Pingan and Komakk is far superior to that of any other part of this country. It is in part owing to their relations with Constantinople, and that they are travelling merchants or bankers, who having amassed capital, come here to spend it. All the houses out of the cities, that we had hitherto seen, had been comparatively but hovels and shanties. The Armenians of these towns were originally from near Tabreez, but persecuted by the Persian kings, the nobles sought refuge in these fastnesses, while the common people were transported to New Julfa near Isfahan. Having natural talent and enterprise, and their seclusion in these mountains, far away from the track of commerce, affording them no field for activity, these men forsook their families, and travelled afar in prosecution of their schemes; and while one of the members of the family is away, the others, in comparative security from extortion and oppression, enjoy their gains with their families. Another thing, of which Mussulmans assured me as freely as the Christians, no married man has any fear of the faithlessness of his wife in a three years absence. There is something of the high-toned morality of mountaineers on some matters, and the whole population would unite in drowning man or woman who should be openly unchaste. There are hardly any of the distinguished Armenian bankers, of whom the missionaries at Constantinople have had occasion to speak, who have not houses or lands or relations in this remote spot. It is true the increasing privileges accorded to Christians at Constantinople have latterly induced more of them to make it their permanent residence, so that some who had built splendid mansions here now come not nigh them to enjoy them. Although the noise of the waves of the busy world hardly reaches here, yet one finds in these towns on the Euphrates the refinement and ornaments and gentility of the seaport cities; but in no town have I ever been as a European more the object of curiosity than here, as, however much they have heard talk of those singular beings, many of them assured me they had never seen one before. Every object of living is inexpressibly cheap, yet their intercourse with cities has introduced so much luxury among them, that I was assured by Mussulmans here and elsewhere, that every one was in

debt to the other more than all he is worth. There has been no plague here for fifty years.

Arabkir and its Inhabitants.

June 24. This day's post was to Arabkir, nine hours to the south. The river, after running south before Eghin, turns suddenly to the east for fifteen miles, and for three hours we rode along its course on the mountains above, passing several of these beautiful villages of rich Armenians on the hills set in the midst of fruit-bearing trees: for, except fruit trees, the country is incapable of producing any thing, and the people buy from abroad the supply of their wants. We saw from above the singular manner they have of passing the river. Four or five sheep-skin bags, being blown up and lashed together, are covered with green pine boughs so as to make a nest, into which three men coiled themselves, while one of them by working his paddle wafted the thing across and down the stream to the landing-place, while a horse held by a halter swam along side. It is then towed up the river, and above, and worked across to the same landing-place.

After toiling from here for two hours and a half ascent, our view, after having been bound for weeks by mountain peaks, now opened upon a wide stretching table land, rolling, hilly, and broken towards the south, all covered with ripe waving grain as far as the eye could see to the blue hills beyond. From here descending, and winding, and fording and crossing streams, one hour after sunset, in pitchy darkness, we reached the post-house at Arabkir.

25. The governor, supposing we were going off this morning, sent and forced into our service the horses of the poor villagers, who had unsuspectingly come that morning to market. To their great joy we speedily discharged them. We were again lost in admiration, as we gazed at the charming situation of this town of 4,500 families. The central part of the town is as if upon an inverted cup in a large bowl—a hill falling off on all sides to a valley, while still higher hills go up on the opposite sides. The flowing fountains sending water in all directions, the houses scattered like villas embowered in trees, in the valley and on the hills, with the gardens and vines, contribute to compose a most captivating scene. And if the people's own account of the morals had accorded, I could not have exclaimed, "While every prospect pleases, and only man is vile."

We called on the Armenian bishop Jacob, whom, to our surprise, we found had been a bishop in Calcutta, and knew English, and was evidently an enlightened liberal man. He had also been a monk at Jerusalem. My conversation with him was long, interesting, and cordial. On the window-sill I saw twenty-five copies of our innocent Armenian Children's First Book, which to my surprise had been sought for in this distant region. To my first question of what books they were, he cautiously endeavored to turn the subject, but after a moment's reflection, and as if he was determined to be frank, he said, he wanted in confidence to ask me some questions. "I have learned," said he, "that at Smyrna there is a knot of Americans, who by means of their money mislead and entice intelligent Armenians and print books for the Armenians, and I have lately received an order to collect all such books that may be among my people and burn them, whether from Malta, Smyrna, or Calcutta. I at the bottom regard us all as actually one church, and know that in the main the creeds of our churches are the same." If so then, I said, why have you collected these books which I see there. Have you found any thing in them that any Armenian ought to disapprove? "Indeed no! but we fear there will be," was the reply. Yet still your community accepts and freely reads the books printed by the papists at Vienna and Venice; and I then enlarged, showing him our real object, the promotion of piety and godliness, and that, let them say the worst they possibly could of our books, not as much could be said against them as against these others. Why therefore, said I, do you restrain the people from reading them? He hung his head in embarrassment; then turning he addressed my companion, who was an old acquaintance of his, saying, "What shall I say to him? If I say the books are bad, he will say, Why do you read these others which are worse? And if I say they are good, he will say, Why then do you not use them?" He then turned to me and said, "In fact, I have nothing against them, except that such is the order of the church, and I have nought to do but to obey her implicity." He was a man of much information, desirous of the improvement of his nation, but unaccustomed to act merely from the fear of God rather than of man. Yet his sincerity and earnestness made me love him, and we embraced one another at parting.

There are 1,200 Armenian families in the town, and 800 families besides in the district. The Mussulmans are more than twice as numerous as the Christians. The Christians have a large new school-house, built within two years. The teacher, a man of great learning in their estimation, plainly set down all the people as beasts, while he himself, possessed of no modern learning, had nought but the lumbering lore of grammars and logic to teach them. The walls of the school-room were covered with scripture proverbs. The closing prayers were read by three boys on a side, who responded to each other, they themselves laughing, the teachers conversing, and the boys making preparations to go out. The good genius, the teacher, called just previous to our departure and presented us with some congratulatory verses on our visit. Not a single christian female knows how to read, and we saw them, with their red sun-burnt faces unveiled and their extravagant costumes, gazing constantly from their gateways. The men are chiefly silk-weavers, having five hundred looms. The remaining portion are engaged as travelling traders, blacksmiths, shoe-makers, etc., among the villages.

Although not as hot as in the stifled air of Eghin, nor is fruit as forward, yet the people were all sleeping upon the gravelled roof of their houses. As there is no post-house here, the town provides a guest-house, the keeper of which is allowed by the town so much a head. The kindness and familiarity of the family was extraordinary, as they were respectable Mussulmans, and they manifested neither pride nor servility. The son and daughter, of about twelve years of age, escorted me in the streets like children of one's own religion, and with no scorn for me as a Christian. For in this part of the country the use of the term infidel, to designate both Europeans and native Christians, is so common in the mouth of every one, that it is used by the Christians when speaking of themselves to each other, and by the Mussulmans, without at least any intention of disrespect, but merely as a distinguishing name.

Kebban—Harpoot—Argunni Mines.

June 26. After spending two nights at Arabkir, we mounted for Kebban, eight hours to the southeast, on the east bank of the Euphrates, the road most of the distance over swelling ground, passing by only Mussulman villages. Just as we reached the river, we stumbled upon an encampment of the universal gypsies, who spoke only Turkish and their own language, and called themselves Kuttian. Some of their unveiled women, in the midst of their unclothed children, held our horses. Kebban is one of the silver mines of the government, and formerly yielded 1,100 pounds of silver a year; but owing to the disordered state of the country, they are now not worked. Here, as elsewhere, the miners are Greek Christians, of whom there are two hundred families, and two hundred Mussulman families, and seven hundred Armenian families. The Armenians are the tradesmen and artisans. This looks miserably, like so many other mining towns, the majority of the houses indicating poverty, and the Mussulmans complained that they themselves were extremely poor. The same outward barrenness seems to be realized here as in many other mining districts. As we approached the town from the hills above, and surveyed its rough and ragged and black mountains, it seemed as if the genius of desolation himself must have chosen it as his home. Like Eghin, it is situated in a deep narrow valley, the heat was still more intense, and various fruits were already mature. The governor sent us a very plentiful dinner.

27. After much difficulty about horses, we started for Harpoot, ten hours distant, passing by a few small villages of Mussulmans till we came to the plain of Arpahoot, where we saw many Armenian villages. One hour after sunset we arrived at the post-house at Mezereh, from whence we chose to proceed on our journey without going to the large fortified town of Harpoot an hour's distance. Harpoot is a thriving town of more than two thousand families, of which more than five hundred families are Armenians; while in the plain there are more than thirty villages, composed either in whole or in part of Armenians; so that the district embraces more Armenians than Mussulmans. The view of these numerous villages, as they lay before us in the fertile and cultivated level and open plain, surrounded with trees, was very soothing and pleasant, but for the ungrateful association of the character of the houses and their inhabitants. The whole number of Armenian families in the district, including the town, is perhaps four thousand.

I called twice on the governor of the town and the lieutenant-general, left in charge of this head-quarters of the Turkish army. These inquisitive and well

informed patriots estimated the sultan's and pasha's armies each at 500,000 men; and although at that time the sultan's army had been entirely routed, they, with sincere belief, told me that the army had taken Aleppo.

28. At sunset left for the next twenty-seven hours post to Argunni. Crossing the plain of Harpoot, passing several large villages, and traversing a mountain ridge in five hours, we came to Giuljik, a lake of perhaps twenty miles in circumference, at the west end of which I lay down to sleep, amid the sand and sand-flies of the shore, till a fresh relay of horses could be collected from the fields. After six hours riding, having ascended from the lake to the summit of another range of mountains, we were greeted with the sight of the town called Argunni Mines, Argunni itself being three hours beyond. This mining town and the scenery around it, together, for barrenness and ruggedness, gloom and desolation, was an exact counterpart of the Kebban mines. Down under feet, from our prodigious height, we saw the windings of the Tigris, being here near its source, and with its red turbid waters passing between the two portions of Argunni mines, where it receives green streams tinged with the copper of the mine. The two different towns, according as they are built with earth from the north or south hill, are either green or brown; and houses built on the other hills would also, from the different color of their various soils, be all of different colors. The town contains about eight hundred families, 250 of Greeks, 250 of Armenians, and 300 of Mussulman families. This town, as well as the other mining towns, are in a state of great depression, owing to the neighboring war and the government having to a considerable extent abandoned operations.

An Adventure with Koords—Argunni.

Towards evening we mounted to finish the remainder of our post to Argunni, where we wished to spend the Sabbath, and we felt very thankful that we started as early as we did. Just about sunset a party of about fifty armed men, accompanied by a few armed women, crossed the road upon which we were advancing, and occasioned us to say to one another, There is a large foot caravan, or perhaps it is a party sent out by the government on some expedition. All of those in sight had proceeded on their way, except two, who had the appearance of being mounted police-officers. I was behind, and the leader hailed me, with the inquiry whether I had any news? In all the simplicity of belief, I repeated to him the untruth which the general had told me at Harpoot, that the sultan's army had taken Aleppo. Amused and surprised on his part at such an answer, and I too in a maze, while my companion in alarm was calling to me to leave talking with the man, the cavalier spurred his horse ahead till he caught up with our postilion, who happened to be a Koord, as I now found this man and the whole party to be. He inquired of him who we were. Our man, a bright clever fellow, and whose favor we had gained on the way, gave such shrewd and satisfactory answers, that the chief determined, instead of robbing us, to do us a favor. Accordingly with his aid-de-camp he trotted to the top of the hill by which we were to pass, (I not knowing his meaning and intentions,) and there halted. Soon there passed him a dozen more men, to whom he said a word, and who also passed us, when he slowly returned till he came by my side and addressed me, "My friends! Do not be travelling abroad in these nights. You will incur great risk and probably suffer. May God preserve you on your way." With more emotion than ordinary, knowing the natural character of these men, I could not help answering, "May God reward you for your kindness and protect and bless you in all your ways!" The truth was, this man was a chief of a tribe of Koords, whom the Turks had forced to go to the camp to make war, and according to their allowable custom, some of their wives had accompanied them. This army, as yet unknown to me, had been totally defeated, and the soldiers, especially the Koordish ones, on their retreat had robbed villages and whomsoever they met on the road. This chief, for reasons that I shall perhaps never understand, chose to protect me from his own men, and it was for that reason that he had gone on before to watch for us till all his band should have passed us, and then he came and offered me cordial wishes for my safety. Ever since that I have been ready to do more than justice to the Koords in the opinions I have formed of them, for the sake of the worthy kind action of this man.

In much anxiety we wound our way along in the darkness, just under the top ridge of the mountain, stumbling over the numerous unseen rocks in our crooked path, till we entered the rocky town of Argunni. The governor to whom I immediately presented myself, ordered me to be shown to the house of the se-

lectman of the Armenian farmers of the place, where, having stowed our baggage in a room below, and having fervently thanked God for his protection, we lay down to sleep on the roof under the canopy of heaven. Confirmation and explanation of the strange rumors that we had been hearing for the last day, now poured in upon us and astounded us; and from this day onward we saw accumulating proof that the country was to continue for a long time in a most unsettled condition; and that we should be exposed to increased and intolerable dangers in travelling, for want of a government and an army. In the morning one of my first measures was to send a footman with a letter to Dr. Grant, who, I supposed, must be waiting for my arrival in Diarbekir, telling him of my situation, and of the possibility that, although but twelve hours distant, yet it might be many days before I should be able to meet him. For I not only doubted whether the governor, with his feeble number of police, would be able to furnish me with a guard, but also whether they would be a sufficient protection, if I could get them.

Argunni is a town of five hundred families, three quarters Mussulmans and the rest Armenians. It is situated on the sides of a hill at the foot of two lofty distinct rocky peaks, one of which is crowned with a castle, and the other with a monastery. The streets are precipitous, and every house above is, from its foundations, higher than the house below, and built mainly of stone. The original attractions of the place must have been its security, as the whole country between here and Diarbekir is one of the vast plains of the Tigris, and of Mesopotamia, filled with wandering tribes.

The Monastery—Character of the Monks.

30. We concluded to visit the monastery, and by especial request from our host, not taking the Mussulman guides who offered, because they would only improve the occasion to sponge the poor monks out of some portion of their worldly store. We took therefore the village church door-keeper, although it was only half an hour's walk, but exceedingly steep, and all access impossible, except through the one small low iron door which communicated with the main building. These monks, in choosing such remote and secluded places, under the misguided pretence of devotion, have also, in a country of anarchy and cupidity, devised well for securing their temporal interests. We were shown by the chief secular monk to a room in one corner devoted to receiving guests, having a most commanding prospect. Here we learned that, according to their traditions, the monastery was originally founded by Thaddeus the apostle, and is under the tutelary care of "the virgin who sits above." It both covers and overtops the pinnacle. It has been for centuries a famous place of pilgrimage. Prayers offered there in behalf of the sick, with votive offerings, are accepted sooner than elsewhere. There were four monks, besides a bishop. The latter had gone to Constantinople to make complaint against the governor, who had for some time commenced forcing the monastery to pay 2,500 piastres a year as their tax, for the privilege of making wine; from which tax previously they had by imperial orders been exempted. We hoped they would not be exempted and would be unsuccessful. Of all men, those devoted to the service of God should not have any peculiar privileges for the manufacture of intoxicating liquor; whereas the fact is, that the sale of the fifteen thousand gallons of wine, and of a large quantity of brandy made by these priests, is one of the main sources of their revenue, for these are the most important and famous vineyards in the whole country around. The monastery has besides a revenue from three villages, and the bishop is taxed by the patriarch of Constantinople, which he pays, not from necessity, but that he may not be turned out of office. They have lately been ordered to pay out of their revenues a certain per cent to their nation at Constantinople, for the support of high schools in the city. They, as well as the people of Diarbekir, have refused, saying they needed all the money they could raise for their own schools, and the Armenians of Constantinople must be rich enough to support the schools which they establish.

One of the most interesting things about this convent was its large library. To our surprise we found that here, away in Mesopotamia, beyond the Euphrates, the monks had collected, with the course of years, about 750 volumes, nearly all in the Armenian language, and many of them printed. In addition to most beautiful manuscript copies of the Bible and works by ancient Armenian authors, there were translations of Pophyry, Philo, Aristotle, and works of many of the fathers of the church, the

whole well arranged in glass cases in the principal saloon. We urged them much to sell us some of the books. We could not doubt their willingness, but they said they had lately received injunctions from the patriarch to forward complete catalogues of the library, as well of all the other property of the monastery. I inferred that the main object of the order was to prevent books being disposed of; but the steward, as one who knew what was their character, said that the bishops in this monastery, as well as in others, had appropriated to themselves the property of the monastery, such as the gold ornaments, and this order was to put a stop to that. Said the same steward, "Our monks come here expecting to lead an easy retired life, engaged in study; but they are soon disappointed, for they have to work in the vineyard and make wine." Indeed, this monastery, as well as so many others where I have been, is a place of more bustle than any hotel. The secular business of the monks, in these degenerate days, occupies a large part of their time, notwithstanding the number of servants and laborers they have on the premises. I endeavored to make some impression on the mind of a devout monk, who seemed well meaning in his wishes to please God; and in our conversation, after he had complained that he did not find that time for devotion which he had expected in retiring from his village to a monastery, I urged upon him, that if he was so desirous of becoming Christ-like, he should let his light shine and go about doing good, instead of secluding himself in a monastery, and hiding his light under a bushel. He groaned aloud, made no answer, but left me.

Two pilgrims who came to visit the convent became so drunk they could not walk. The convent, before I left, became crowded with people who had just fled from the army. All of them had been robbed of their money and clothes on the way, and were clad with all sorts of incongruous garments. They complained bitterly of the Koords, and said that there was no power on the road, but that of the strongest. Yet so little confidence had I in the moral honesty of any of them, that I would not have trusted myself with them on the road.

Robbed at Argunni—Arrival at Diarbekir—Population.

Just as I was going down from the monastery to Argunni I found the two head-men of a caravan that had arrived from Aleppo, who were going on to Diarbekir and were willing to take me with them. I thought it was too good an opportunity to lose, as another caravan might not come on for weeks. I therefore agreed with them that they should come for me at two o'clock Tuesday morning, and conduct me to their encampment, an hour's distance from the city. But I was yet to be robbed before I could leave my house, and that too by the governor of the town. After I came down from the monastery, I went to the governor, a man who had been disagreeable to me, and of whom I had been suspicious from my arrival, and told him that I had concluded not to trouble him to furnish me with post-horses, but that I would go with the caravan, and wished he would furnish me with some men to be my guards to Diarbekir. The subtle hypocrite hung down his head, and said, as if he wanted to take time to reflect, and would not fail in religious duties, however much he might fail in moral duties, "I must first perform my prayers and then I will talk with you." So he called for water and washed his hands and feet, and prostrated himself in prayer. Afterwards he gave me his word, that, although he could not give me men to accompany me all the way to Diarbekir, yet that he would that night, at midnight, send me three guards to go with me to the caravan, and to escort me three hours to the boundary of his district. Having been an oppressor of the people, especially of the inhabitants of the Koordish villages, the poor man was in great alarm for himself; and at the least alarm below in the town, he would turn his anxious face to the window. To increase his fears, his brother, who had been an officer in the army, had that day returned, having been robbed on the way of two thousand piastres, and of two talismanic amulets to preserve him from being shot, which his mother had given him, each of which were worth a thousand piastres. Trusting to his promise I lay down, expecting that at midnight both guard and muleteers would come; but none came; and the only thing that disturbed the quietness of the night was about nine o'clock, when the whole town was alarmed by the barking of dogs and the movement of some people in unexpected quarters, and all our neighbors supposed that either the caravan or the town was being attacked by the Koords.

Mr. Homes gives an account of his being robbed of valuable articles to a considerable amount, by the governor, while at Argunni. Owing also to the ill nature of the governor and his endeavors to embarrass and detain him, and to the unfaithfulness of the muleteers which he engaged, Mr. Homes encountered many difficulties and dangers in getting away from the place. At length, however, in connection with a caravan, he started on the night of July 2d and rode a short distance and encamped with the caravan.

July 3. We rose from the earth in the morning and had before us not only a level plain for ten hours to Diarbekir, but in every direction, skirted in the far distance with blue mountains, was this same first plain of the Tigris to be seen. During this whole ride, although there may have been villages and houses in the hollows, yet we saw not one on the main road. Yet we saw continually the tents of Koordish shepherd tribes, drawn up in half circles near to each other. And our fear would have been much greater than it was, had we not overtaken already the two other small caravans, so that we now numbered seventy men. But as so many of them were runaways from the great defeat, there were only ten muskets among them all. Our courage was not great, for one time when three men only, bare-legged and bare-armed, came directly towards us from a Koordish camp, every one among us was endeavoring to trot on ahead and not be the hindermost of the party. This plain—a sample of the "desert" of Mesopotamia—was either covered with wheat and barley just ripe, or with rich crops of wild clover, or was grazed by the herds of the Koords. One or two streams entering the Tigris cross it; and every few miles wells are dug, from which you draw water as you can. Just as I was entering the gates of Diarbekir, not having yet seen a single house outside of its lofty black walls, I met the man whom I had sent with the letter to Dr. Grant, who, after having been robbed of every thing but his letter on the road, was now returning with his answer. Without knowing any of the circumstances, he said there could be no doubt but that it was the governor himself who had caused me to be robbed.

By three o'clock I was most pleasantly located by the side of Dr. Grant, in his house among the Syrians or Jacobites, having been on the road from Erzeroom twenty-one days, (three days were Sabbaths, and one we were detained,) and travelled 130 post-hours, on every post experiencing some token of God's goodness in protecting me, which, as regarded my own interests, I could not help calling a special providence. I have calculated that, including Erzeroom and Diarbekir, there are to be found in the route I took in the district bordering on the Euphrates 19,000 Armenian families, or about 100,000 souls. The Greeks are very few. Nearly all the remainder of the population, at least three quarters, are Mussulmans.

In Diarbekir I did not spend more than a week, although Dr. Grant was there more than a month, making inquiries, and pursuing his studies till I should be ready to join him. The least estimate we could make of the population was about 9,600 families, of whom 7,000 are Mussulmans, 2,000 families Armenians, 300 families of Jacobite Syrians, one hundred families of Armenian and Syrian Catholics, seventy-five families of Chaldean Catholics, twenty families of Greeks, and fifty Jewish families. The Mussulmans of Diarbekir, not only by far the larger part of them understand Koordish, but I was persuaded, notwithstanding that some people told me that there were only 300 houses of Koordish Mussulmans, that more than half of them were of Koordish descent.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

Indications of Piety among the Nestorians—Attempt to suppress Wine-drinking.

December 23d, 1839. William, our little boy, came into my study, where I sat translating with the priests. He has until lately been very sickly and delicate, but is now quite well. "William," said priest Dunka, "has, by the divine blessing, become very healthy and fair; but Justin," (our younger son who died a few months ago,) "had he lived, would have been still more fair. Thus the Lord," continued the priest, "always selects the best for himself. It was so in my family."

Some time previous to the death of our youngest son, priest Dunka had committed to the grave a very fine little boy, about five years old, to whom he alluded in this last remark. Just about the same time, he was also bereaved of his wife; and in connection with the above remarks, he alluded very tenderly to her, saying, that if ever there was a person who loved and feared God, he believed

that his departed wife was one. Observing that I listened with interest to his remarks, he proceeded to state that, often, on waking in the night, he had found that his wife had risen and retired for prayer; and on asking her why she had risen, she would reply that thoughts of God came over her with such deep solemnity, that she could not sleep, and felt constrained to rise and pray: and when he interrogated her why she had not awaked him, that he might rise and pray with her, she would reply that she often enjoyed prayer most when alone.

With the amount of scriptural knowledge which many of the Nestorians possess, their attachment to the Bible and to the christian religion, and the serious, devotional habits of some of them, I cannot help hoping that there may be here and there a praying Simeon and Anna among this interesting people, even now, "waiting for the consolation of Israel." Such, for instance, may be priest Dunka. He sustained his bereavement of a wife and a child, whom he very tenderly loved, with a resignation that would become a Christian. Nor have we often, during his long residence with us, known any thing amiss in his conduct. And may not his wife, if his account of her be correct, have been also a humble disciple of Christ. Much the same is true of others who come more or less under the influence of our mission; and we know not of how many more, with whom we have no acquaintance.

24. A fine Mohammedan boy applied to us to be instructed in English. His father, a captain in the king's artillery, was killed at the seige of Herat. And in consideration of this, the king bestows on this orphan boy a pension of $500 per annum. It is gratifying that a boy of such promise, and in such circumstances, should come under our instruction. He will doubtless be placed in some sphere of public service near the king, when he shall arrive at manhood, and his influence may then turn to highly advantageous account, in promoting the great cause in which we are engaged.

25. Our Mohammedan meerza attended our christian service, and expressed himself highly pleased with the sermon on the occasion, which was preached from the text, "Glory to God in the highest, and on earth peace, good will toward men." His knowledge of English, though imperfect, is still sufficient to enable him to understand a considerable part of a sermon; and his commendation, in this instance, shows, at least, that he is very liberal for a Mussulman. This meerza has often attended our religious meetings, kneeling with us in prayer, and in Bible class exercises, reading in turn his verse of Scripture. He is a very amiable, artless, and rather serious young man; and the religious truth which he is treasuring up in his mind, may, we hope, with the divine blessing, become to him the means of salvation.

26. As I was returning from the bazaar, my attention was arrested by a crowd of men with an individual in custody, moving towards the palace of the governor. On inquiring after the crime of the person in custody, I was told that he had been seen drinking wine: and on farther inquiry, I learned that the governor has recently issued a special order for the arrest of all persons who shall be detected in wine-drinking. Here, thought I, is temperance with a witness. The worthy governor, moreover, places the crime of wine-drinking wholly on religious grounds, the Mohammedan prophet having forbidden it. With all his excellency's precaution, however, he cannot stay the rolling tide. Probably nine tenths of the Mohammedans in this city use wine more or less freely; and many of them indulge in it to brutal intoxication. This ineffectual attempt of the governor to arrest the practice on religious grounds, is but one of the innumerable indications which we have, that Islamism is rapidly on the wane. Would indeed that we saw none but more worthy indications of this, than we are often compelled to witness, as the increasing prevalence of wine-drinking and the introduction of other European vices. There is, however, a palliating consideration. He who, by a heaven-born economy, brings good out of evil, can, and we believe he will, make the wicked indulgence of appetite and passion among the Mohammedans, a powerful means of overthrowing their yet more corrupt and wicked religious system.

Deacon Badel—New Governor—Missionary Prospects in Afghanistan and Persia.

29. The last Sabbath in the year. Our religious services, both in English and Nestorian, have been unusually solemn. Deacon Badel, who belongs in this city, has recently come into the employ of our mission, as teacher of our female boarding-school. He is a young man of much talent and ability; has great influence among the Nestorians of the city, but has, until lately, stood aloof

from the influence of our mission, not being willing to come to the light, lest his deeds should be reproved; particularly as he was addicted to the excessive use of strong drink. It was gratifying, therefore, to receive an application from this deacon to enter the employment and come under the influence of our mission. To-day, after our religious exercise in the native language, he remarked, in relation to his own case, that it was an unspeakable mercy to his soul, that he ever entered our gate. "I was," said he "but just saved; for I was rapidly rushing on the way to hell." We trust and hope that his coming under our influence may prove the means, both of his own salvation, and through him of the salvation of many others.

30. Mr. Abbott, an English merchant resident at Tabreez, arrived. Mercantile business brought him to Sagboolak, about half way to this place, and his interest in us induced him to visit Ooroomiah. He is a gentleman from whom we have experienced much kindness since we came to Persia, and it affords us sincere pleasure to receive a visit from him, especially in our remote situation, where we seldom see a European.

January 3. 1840. Information reached us that our kind friend, prince Malek Kasem Meerza, has been appointed governor of Ooroomiah. This appointment is very interesting and gratifying to us, as we may hope that he will afford us every encouragement and assistance in our work, which we could reasonably desire. In addition to his general interest in the civilization and improvement of his countrymen, he has of late been appointed by the king the official head of the schools in this part of Persia. It is better to trust in the Lord than to put confidence in princes. We should not, however, be slow to recognize the good hand of the Lord, when he so evidently inclines the hearts of princes to favor the interests of Zion. We have increasing reason for apprehension from papal influence in Persia. A pompous French embassy is now entering this country with an Italian Jesuit in its train; and, like all loyal subjects of the pope, we have little reason to doubt that every member of that embassy will be likely to exert himself to the utmost here to extend the power and the influence of the "man of sin." Our help, however, is in the Lord, and in him would we trust.

4. The English are rapidly extending their conquests in Affghanistan. This opens an interesting prospect to the churches. There will be no more difficulty in sending missionaries to these wild remote regions, enjoying efficient English protection, than in sending them to India. And the tide of European light, which will speedily and rapidly roll up the Indus, by means of steam navigation, as English influence prepares the way, will do much to civilize the inhabitants of Central Asia and facilitate the progress of the gospel. How interesting to watch the hand of Providence in the political changes in these eastern countries. A temporary rupture was permitted to take place between Persia and England, which has done harm to nobody, but has led to the conquest of the vast territory of Affghanistan by an English army, and doubtless will result in the great increase of English influence in Persia itself and all these eastern countries. Thus is the Lord shaking down the power of the false prophet, and preparing the way for him whose right it is to reign, in these and all other lands.

7. Mr. Abbott left us for Tabreez. Being an intelligent, discriminating gentleman, and familiar with these eastern countries, his opinion on many points pertaining to our work is valuable. In conversation in relation to Persia, he expressed to me the opinion, that this country would ere long fall into the hands of some christian power, and that no sooner will this be the case, than multitudes of the Persians will profess themselves Christians. "All the Soofies," (philosophical skeptics) said he, "are only waiting for such a change to protect them in abjuring publicly the Mohammedan system. And in this point of view," he continued, "there is great encouragement for missionary efforts, by way of instruction, among the Mussulmans, to prepare the way for the rapid spread of the gospel, whenever such political changes shall take place. His opinions on these subjects, you are aware, accord entirely with our own.

Mohammedan School.

Our Mohammedan school, commencing with one scholar a few days ago, has increased to ten very promising boys and young men. The obstacle which has often been urged against such an undertaking, that the scholars would require to be supported, does not exist in relation to this school, as the scholars, being from wealthy families, are able to support themselves, and have never entertained the thought of our maintaining them.

Regarding Mohammedans as fellow-men, possessing immortal spirits, like ourselves, bound with us to a common judgment and an unending eternity,—and regarding Persia as a part of the "great field" which "is the world" and as destined, in common with all other countries, one day to become Immanuel's land, and contemplating the commanding influence which it has ever exerted and will continue to exert, on other portions of Asia, we surely cannot view this Mussulman school as among the least interesting or important of our missionary operations.

Priest Dunka in Affliction—Bereavements in the Mission Families.

22. Called on priest Dunka, whose brother, a boy of fifteen, a member of our seminary, is sick and apparently near his end. The family were weeping by the bed-side, and the priest, while wiping the tears from his own eyes, said to them, "Do not weep, but give glory to God." He appeared calm, and though melted with grief, was still resigned. How is Elias? I inquired. "Elias has done with this world," said the priest. Does he know that he is dying? I inquired. "Yes," answered the priest, "he has just been praying and committing his soul to the Lord." Elias recognised me. I asked him whether he had hope in Christ; and he answered me in a broken, faltering manner, "By the strength of God I hope in Christ." The priest proceeded to state that he had conversed much with him, and that Elias had said that he had no worthiness of his own to recommend him, but trusted simply in Christ; and confiding in him he was not afraid to die. He was too far gone to allow him to converse much when I saw him; and I could only lift my heart in prayer to God, that he would prepare him to pass through the dark valley. The priest's appearance was deeply interesting. He solemnly warned his family and others who were present, "to be also ready" and heed the voice of God in the scene before them. There was, in this instance, none of the noisy, frantic grief, which is often witnessed at the dying bed in these countries. There was deep sorrow, but also solemnity and stillness. I never felt more grateful for the precious hopes and consolations of the gospel, than while standing by that death-bed, and witnessing their soothing, sustaining influence on the afflicted priest.

23. Elias died about twelve o'clock last night. This forenoon we attended his funeral. A large assembly collected in the church-yard, where the funeral service was read. It was simple, but solemn and impressive. One part in particular, where the bishop took his stand upon the grave, after it was filled, and repeated, "Farewell, my brother, until the resurrection," was affecting beyond description. Priest Dunka appeared deeply afflicted, but, at the same time, calm and resigned, as was the case last evening.

After the funeral, on my making some inquiries relative to the funeral service, priest Abraham proposed that we should translate it into the spoken language of the people, that the people may be benefitted by hearing it. The suggestion is a good one.

25. Priest Dunka called on us for the first time since the death of his brother. I expressed to him my deep sympathy. "Dont feel afflicted," said the priest, "the Lord has taken Elias to himself; let his will be done; let us praise his holy name." He proceeded to say that he felt comforted and happy, even in the consolations of the gospel. He quoted several very pertinent passages of Scripture, and his whole appearance was that of an afflicted man, who was at the same time resigned to the will of God and sustained by his grace. I have never felt so much confidence in priest Dunka's piety, as I have, since observing the manner in which he has sustained this trying affliction.

26. Two of the patriarch's brothers, one of them his designated successor, the same who visited us three years ago, are now with us. They have intimated a wish to enter the service of our mission. Would our means enable us to employ them, they might render us important aid, and might themselves thus become prepared to be efficient missionaries to their countrymen among the mountains. But our limited means will not, at present, allow us to increase the number of our native helpers.

February 2. Have just preached the funeral sermon of four infant children of our mission, who have all died within the last three weeks, and three of them within the last six days; viz: the twin daughters of the late Mrs. Grant, the son and only child of Mrs. Stocking, and the daughter and only child of Mr. Holladay. Thus, the five little ones, who were all born in our circle within the short period of two months, are now removed

to their eternal state. Our babe, who was one of the five, died about six months ago. The providence is striking, that has removed that little band, so near each other in birth, in so short a period, to their eternal home. There, we trust, they are reunited, and form a far more interesting and happy infant choir, chanting the praises of that Savior who said, Suffer little children to come unto me, for of such is the kingdom of heaven,—than they could ever have become in this vale of tears. Three of these children who have recently died were removed by diseases induced by the measles. The others died of general debility.

7. This morning William Beach, our only child, died. This is the fifth death in our mission within a month. Within that time every parental heart in our circle has been wrung with the anguish of parting with a child, in one case of parting with two, and in the other case of parting with only children. Our homes are now left unto us desolate. This is the third child with whom we have been called to part by death in Persia. William was almost four years old. Until within the last six or eight months, he had been in very delicate health. Since then he had been perfectly well, and was improving in a very rapid and interesting manner, when he was taken ill of the sickness of which he died.

Our Nestorian priests have just been in to condole with us. One of them, priest Dunka, has recently lost a brother as above mentioned. They deeply feel for us in our bereavement, and it is truly soothing to our feelings to witness their deep sympathy, and yet more, to listen to the healing solaces of the Holy Scriptures, tenderly and pertinently administered to us by Nestorian Christians. I happened to be sitting with a Bible in my hands, when the priests came in. "From that book draw consolation," said priest Dunka; and then proceeded to quote from it several precious promises, in his own language. May these solemn promises, which thus call forth their sympathy, be sanctified to them and their dear people.

Soon after the priests left my room, one of the Nestorian bishops came in to condole with us. Among other things he remarked, "True, it was your only son and child; but that too was God's only Son, with whom the Father parted, that he might come into this world and die for us." The Nestorians are often very graphic and impressive in their use of figures, particularly on religious subjects. What more, for instance, could be said to silence the repinings of a bereaved parent, than is conveyed in this remark of the bishop?

15. Mar Gabriel visited us to tender to us his condolence in our bereavement. Deacon Badel, the teacher of our girls' school, accompanied him for the same purpose. This deacon has himself just lost an infant son; and with him we very naturally reciprocated sympathy. Nothing, save the Holy Spirit, lays open the heart to religious influence, like affliction. Deacon Badel appears very serious and tender in his feelings. His wife, he says, does nothing but weep. I told him to read to her the gospel, particularly those portions that give account of the Savior's interest in little children. "I do read to her," said he, "but she still weeps." Among other things, in the course of our conversation, I reminded him of the declaration of Christ, that where our treasures are there will our hearts be also; and suggested that the Lord is perhaps taking our treasures (our little children) to himself, that he may draw our hearts after them. "What an interesting precious thought," exclaimed the deacon; "I will repeat that in our church to our people, that the afflicted among them may be comforted in their bereavements, and benefitted by them."

Mortality among Nestorian Children—Nestorian Burial Service.

A much larger proportion of children die in infancy, among the Nestorians and the Persians, in a given population, than in a like population in America. Many more children are born, but far fewer survive to adult years, here than there. This deacon, for instance, who is not more than thirty years old, has been the father of nine children, only three of whom survive; and priest Abraham, who is about the same age, has been the father of seven children, but two of whom are now alive. And these are by no means rare instances (perhaps hardly unusual) of the mortality of children among Nestorians. The cause of such mortality it would be difficult to determine. It may result, in part, from the sickliness of the children consequent on the very early marriages which are common among this people. Want of cleanliness and proper nursing may contribute to produce the same effect, though Nestorian parents are very fond of their children and cannot properly be charged with any wanton neglect of them. We might also attribute much of their mortality to the want of judicious medical

practice; but our own children have just been swept away in like manner, with a physician among us. The principal cause, I am inclined to think, exists in this climate.

This evening I had a long and serious conversation with priests Abraham and John, on the importance of habitual preparation for death, in view of the solemn dispensations of Providence by which we had been so often and loudly admonished, as well as by the warnings of the word of God, which we always have in our hands. Both appeared deeply solemn. John said he often felt afraid to go to sleep at night, lest he should awake in eternity, and in the world of despair. The priest expressed the hope that he is pardoned through the merits of Christ and washed in his blood; though he added that, in view of his remaining depravity and sins, he hoped with distrust and trembling; but that it was his unceasing prayer that God would prepare him to live to his glory and die in peace. The external conduct of this priest is entirely correct, his character extremely amiable, his deportment habitually serious, and his conscience apparently very tender. His solicitude and efforts for the improvement and salvation of his family and people are also very interesting. He has recently introduced family worship in his own household, probably a solitary instance of the kind among the Nestorians; and he is indefatigable, though discreet, in his efforts to instruct and reform his people.

19. The wife of priest Dunka died last evening. This was his second wife, to whom he had been married but a few months. I have just visited the poor priest. The Lord has laid his hand of late repeatedly and very heavily upon him. This woman was very superior for a Nestorian, and the priest was very devotedly attached to her. The poignancy of his grief is sharpened from the fact that he had taken his wife from her father's house, near his own home, about seventy miles back among the mountains, and brought her to this land of strangers, where she has thus quickly died. The priest resides at Ooroomiah, to engage in translation and other services, as an assistant of our mission. His heart seemed almost broken, this morning, when I visited him. He, however, repeated in a faltering voice, the words of Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." About nine o'clock, this morning, we attended the funeral of priest Dunka's wife. The Nestorian interments are characterized by much decorum. Their coffins are plain boxes, diminishing gradually in width from the head to the foot. At the bottom of the grave an inclosure, just large and deep enough to admit the coffin, is walled around with stone. The coffin is placed within this inclosure, flat stones are laid over it, and the crevices between them are plastered with mortar, and then the grave is filled with earth. Every grave is thus in fact a small tomb. The corpse is let down into the grave by means of two or three sashes which individuals take from their bodies on the spot.

The religious services at the grave, on the occasion of interment, are interesting and not tediously long. To-day the sexton and others were preparing the grave, (it was not quite ready when the corpse arrived at the spot.) Priest Dunka translated from the book containing their funeral services, *(Oneeda,)* a few pages into the vulgar language. The matter was in general excellent, and the language and figures were vivid and often very striking. Among other figures were the following; (I give but a meagre skeleton of those I mention,) "Death is a cup of which all must taste. The Savior said, If it be possible, let this cup pass from me; yet thy will be done. He tasted it, and took from it the poignancy of its bitterness. We must all taste it. And let us too say, when this bitter cup is presented to us in the removal of dear friends, Thy will, O Lord, be done. Adam where is he? He tasted this cup. Abel the righteous, where is he? He tasted this cup." Thus the enumeration proceeded through the catalogue of patriarchs, prophets, and worthies, in the same simple and primitive style in which Peter enumerated them on the day of pentecost, Stephen in his vindication, and Paul in adducing instances of eminent faith, in his epistle to the Hebrews. They had all tasted this cup. So had proud and mighty kings and nobles. "Where are they?" It was repeatedly interrogated; and the reply as often, "This grave furnishes the answer."

Death was also styled a bridge, over which all must pass, the figure being expanded in the same manner as the above. I was particularly interested to hear it insisted, in this connection, that we must repent and receive Christ as our Savior, before crossing this bridge, there being no repentance that will avail us beyond it; and delay to repent being perilous in the extreme, as life is uncertain.

Finally, "The earth, at the resurrection, (for the dead will rise,) when Christ

shall come in his chariot to judgment, then the earth, the common mother of all flesh, from whose womb all spring, and to whose womb all must return, will present all her offspring, the graves opening upon her ample bosom to the Redeemer and Judge, who will select from among them the righteous and take them with him to his kingdom, and send the wicked to their own place, in the world of perdition."

The above figures were interspersed with many practical and pertinent remarks and exhortations; and I felt constrained to bless God that so much precious truth was presented to so many minds, in those solemn circumstances. And the suggestion of priest Abraham, that we translate their funeral services into the modern language, struck me more than ever as important. Seldom do the people hear these services, or any part of them, in any but an unknown tongue.

Priest Dunka was calm at the grave but evidently quite bowed down. I told him that it seemed that the Lord desired to have his whole heart, and is therefore taking from him his dearest earthly treasures, to draw his undivided affections up to himself, that the Lord is chastising him, that he may partake of his holiness. "It is so," said the priest, "and the spirit indeed is willing, but the flesh is weak." May the Lord sanctify this heavy bereavement to him and make it a means of preparing him to be an eminent instrument in proclaiming the truth in the love of it and advancing the salvation of his perishing fellow-men.

Conversation on Prayer—The Stork—Further Notices of Priests Abraham and Dunka.

20. Some days ago, in conversation with priest Abraham, I suggested to him the query whether he and the other Nestorian ecclesiastics ought not to accustom themselves to extemporary prayers, as well as to their church forms. To this the priest readily assented, but said that their people are so tied down to their forms, that it would be very difficult for them to offer an extemporary prayer, even if they should desire to do so. In the same connection, I alluded to the special importance of the school teachers being able to vary the forms of their morning and evening devotions, they now being accustomed to use only the two forms of prayer, which I prepared for them, four years ago, when we first opened our seminary. Priest Abraham, feeling the force of this consideration, immediately composed another form of prayer for our schools and Sabbath schools, to aid the teachers in giving variety to their devotions. The priest did this without any suggestion from me that he should do it, and indeed without my knowledge. As this prayer may give you some idea of his religious feelings, I send you the following literal copy;—viz:

"O Lord God, our Father who art in heaven, listen to our voice and accept our prayers and our supplications, and let our petitions come up before thee. Let thy mercy be upon us, for we are sinners and guilty before thee; but do thou forgive to us our sins and pass by our iniquities; for, for us thou didst come to this world and endure crucifixion, and pain, and anguish, and railing, and mocking, and spitting in the face, and death, that thou mightest deliver us from the blindness of sin. O Christ, thou lover of the penitent, have mercy on us. O thou good physician, heal our wounds and wipe away the filth of our sins; for thou knowest the misery of our nature, that if thy mercy help us not, we are lost forever. But come thou to our help. Deliver us from the wicked deceiver; for, by day and by night, at all times, every hour, he casts his nets, his snares, and his traps, that he may take us in them. But save thou us from his hands. Have compassion, have mercy on us.

"O Lord Jesus Christ, do thou send peace into the midst of our bishops,* priests, deacons, and scholars, and our young men and little children, that they may be united in love and friendship and the harmony of peace; for we are all brethren in Christ; that there may not be wrong, deceit, quarrelling, and division in the midst of us; but that thy pleasure may be with us. O thou Creator of the heights and the depths, have thou mercy upon us. Send thou the Holy Spirit to dwell in our hearts, that he may purify and remove from within us all the stains of our iniquities, and may teach us the words of life; that we may read and learn the instructions of Christ, and find salvation to our souls unto eternal life.

"O Lord, bless this assembly, small and great, that the knowledge of thy word way increase within us; and bless

*Two of the bishops living with us have of late seemed inclined to fall into childish quarrels, in relation to the division of their dioceses. The priest doubtless had their case in mind in this petition.

the people among whom we dwell. O Lord, help those who preach thy word, that they may be blessed and abound in thy love and thy favor to the end. And together we would ascribe glory to the Father, to the Son, and to the Holy Ghost forever and ever. Amen."

May multitudes of this people soon have hearts thus to pray.

24. The stork that has its nest on a sycamore tree directly above my study window, returned from his annual pilgrimage. The Mohammedans pay great deference to the stork, and treat it with special care and kindness; and on account of its regular periodical migrations, they dignify it with the name of *hadjee*, or pilgrim. The return of the stork is a welcome event to all, as it is the unerring announcement of the return of spring. The Mohammedans have a common belief and saying, that this sagacious bird will not frequent the premises of infidels (Christians,) as they are unworthy of its confidence; that it will honor only a faithful Mussulman with the favor of its society. The noble fowl, perched above my study window, and conspicuous to all sections of the city, must therefore impress these superstitious people with the idea of uncommon sanctity in us, for Christians, as indicated by the partiality of this stork for our premises. An instructive religious lesson is always suggested by the return of this fowl. Says Jeremiah, "Yea the stork in the heavens knoweth her appointed times, but my people know not the judgment of the Lord." If the fowls of heaven are thus prompt in obeying the instincts which God has implanted in them, how stupid and ungrateful are his people, with the light of his word poured upon their path-way, to neglect his requirements and wander from his fold.

March 2. Had a long and serious conversation, as I often do, with the priests Abraham and Dunka. They are in an exceedingly interesting state, and I cannot help hoping that they are really Christians. They appear most deeply sensible of the spiritual degradation of their people and heartily mourn over it. "There is little, if any, of the love of God among our people," said priest Dunka to-day, "and all their prayers and their fasts are in vain." "Love," (charity) he continued, "is the chief thing; and without this all external observances are nothing." True, I replied, and does not this want of the love to God among your people, which you mention, distress you? "Yes," said the priests, "we weep over it as well as over our own sins; but what can we do?" You can pray, I replied. "True," replied priest Dunka, "there is hope, as Isaiah has declared, 'Behold the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you;' this is just the case with us and our people."

Such is the state of religious feeling in these priests and some other Nestorian ecclesiastics who come under our influence; and their efforts to instruct their people in the word of God, and warn them of the danger of their condition, in a good degree correspond with such feelings. What encouragement do these things present to Christians to pray for the descent of the Holy Spirit upon this fallen church. Indeed, we have cheering evidence of the presence of the Holy Spirit operating on some minds, as in the cases above-named. But how much do we need a general refreshing from the presence of the Lord, to give efficacy to our labors, and life to the perishing multitudes around us, who, while they have a name to live, are "dead."

Ignorance of the Mountain Priests—Sufferings from the Koords.

3. Received a visit from Mar Sleeva, the bishop of Gavvar, a district in the mountains. He is a sprightly, fine looking man; but though a bishop, he is unable to read, save that he can chant his prayers in the ancient Syriac, without knowing their meaning. I expressed my regret to priest Dunka that any of their bishops should be found in such a predicament. "We have worse bishops than Mar Sleeva among the mountains," said the priest; meaning that there are those who are still more ignorant. He, however, united with me in deep regret that such ignorance should exist among their clergy, and stated that he had often urged Mar Sleeva to apply himself and still learn to read, and had done the same again last evening; but that the good bishop had always a score of pious excuses for not doing so, as that his care and watchfulness over his flock, who are often scattered and overcome by the Koords, did not allow him the necessary time, etc. "Indolence, however," said the priest, "is his greatest obstacle to learning to read."

From our conversation in relation to Mar Sleeva, priest Dunka took occasion

to notice the general difficulty of securing an opportunity to learn to read, in the precarious condition of the people who live among the Koords of the mountains, which he said was much greater than exists among the people of this province. And to illustrate the subject he gave me the history of his own case. His father was not a reader, but his uncle, a priest, could read and had taught him his letters when a very small boy. His father was not pleased with his attempting to learn, and told him that he must become a shepherd; that they must all work to lay up something against an evil day, in order that when suddenly taken captive by the Koords, they might have the means ready to purchase their ransom. With such feelings his father was always offended, if he saw him have his psalter in his hands, and would take it roughly from him, and give his head a box, and tell him to go and look after the flock. In his ardent desire to learn, however, he could not abandon the undertaking; and he conceived the idea of studying by himself as he watched the sheep among the wild Koordish mountains; and accordingly he used to take his psalter, secretly under his garment, day after day, and when fairly out of the view of any one, studied it while keeping the flock, until he had committed the whole of the psalms to memory and learned to spell all the words. With such a foundation, he continued to improve all his opportunities to learn, until he became educated and was ordained as a priest.

This case, though he seemed not to regard it as extraordinary, is certainly very interesting. Under all but insurmountable obstacles, though a poor shepherd-boy in the wild mountains of Koordistan, trembling under his father's displeasure, as well as under constant apprehension from surrounding savages, he had still enterprise sufficient to carry him forward, until he is considered, and in fact is, one of the best educated and most worthy ecclesiastics among the Nestorians. Is he not entitled to a place among the record of "self taught men?" I hope and trust that the Lord has a great work for priest Dunka to do, in enlightening and reforming his degraded people. We have much reason to recognize the good hand of Providence in leading him, unsought, into our employment and under our influence; and the same is true in relation to the other promising and influential ecclesiastics who have long resided with us. We never searched for them. Providence cast them upon our hands.

This evening Mar Sleeva and priest Dunka took tea with us. After tea, the priest read to the bishop one of his favorite chapters in Isaiah, the 59th chapter. "Behold the Lord's hand is not shortened," etc., and endeavored to impress him with its appropriate application to their people; but the ignorant bishop seemed slow to catch the flame that glowed in the bosom of the priest. Mar Sleeva was much more interested in giving us an account of a young man in the mountains, who, some years ago, wandered away to India, and has just returned, and is entertaining his people with marvellous narrations, such as the existence of pagans in India, their heathen rites, the power of the English in that country, their abolition of the burning of widows, the existence of Jacobite Christians and Catholics there, their mutual quarrels, etc. etc. Our priests and boys are particularly interested to find that the accounts of this adventurer, as presented by Mar Sleeva, accord so perfectly with what they have learned in their geography.

Mar Sleeva states that there are now but few Nestorians in Gavvar, which is reckoned the finest and most fertile district among the Koordish mountains. The Nestorians were formerly numerous in that district, but they have been so often plundered and overrun by the Koords, who seem to be increasing in number and in power, that only a small remnant of the Christians is now left. The Koords treat the Nestorians who live among them in the mountains much as they do their bees—leave them quiet until the hive is worth "taking up," and then rob it. The village of priest Dunka was plundered but a few weeks ago. His large household were stripped of every thing valuable, and his aged uncle, the venerable priest who taught him his letters when a little boy, as stated above, received several wounds from a sword in the encounter. Priest Dunka often refers to such calamities which his family have repeatedly suffered, and says he takes great comfort in contemplating them in the light of the language of Paul. "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance." Here truly is the true source of solace under earthly losses. And would that more of the suffering Nestorians might be able to draw from it consolation.

Creed of the Nestorians—Translation of their Liturgy.

7. The more I become acquainted with the Nestorian church, the more deeply I am impressed with the idea that it is spiritual death, rather than error in theological belief, which is their calamity. Many human and childish traditions, both written and oral, are indeed prevalent among them; and some of these doctrines of men they have introduced into their forms of worship. In general, however, their liturgy is composed of unexceptionable and excellent matter. The charge of heresy on the subject of Christ's character has been so violently thrown upon them, ever since the days of Nestorius, by the Catholics and other sects of oriental Christians, that suspicion in relation to their orthodoxy on that momentous subject may naturally be felt also in protestant Christendom. I am satisfied, however, that the Nestorians are sound in the faith on this point. I was reminded particularly on this subject, this morning, in glancing at their religious creed, which they always repeat at the close of their worship. It is what they recognize as the Nicene creed, and accords very nearly with that venerable document as it has been handed down to us. As the churches in America may be interested to know just the form and matter of this creed of the Nestorians, I send you below a literal translation of it, as it occurs in their liturgy in the ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day. I send the translation of it with the caption prefixed, in the precise form in which it occurs in the Nestorian liturgy; viz.

The Creed which was composed by three hundred and eighteen Holy Fathers, who were assembled at Nice, a city of Bythinia, in the time of king Constantine, the pious. The occasion of their assembling was on account of Arius, the infidel accursed."

"We believe in one God, the Father almighty, creator of all things which are visible and invisible.

"And in one Lord Jesus Christ, the Son of God, the only begotten, the first born of every creature, who was begotten of his Father before all worlds, and was not created; the true God of the true God; of the same substance with his Father, by whose hands the worlds were made and all things were created; who for us men, and for our salvation, descended from heaven, and was incarnate by the Holy Ghost, and became man, and was conceived and born of the virgin Mary, and suffered and was crucified, in the days of Pontius Pilate, and died and was buried and rose on the third day, according to the Scriptures, and ascended into heaven and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of truth, who proceeded from the Father, the Spirit that giveth life.

"And in one holy, apostolic, catholic (i. e. universal) church.

"We acknowledge one baptism for the remission of sins; and the resurrection of the body, and the life everlasting."

This creed being regarded by them as a summary of their religious belief, and being so often repeated by the Nestorians, cannot fail, of course, to exert a strong influence on their religious views and feelings; and its correctness is a strong indication that, as above suggested, it is the quickening Spirit, and not innovations of doctrine or of forms, that is needed in this fallen church, for its renovation and salvation.

10. Received an urgent request from the priests and principal men of Geog Tapa, that we should translate or cause to be translated, the Nestorian liturgy, (which is now in the ancient Syriac, a dead language,) into their vernacular tongue. I recommended to the applicants to confer with their bishop on the subject. This request is particularly interesting, as it indicates a strong hankering, in both ecclesiastics and people, for religious knowledge and light. Priests Dunka and Abraham, in presenting the application, to enforce it quoted the language of Paul to the Corinthians, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words with an unknown tongue," etc.

JOURNAL OF MR. HOLLADAY AT OOROOMIAH.

Sabbath School—Study of the Scriptures—Traditions—Mettrabai.

December 22, 1839. Our Sabbath school to-day was very full. Besides the scholars of the seminary and of the female boarding-school, it is not uncommon for a few natives from the Nestorian quarter of the city to come in on the Sabbath. These, with a few other na-

tives who are in the employment of the mission, occupy all the seats in the school-room, and some generally sit on the floor in the native style. Among the teachers to-day were three bishops, two priests, and several deacons: there were also both priests and deacons among the scholars. In superintending the exercises of the Sabbath school, it is my custom to go from class to class and to observe the manner in which each teacher performs his duty; and I have generally the satisfaction of hearing repeated on the Sabbath the same views and explanations of Scripture which I had presented to the teachers in the preparatory exercise on Saturday. Before the close of the exercises I ask questions and make remarks upon the whole lesson.

28. Priest Dunka showed me a paper on which he had written fifteen or twenty words in the ancient Syriac language, the exact meaning of which it was difficult to decide on, and he wished me, with the help of my lexicon, to assist him. He is reading the account of the building of the temple, and the construction of the temple furniture, and he is very desirous to know the exact signification of every word. Although this information may not be very important to him, I am pleased to find that he and others of our bishops and priests are beginning to study the Scriptures so carefully, and are forming habits of accurate investigation. They are still, however, prone to attach importance to trifles, and to pry into things which are not revealed. This is owing to the superstitious reverence with which they regard the writings of their "*malpanas*" or religious teachers, who have professed to give much information on such subjects. They have, for instance, a book which they call the Revelations of Paul, in which all those "unspeakable words," which, according to Paul, it was not "lawful for man to utter," are published to the world. Not long since, I inquired of mar Elias, in the presence of priest Dunka, what he thought of the character of Solomon, and how it was that an inspired man could act as Solomon did. The bishop frankly confessed his ignorance; upon which the priest spoke, and said that it was written in one of their works that when the soul of Solomon was carried to the entrance of hell, David stood in the way and remonstrated, saying, "Have I not influence enough with God to save my son from being cast into hell?" and when David further declared that if Solomon was cast into hell, he also would go in, Solomon was released and permitted to go to paradise. Feeling shocked at this profane tradition, I endeavored to make the priest sensible of its absurdity, and asked him if this story did not in reality make David a savior, which would be inconsistent with the express declaration of Scripture that Jesus Christ is the only Savior. This he candidly admitted, and seemed a little ashamed of the story, which he said he had never seen, but had heard it repeated by others who had read it. After a moment, he added, "But have not good men power with God in prayer? This I admitted, with the qualification that it is not by asking in their own name, or on the ground of their own merit. "Yes," said he, "we must ask in the name of our Lord Jesus Christ."

30. In conversation with our meerza about the different races of men, and the different languages which are found in Persia, I learned from him that the Mettrabai, a race which I had supposed to be gypsies, are said to be of Indian origin. He said that some Persian authors declare that they were brought into this country by Zengis Khan. They are professional musicians, have no houses, and make use of small tents. They wander from village to village, and receive a few small coins for their music and for a sort of indecent pantominic exhibition with which their music is often accompanied. They have a language of their own, but they use generally that of the country in which they live. Our Nestorians believe that they are descended from the Moabites, and call them Moawai. Calmet believed that Nebuchadnezzar carried the Moabites into captivity beyond the Euphrates. Jeremiah, in denouncing the judgments of the Lord against Moab, said, "I will send unto him wanderers, who shall cause him to wander." There are about two hundred families of the Mettrabai in this province.

Intercourse with Priest Dunka.

January 5, 1840. Sabbath. The flat roof of our school-house was so penetrated by rain, followed by a melting snow, that I found it impracticable to have a meeting of the Sabbath school there; and I accordingly sent for the teachers and scholars to come into my own house. After the lesson for the day was read, instead of examining the school and making remarks myself, I called on priest Dunka to do so. He complied without hesitation or embarrassment. His questions were judicious, and his remarks, which were serious and impressive, were

listened to with interest and attention by almost the whole school. After the scholars were dismissed, the priest asked my opinion of the meaning of one or two passages in the epistle to the Hebrews, and finally called my attention to the words "They took *joyfully* the spoiling of their goods," etc. "One day," said he, "I was reading this verse, and when I recollected how the Koords had plundered my house and carried off my goods, I rejoiced, because I thought that my treasure was laid up in heaven." This priest's house and property are situated in a district in which the Koordish power is prevalent; and it was only last year that his house, which he had left to the care of his uncle and brothers, was robbed by the Koords.

9. I had some conversation with my class on the subject of justification. In confirmation and illustration of the truth, that no man could be justified by the deeds of the law, not even Moses, through whom the law was given, I looked out several passages with the help of Cruden's Concordance, to show that Moses himself, like all other men, had sinned. On this occasion, as at other times, the priests expressed great admiration at so wonderful and useful a work as that of Cruden: and one of the priests remarked that if he had such a book in his own language, no man should have it for one hundred tomans ($250.) "With such a work as this in our hands," said he, "no one would be able to stand before us." He meant that it would give him a great advantage in a controversy with papists and all whose practices are unscriptural.

18. I visited a younger brother of priest Dunka, who, after a few weeks spent in our seminary, was seized with the measles, and having but imperfectly recovered from this disease, sunk into a low fever. When I reached the priest's house, in which his brother lay sick, the priest was absent, having gone to the Nestorian church at the hour of evening prayer. The sick young man was lying speechless, attended by the priest's wife and several of the neighbors. Soon after I entered, the priest returned. His countenance and manner were expressive of intense feeling; and as he leaned over the unconscious body of his brother, and with tears and an affectionate but tremulous voice, called him by name and endeavored to rouse him, the most indifferent spectator must have been melted into a feeling of sympathy. Finding that his brother was in a state of insensibility,* the priest took his seat by me and exclaimed, "The will of God be done;" and again, addressing himself to me, "It is all in the hands of God, sir, death and life are in the hands of God; the will of God be done."

I have of late been much encouraged by the appearance of this priest. I once thought that he had much of the pharisee about him; but the evidence of christian faith and humility which he has given, on more occasions than one, forbid me to rank him with hypocrites and heartless formalists. It is true that on some points his views of truth do not seem to be clear; and that he still frequently repeats what we would call "old wives' fables;" but neither reason nor the word of God requires me to believe that this is necessarily incompatible with a renewed state, and "faith unfeigned," though weak, in Jesus Christ.

February 2. This morning, a little after four o'clock, our only child, a little more than nineteen months old, expired, after an illness of two weeks. Of five children who were born within the space of two months in the summer of 1838, not one is left. The circumstances of their illness and death were the more distressing, as they were nearly all sick at the same time; and the three last died in less than a week; Judith Grant on Monday evening, Charles Stocking on Friday evening, and our little daughter on Sunday morning.

The sudden and almost simultaneous removal of these little ones, whose smiling countenances and cheerful voices so often filled our hearts with hope and gladness, and imparted an air of cheerfulness to our dwellings, cannot but be deeply felt. But we rejoice in the hope of their salvation. He who gave them has recalled them: and though they no more revisit the dwellings of their earthly parents they have, as we trust, entered the abode of their Heavenly Father, in which "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain;" and where, after a little while, we hope to join them, and to sing with them the new song which they have learned.

At the hour for family worship, priest Dunka came in as usual. After expressing his sympathy in such terms as are more commonly used among his own people, and quoting to me Heb. 12: 6, he added, "I am unable to use your lan-

* The poor young man afterwards revived and conversed a little about the state of his soul.

guage with sufficient ease, and I wish you, sir, to say to Mrs. Holladay for me, that as our Lord, when he was in this world, took little children in his arms and blessed them, saying, 'Of such is the kingdom of heaven,' it is evident that he cares for them; and therefore we need not grieve when he takes them to himself. And again our Lord said, when speaking of little children in another place, "Their angels do always behold the face of my Father which is in heaven.' You, sir," said the priest, "must comfort your lady. But why need I say any thing? She is a reader herself, and she knows these things." All this was said in a serious and affectionate manner that well became the occasion.

Intercourse with Mar Elias.

8. Mar Elias, who had been absent for some days, came to pay us a visit of condolence, saying that he had not heard of our loss until that morning. Seeing that we were composed in speaking of the child's death, he said, "Your custom is better than ours: you do not weep aloud and make a noise like our people. About twelve or thirteen years ago," said he, "twelve persons died in our family* in one year. As one after another died, the others would say to me, 'What shall we do?' I answered, Glorify God; 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Then I would go away by myself and weep. My brother also died, who was a very righteous man." I inquired into some of the particulars of his brother's death and character, and collected from him the following, which, from the incidental manner in which he related the circumstances, as well as from my general confidence in his veracity, I do not doubt to be true. His brother, who was a much older man than himself, had once been a wine drinker, but was induced by his own reflections to abandon the practice of drinking. The bishop said that after his reformation, he had frequently urged his brother to drink a little, as there would be no sin in that; but the brother uniformly and resolutely refused; and when others were drinking and carousing before him, he would say to them, "Do not sin." When he heard his people utter untruths in their dealings with each other or with the Mussulmans, he would reprove them, saying, "Ye are liars; you do not speak truth:" and he would even reprove great men as the khans or the governor, "not in a high tone," said the bishop, "but in a low voice, perhaps lower than that in which I speak to you now. He would say to them, 'Why do you oppress? Why do you work wickedness?' If a Syrian, (for we call our people Syrians) was in debt, and had nothing to pay, he would take money out of his pocket (for God had given us money) and give to the man who was in debt several tomans at a time; and if the man offered to give his bond for the money, he would refuse, and say, 'If you are a good man, you will pay me without the writing; and if you are not, I do not wish you to come near me again.' When acquaintances died, he would say to those around him, 'We too must soon die;' to which they would say, 'What do you know? you are not a reader.' "

I asked the bishop how his brother appeared when his own hour arrived; whether he was afraid to die? He answered that he was not; but lay perfectly composed, looking up to heaven, until he died.

On hearing this relation, I felt a hope that there might be yet remaining among this poor people some righteous men, who, although they know not letters, have been taught of God.

15. Deacon Badal, who has been for some time teacher of the girls' school, came in and asked permission to leave the school this evening, as his little son had just died of measles. Mar Yohannan, who was present at the time, exclaimed, "The children are all gone out of Mart Mariam*: they are all dead." Though this was by no means strictly true, it shows how great has been the mortality in the native families. Others have suffered sorely as well as ourselves. The Nestorian whose house is separated from our premises only by the street, lost two children in one week. A poor woman, who finds employment on the mission premises as a washerwoman, lost one; and in one house, in the neighboring village of Charbosh, four children died of the same disease. The Persians, who say that the disease is not generally so fatal, compare its malignity at this time to that of the plague.

* A Nestorian house often contains four, five, or six families.

* The name of the Nestorian quarter of the city.

Visit to Tabreez—Prevalent Oppression.

It being necessary that Mr. Holladay should visit Tabreez on business, he left Ooroomiah 24th February. Having taken the mountain route, where he was much impeded by the snow, he arrived at sunset on the 25th at the village of Oolah.

I was kindly received by the Nestorian, whose family was the first that I saw on my arrival in this country in the summer of 1837. I found the whole family in the stable, which, during the cold season, they occupy for the sake of the warmth which proceeds from the bodies and breath of their cattle. The part of the stable occupied by the family was a large platform of earth, surrounded on two sides by mangers and by a wall on the other two sides. The breath of the buffaloes and other cattle that were standing at the mangers, rose like steam over the sides of the platform, and the heat must have been nearly equal to that of summer: so that lying down without any other covering than my ordinary dress, I found myself during the whole night a little too warm to be comfortable.

26. Examined our school in the village and was well pleased with the progress of the scholars, a majority of whom translated from the gospels in the ancient language with considerable ease and correctness. The priest, who is the teacher of the school, asked me many questions respecting our religion, to ascertain in what respects it differed from his own; and having heard the principal points of difference, respecting fasts, prayers in a dead language, (which we did not approve,) etc., said, "If that be all, what does it matter? we are all brethren. Fasting and language do not constitute the 'way,' (religion): our faith is one."

28. Arrived at Tabreez, where I spent several days very agreeably with our kind friends, Mr. and Mrs. Merrick and the Rev. Mr. Glen. On the Sabbath, first of March, we celebrated the Lord's supper; and though we were only four in number, we found the ordinance pleasant and profitable. On Monday we met again and observed the monthly concert. On this occasion again our number was no greater than before: but unlike the descendants of God's ancient people, who require a quorum for public worship, we endeavored to mingle our supplications with those of our brethren in every land, who offer prayer to the omnipresent God.

March 5. Having accomplished the object of my journey, I set off for Ooroomiah. The morning was fine, and the air so much like that of spring, that my horse, very unexpectedly to me, lay down with me in the river which flows across the plain of Tabreez. I was then obliged to ride twenty-four miles in my wet clothes. Towards evening the weather became cold again, and I was glad to reach the large village of Deza Khalleel.

On the road to-day, I passed a poor man whose donkey was quietly eating a little straw, while he himself sat by his load on the ground. A Mussulman from Tabreez was riding with us at the time. I turned to inquire what the poor fellow was doing there, and was answered without hesitation by my attendant, that the load having fallen from his donkey, he was unable to lift it up and replace it. What! said I, and would you both pass him without stopping a moment to help him? I then stopped my horse; but the Mussulman, who was behind, feeling ashamed of such conduct, set off before me, saying, "If you please, I will help him," and rode back so hastily that his horse stumbled on the rough track and fell on his knees. To replace the load was but the work of a moment. When the Mussulman returned, I quoted Exodus 23: 5, "If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help him," and made some comments. My companions both very readily agreed that the principal was a good one, and that we must be merciful if we would obtain mercy.

On arriving at Deza Khalleel, and inquiring for the man who had generally entertained me there, I was informed that he had "run away" for fear of being apprehended and fined. We asked what offence he had committed, and were told that he himself had been guilty of no crime, but that his nephew was the guilty person. This nephew had also been punished and fined for his fault; but the injured party not being satisfied, one of the near relatives of his nephew had also been bastinadoed and heavily fined. My host, supposing that he also was likely to suffer, both in person and property, for the same pretence, had made his escape.

Such things often happen in this country. Those who have acquired a little property are liable to lose it without any fault of their own; and if they refuse to comply with the exorbitant demands of their oppressors, the bastinado is the only alternative: and so low is the state of

public feeling, that such occurrences excite no surprise, and but little sensation, except in the minds of the sufferers.

6. Rode nine and a half hours to Alma Serai. The ride was rendered disagreeable by a cold rain which fell for about four hours in the morning. At Alma Serai the only house which is commonly visited as a place of entertainment by travellers is a stable. On this occasion, I found it pre-occupied; and it was with some difficulty that we obtained lodgings in the house of a poor Mussulman in another part of the village. My host proved unusually communicative. He said that he had seen better days, but had now become poor. "I married one woman," said he, "and she became sick and went home to her friends. I then took another wife; but soon after the first wife recovered and returned; so that I am now obliged to keep one of them in this room, and the other in another, and I am become a poor man."

In the night my attendant, who slept in the same room with me, finding his feet cold and wet, ascertained that the rain-water, which was dripping from the flat roof of the house, was beginning to run in a stream towards him. He rose, and with a small stick dug a trench in the floor, through which he conducted the water to a lower part of the room. Another stream had nearly reached me before I discovered it. We rose very early, and finding our prospect within doors so cheerless, we set off again through mingled rain and snow. After a few hours the weather become fair, and we travelled safely to Gavilan.

7. Sabbath. I had some interesting conversation with the two brothers of the patriarch who were at Gavilan on their return from Ooroomiah. They asked me many questions about the churches of our country and their peculiar customs, and expressed considerable surprise at my answers: but said that, though we differed from them in our mode of ordination, and in our opinion of fasts, etc., we were still their brethren. Indeed, with eastern politeness, and perhaps with some degree of sincerity, they said that we were the best kind of Christians with which they were acquainted. They were very desirous to know the comparative strength of the principal European nations; and why it was that they did not unite in a crusade against the Mohammedans. "I have heard," said the elder brother, the expected successor of the patriarch, "that your country is too far distant; but the kings of England, Russia, and France are christian kings, and why do they permit us, their christian brethren, to be trodden under foot and consumed by these heathen?" I found it difficult to turn his mind from these political subjects. Among other things which he thought highly important to be done for his people, he insisted that some of our people, or of the English, who were well skilled in making fire-arms, should come to live among the independent Nestorians; and he gravely assured me that they would find employment enough, and make a profit.

8. Again I set off through a fall of snow; but after an hour's ride, the weather became good, and I arrived safely at Ooroomiah, after a tolerably comfortable ride.

Commencement of Public Worship at the Nestorian Church.

22. Sabbath. For the first time held a meeting at the Nestorian church in this city for the benefit of natives, who could not find seats in our ordinary place of worship, and who have repeatedly expressed a wish to have preaching in the native language. We have long looked forward with deep interest to the time when the way should seem open for such a step; and it has been our wish to make a commencement of preaching, when it should be desired, in some private house, rather than, by entering into the church, run the risk of exciting feelings of jealousy in the minds of the native priesthood.

The mission having resolved to make the attempt in the least obtrusive manner, directed me to make arrangements for holding a meeting in some private house, if a convenient place could be found. I accordingly had a conversation with deacon Badal, a man of influence in the Nestorian quarter of the city, and as fully as possible explained to him why it was desirable that we should meet in a private house, rather than in the church. He would not for a moment listen to my arguments; insisted that there neither was nor would be any feeling of jealousy among their ecclesiastics; that bishops, priests, deacons, and people would all approve our going into the church.

Finding that the deacon could not be convinced, but being persuaded that it would be best to secure a private house for the meeting, I took an opportunity of mentioning the subject to our priests Abraham and Dunka, expecting to be

able to carry the point with their assistance; but they could not be persuaded that there was any cause for apprehension, or that any ill consequences could result from our going into the church: and although both Mr. Perkins and myself suggested that others, who were not so well acquainted with us as they were, might suppose that we were seeking power in their churches, they persisted in expressing the opinion that not a man would be displeased.

As much might depend on prudence in the commencement, the subject was then presented to the three bishops, mar Yohannan, mar Elias, and mar Yoosuf: but they with one consent expressed themselves in favor of beginning the meeting at the church; and when I expressed to them the fear that some who did not know us might suppose that we wished to supplant the priesthood, or to make converts to our own sect, as the papists do, they said, "No, we know you:" and mar Yohannan exclaimed, "Do you think that we do not know lambs from wolves?"

Finding that their feelings were so decided, and that it might be difficult to find any other suitable place, after consultation with the mission, I yielded to the wishes of the natives, and on Sabbath morning proceeded to the church. About forty or fifty natives assembled and listened in perfect silence, and with very encouraging attention, to an exposition of a few verses from the fifth of Matthew. The two priests of the city, and deacon Badal took part in the exercise, all adding something in confirmation of what was said. Mar Yoosuf also was present, and spoke as follows, "Until now you have not heard preaching, and not knowing your duty, you had no sin; but now you hear, and God will require it of you. Will you then say, 'We have not heard?' Will you call to witness that sun and the moon, these walls, and this church, and say, 'We have not heard?'"

It is hoped that when others hear of this meeting, they will attend; and it is probable that as the weather becomes too warm, it will be necessary to hold the meeting within the church.

24. The mission having felt the importance of making our native helpers and members of the seminary better acquainted with the prophets and the more obscure parts of Scripture, which they have studied but little, appointed a daily exegetical exercise for the benefit of the higher class in the seminary and the two older bishops, who are not regular members of the class.

25. Commenced the exegetical exercise in Isaiah. The knowledge of English, which the members of this class have acquired, enables them with my assistance to read Isaiah with more ease in our language than they can, unassisted, in their own. They are, and have been for some time, in the habit of turning to the English Bible when they find something unusually obscure in their own.

This class, consisting of three bishops, two priests, and a deacon, with several young men, are thus storing their minds with important truth, which we hope they will use, both in preaching and in conversation, for the benefit of their perishing countrymen.

LETTER FROM MR. PERKINS, DATED AT OOROOMIAH, 12TH MAY, 1840.

Opening of a School for Mohammedans.

We address you at this time on the subject of our Mohammedan school. The undertaking of this school is the result of long and mature deliberation. We have, from the commencement of our mission, deemed it desirable to connect such a school with our other operations; and the importance of the object has increased in our estimation, until, about four months ago, we felt constrained to make a small commencement, and the result is that, at present, we have twenty-three Mohammedan scholars, who are as promising as you would find a like number from any people.

The more prominent reasons that led us to open this school are the following.

We deem such a school important for the direct benefit which it brings to the scholars who are taught, and may bring, through them, to multitudes of their countrymen. That they will be likely to derive important temporal benefits from it, we have no occasion to prove. And if it result not also in the personal salvation of some of them, which is by no means beyond the reach of hope, it will at least tend powerfully to prepare the way, by diffusing intelligence and allaying prejudice, for the future triumphs of the gospel, when political changes shall make it practicable to preach Christ openly to that class in Persia. And this consideration acquires much force from the present signs of the times, in this eastern world, which betoken such

changes as approaching and near at hand.

A Mussulman school, in connection with our mission, is yet more important as a means of security to our missionary operations among the Nestorians. We may regard it in the light of a peace offering, adapted to conciliate and satisfy the Mohammedan population, who are greatly the majority, and in the midst of whom we are doing so much to instruct and benefit their Nestorian subjects. We have no way of serving the Mohammedans, save by the agency of such a school, and the medical services performed for them by our physician. The latter are limited mainly to the lower classes, while the school reaches and influences the higher class, the scholars being from the first families and embracing one prince, several khans, beys, meerzas, etc. We have reason to suppose that the Mohammedans would have become dissatisfied, by seeing themselves much longer entirely passed by in our educational labors, and all our efforts bestowed on their despised christian subjects; and especially, in the face of the very kind and friendly attentions and favors which the Mohammedans of all classes have shown us, during our entire residence among them. A single school of this kind is all that they expect or wish us to undertake.

Such a school is also important, in connection with our other operations, because it is positively desired and requested by the Persian authorities, on whom we are, of course, dependent for protection. The king of Persia, entirely unsolicited by us, has favored us with an excellent firman, encouraging, protecting, and patronizing our educational labors, on the ground of our benefitting his subjects, Mohammedans as well as Nestorians, by instructing them.

Kahraman Meerza, the favorite brother of the king, and the prince, governor of Azerbijan, has repeatedly given us valuable firmans, and has manifested much interest in protecting and encouraging our labors, viewing them in the same light in which they are contemplated, as above stated, by the king. His interest on this general subject may be well illustrated by an extract from a letter recently received by one of our number from Mr. Merrick. It is this: "When I had an audience of Kahraman Meerza, about the season of No rose, (new year, or vernal equinox,) he inquired if no one had come to assist me in a school, and if they would not come?—a perplexing question, to which I gave, (what else could I do?) a Persian reply: 'What shall I say? if the prince command it, of course they will come.' This I said without reflection, and afterwards felt chagrined at the answer and its cause."

Prince Malek Kasem Meerza, a favorite uncle of the king, whose name is familiar to you, has recently become the governor of Ooroomiah. It was through his kind agency, voluntarily exerted, that we were favored with the firman named above, from the king. The many other important favors which this prince has shown to us and our object, and his strong interest in our educational efforts, we need not mention, as we have reported them to you from time to time. Six of the scholars of our Mohammedan school are from his household. One of them is his nephew, a prince about twenty-three years old, who is a celebrated poet, and one of the most distinguished Persian scholars in this part of the empire. It is a circumstance worthy of mention in this connection, that Malek Kasem Meerza is, by royal appointment, inspector-general of schools in Northern Persia, and this nephew who attends our school, assistant inspector. The former has visited our Mohammedan school since his late arrival, and our Nestorian seminary, which he had repeatedly visited on former occasions. He encouraged and exhorted the scholars, both Mohammedans and Nestorians, to diligence and perseverance in their studies, and with evident benefit to them.

Would not these Mohammedan rulers, therefore, the king, princes, and governors, who have manifested such an interest in our welfare and our labors, be sadly disappointed, and have just reason to complain, and be likely to lose their confidence in us, if not withdraw their protection, were we to continue to do nothing for the instruction and benefit of their Mussulman subjects, while we do so much for the Nestorians? and especially, as Mr. Merrick has opened no school at *Tabreez, which they have desired, expected, and authorized him to do. They would, moreover, after waiting so long in vain for us to do something in the way of instructing the Mohammedans, be likely to give their very decided preference to the papal missionaries in this country, who are zealous in teaching—a preference that might operate very disastrously on the interests of our mission,

*We would by no means wish our Mohammedan school to supersede any efforts you may contemplate for the Mohammedans at Tabreez. Such efforts we have, as you are aware, long and frequently recommended.

particularly, as these same papists have the subjugation of the Nestorians to the pope as their real and primary object.

The members of our Mohammedan school are at present occupied in the study of the English language. They also receive daily instruction in geography, through the medium of the Turkish and Persian languages; and though we cannot now preach the gospel formally to them, there is no difficulty in introducing the Bible as a reading book; and we have full opportunity to communicate a great amount of moral and religious, as well as intellectual instruction, which, we cannot doubt, will do much to prepare the way for the direct presentation of the gospel to the Mohammedan population of this country.

Shall then our Mohammedan school be sustained? We cannot doubt that, in view of the circumstances of the case, you will say, By all means. The question therefore becomes a practical and trying one, Who shall perform the labor of sustaining it? It ought not, it must not, subtract any thing from the efforts we are making for the Nestorians. It is primarily to secure these efforts unimpeded, and to secure us in increasing them, that we have commenced the Mohammedan school. A harvest so rich and ripe as the Nestorians afford, should in no case be allowed to fall to the ground.

Broosa.

LETTER FROM MR. SCHNEIDER, DATED MAY 25TH, 1840.

Bigotry of the Ecclesiastics—Tracts distributed and Intemperance observed between Smyrna and Broosa.

Of the opposition which the mission has had to encounter from the Greek ecclesiastics the missionaries at Broosa have often written before. Of its present state Mr. Schneider now remarks—

The disposition of the Greek ecclesiastics toward our operations is much as heretofore. Not only do they oppose us, but they harass and trouble all who would aid us, or are at all like minded with us. The villages in Demir Tash, from whose school the enlightened and evangelical teacher, of whom I have often spoken, was violently expelled, recently made an effort to have him restored. The principal men of the village went to the bishop to gain his consent to the man's return; but he was utterly and decidedly opposed to the measure. He could not think of such a thing, and almost rent his clothes at the idea. Of course the timid people, who have always been accustomed to submit to the wishes of their ecclesiastical rulers, were afraid to push the matter any farther. They next made a contract with another young Greek, who has been under my instruction and with whose candid disposition and apparent love of truth I have been much pleased. But neither would the bishop consent to their employing him. The only objection to him was, that his sentiments were too much like those of the missionaries. On his inquiring of the bishop why he would not assent to his teaching there, his holiness replied, "The former teacher (the one alluded to above) has filled the village with books and has turned the brains of the people. We now have need of a monk there, to counteract his influence." An enlightened priest, of whose deposition from the priestly office on account of his interest in the missionaries and his attachment to evangelical views I have spoken before, has long been laboring to be restored. It is now about a year since he was deposed, and thus cut off from almost all his sources of income. He is a poor man, with a family, and has within this year suffered much. He has made use of every measure that promised probable success, but to no effect. Were he to recant, and to renounce his evangelical sentiments, and to shew himself an advocate of superstition, he might soon be reinstated. But this he says he cannot do. He cannot confess that he has done wrong in embracing sentiments which he believes to be contained in the Bible; nor can he advocate and maintain what he believes to be error. The firmness with which he adheres to his cause, notwithstanding the opposition which he encounters, is rather remarkable. I know of no instance of similar decision in a priest in this vicinity. May the Lord graciously lead him to a saving knowledge of himself. It is not pleasant to be obliged to speak thus of those of whom we could hope better things; but occurring events will not permit us to express ourselves otherwise.

Mr. Schneider mentions that he attended the general meeting of the missionary brethren, held at Smyrna, and that on his return to Broosa he took the route by land, and passed through Thyatira, Philadelphia and Sardis, sites of three of the apocalyptic churches. Of this journey he remarks—

We took with us some tracts and a few books for distribution by the way. We disposed of all we had with us, and could have advantageously given away more. As so much opposition had been manifested against our books, we did not anticipate much opportunity for circulating any; but we were pleased to observe less suspicion and more readiness to receive them, than we had looked for. It was our conclusion, that a judicious effort might put in circulation a considerable number of books, and that it would be well now to make more exertions of this kind.

I was struck with one feature of the country in this tour, viz. the smallness of its population. While it is not as destitute of inhabitants as it might be, it certainly might support a much larger number. Large tracts of excellent land lie wholly unoccupied. At long intervals the traveller meets with a few small villages. The population, compared with what it might be, and with what it is in many other countries, is a mere handful. It is painful, as you cast your eye over these hills and valleys, to observe such a scarcity of human beings to cultivate them. I was also struck with the progress which intemperance is making among the Turks. I never saw so much drunkenness among Mussulmans before, especially among the lower classes. I had supposed that the habit of drinking spirituous liquors was principally confined to the higher classes, such as, from their situation, are more acquainted with Frank habits. But I found that *raki*, a very strong kind of drink, was freely and extensively drank by those in the lower ranks. In expostulating with one individual on the subject, he replied, too hyperbolically probably, "Why they all drink, even the long white-bearded teachers, freely indulge themselves; and if they do so, why may it not be expected that we shall do the same? We took every opportunity to condemn the practice, and to set forth its destructive consequences. In every case our arguments were listened to with an evident surprise, as coming from Franks. They seemed to think it was part of the character of a Frank, to drink spirits. And when we assured them that we habitually and from principle abstained from the use of all spirituous liquors, they would scarcely believe us. We were able, however, in general to convince them of the evil of the practice, and I trust, our influence in this respect will not prove in vain.

Mahrattas.

LETTER FROM MR. ALLEN, DATED AT BOMBAY, JAN. 1ST, 1840.

Schools—Printing—Church.

MR. Allen states that there are four schools for boys in Bombay, and four for girls, embracing 302 boys and about 100 girls. About one third of the former and two thirds of the latter can read intelligibly in the Scriptures. The family boarding-school contains fourteen girls, exclusive of a few day scholars. Of these scholars five are Africans, taken from a slave ship.

The printing establishment has been employed in printing the Scriptures and tracts in the native language, and in English for societies and individuals.

There has been no addition to our church the past year. Two persons requested to be admitted to a profession of Christianity. One of them, after appearing well for some months, showed himself unworthy to bear the christian name. The other yet appears well, and encourages us to hope he knows the truth in its enlightening and purifying influence. There are persons around us, who, as we readily perceive, feel some conviction of the truth of Christianity, although they think it imprudent for them to profess it, while there are many others who profess to believe more than they practice. A renunciation of any of the systems of error and superstition around us, and a public profession of the christian religion are sure to be followed with so much obloquy and persecution that some refuse to examine the claims of Christianity to be the only revelation from God; and others, who are rationally convinced of its truth, yet shrink from openly avowing their conviction. There were those when our Saviour was on earth, who did not profess their faith in him for fear of persecution. And such has been the state of many in every age. Such persons, while we cannot but disapprove of their conduct, and warn them of their sin and danger in yielding to the fear of man, have yet strong claims on Christians for sympathy. They should be the subjects of fervent prayer that their minds may be further enlightened, and that they may have grace to rise superior to all opposing obstacles and lay hold on eternal life.

Organized Opposition to Christianity.

For an account of the opposition awakened by the baptism of two Parsee youths, alluded to below, the reader is referred to page 71 of the February number of this work.

The past year has been remarkable in the religious history of Bombay, not so much for the conversion of the native population to Christianity, as for their opposition to all measures connected with its propagation. In the early part of the year much excitement was produced by the public profession of Christianity by two Parsee young men. They were baptized in May by Dr. Wilson of the Church of Scotland's Mission. They had for a considerable time previously attended the meeting of that society in Bombay, and had acquired a knowledge of the English language. It is believed they are the first proselytes from the religion of Zoroaster to protestant Christianity in modern times. Their conversion excited, first the surprise, and then the indignation of the whole Parsee community in Bombay. The young men believing, and not apparently without sufficient reason, that their lives were in danger, took refuge with the Scottish missionaries. Their Parsee friends, finding it impossible to induce them to return to their former homes, and failing in several attempts to obtain possession of their persons, in the hope of obtaining possession of them, and in some way of effecting their renunciation of Christianity and return to the Parsee religion, instituted a legal process against Dr. Wilson. But in this hope they were disappointed. The court decided against them, and so they lost their cause. Still they resolved to use the most effectual means in their power to secure the native population, especially their own denomination, against the future influence of Christianity.

In this excitement and in these efforts some leading men of the Hindoo and Mohammedan population united with the Parsees. Various ways were devised to excite and prejudice all classes of people against missionaries and the means they use to communicate a knowledge of Christianity. The people who live in our neighborhood were told, not to come to us, to have no intercourse with us, to receive no books from us, to listen to nothing we should say to them, and above all, never to go into the chapel. The people whose children attended our schools were told to withdraw their children immediately, and that fearful consequences would follow, if their children continued to attend. A brahmin, well known for his zeal for the Hindoo religion, and for his hatred of Christianity, prepared a tract, entreating all classes of the native population to withdraw their children from all the mission schools. This tract, signed with his own name, was printed and copies were freely distributed in Bombay. It was not easy for parents or teachers to withstand such influence and obloquy. The boys' and girls' schools both suffered; the latter suffered most. Female education was represented as an innovation, attempted by missionaries upon the good old way, and so was made the subject of special obloquy.

One of the means at this time devised to oppose the progress of Christianity, and to secure the native population against the influence of all means to impart a knowledge of its truths, was the formation of a society, called "The Society for Protecting Hindooism." The brahmin who wrote the tract above mentioned took a prominent part in forming this society. He apparently expected to become its general agent. All Hindoos were called on to subscribe liberally to the funds of the society, and to exert their influence for the support of their own religion, now in great danger from the schools and other operations of missions. Some persons connected with this society were profuse in their promises of what they intended to do for the support of the Hindoo religion by employing agents, supporting schools, and publishing and circulating books. The society occupied the attention of the native community awhile. Beyond this it has not accomplished much, nor is it likely to do so. We shall send you a copy of the prospectus or constitution of this society.

Another means they devised was for themselves to become the assailants, and to attack the christian religion. They hoped in this way to occasion work sufficient for the missionaries to defend their own religion, and by furnishing the native population with arguments and objections against the truth of the Bible, to remove the force of the argument of its being obligatory on all mankind because of its divine origin. A Parsee, who has considerable knowledge of English literature, was employed to prepare a work to be printed in the native language against the divine origin of the Scriptures. The plan was to take Paine's "Age of Reason" for the basis, but to incorporate reasons, objections, and cavil

from other infidel authors. The prospectus of this contemplated work was published, the price was fixed, and patronage was earnestly solicited for it, as a work for which there is great occasion. The book was put to the press and was expected long ere this to be published; but it has not yet appeared. We are not informed whether the intention of publishing it is abandoned, or whether it is yet advancing toward publication, but more slowly than was promised and expected. Such devices and efforts show the spirit of the people, and the obstacles with which missionaries have to contend.

But these means and efforts for the protection of their own religion, and to show that the Scriptures are not of divine origin, and Christianity can have no just claims to be received and obeyed by all, did not satisfy them. Something further must be done—something which they hoped would be more permanent.

Some leading men of the native population resolved to lay the subject before the government. A petition of great length was drawn up, in which the petitioners gave a statement, of what they call their grievances from the labors of the missionaries, and from the encouragement and support given to them. They claim the protection of government in respect to certain things connected with their religion, which they believe the laws, if rightly administered, would secure to them; and they pray that the government would immediately take the whole subject of the conversion of the native population from the present systems of religion to Christianity into consideration, and enact some laws which will secure the different classes of people from the evils which threaten them. At the close of the petition they suggest, or rather request, that a law may be passed which shall allow no missionary or other schools to be established in the interior, without the express sanction of government, and no missionary or other person to interfere in any way with the religion of any native child under twenty-one years of age, without permission in writing from such child's parents or guardian; that if any native above twenty-one years of age shall profess the christian religion, he shall no longer have any control over his wife or children; that he shall be liable to provide for their support; and that he shall forfeit all right and title to family and ancestral property; and that all violations of the law shall be punished by suitable penalties.

This petition was signed by more than 2,100 names, among whom are several persons who are justices of the peace. A few Mohammedans signed it, but the great body were Hindoos and Parsees.

The answer of the government was not what the petitioners requested, nor what they expected. The petition has been sent by the Bombay government to the legislative council of India for consideration. Whether any thing further will be heard of it remains to be seen. But in the present state of public opinion in this country and in England, we do not apprehend that government will interpose any obstacles to the progress of christian knowledge in places which are entirely subject to their control.

These events show the effects which the progress of the truth is adapted to produce on the conduct and feeling of the native population of different classes. When missionaries first arrived in India, considerable excitement was produced by the novelty of the work in which they engaged, and of the doctrines they inculcated. But the native population seeing no marked effects immediately following such labors, soon began to regard all means to convert the people of the country to the christian religion as unavailing, and many believed that such means would soon be relinquished. For a few years past, however, this subject has been assuming a more important aspect in the minds of intelligent natives. They saw that these means were not wholly unavailing, but were attended by some success in the conversion of individuals and families. They saw these efforts persevered in, and missionaries not only increasing in number, but locating themselves in other places. They saw that the professedly religious part of the European community regarded the conversion of natives to the christian religion with feelings of deep interest, and in various ways encourage those engaged in this cause. They also saw in some places a decreasing regard to the rites and ceremonies of their own worship. The apprehensions of such persons have been greatly increased by the events of the past year. Painful as it is to see many of them engaged in opposing the progress of truth, endeavoring to take away the keys of knowledge, not entering into the kingdom of heaven themselves, and striving to prevent others from entering in, reviling the only way of salvation and blaspheming the only name given under heaven, whereby men can be saved; we would yet, in view

of what has occurred and of present appearances, rejoice and take courage.

LETTER FROM MR. HUME, DATED BOMBAY, FEB. 7TH, 1840.

I am thankful in being able to inform you that Mrs. H. and myself are in the enjoyment of excellent health. We do not find Bombay so unhealthy as is generally represented at home. Here indeed it bears quite an opposite character. No one speaks of it as an unhealthy place for India, though doubtless it is not favorable to certain constitutions. It was admitted at the annual meeting in Nuggur, that in the experience of the mission it does not suffer by the comparison with other stations.

In consequence of Mrs. Allen's ill health, the family boarding-school, and her other female schools have been placed under our care. I also have one of the boys' schools. We have advanced so far in the language as to be able to hear the lessons without difficulty, and with a little previous attention, to explain them in some measure.

Our Sabbath schools, particularly the girls, which meets in our house immediately after the morning services, are very interesting. Attendance is regular. The catechism and scripture lessons are uniformly well committed. The girls in the scripture classes recite fifteen or twenty verses. I also feel deeply interested in our native congregation on Sabbath mornings. I think it appears rather larger than when we arrived. Considering the proportion of children, good attention is given to the preaching. About two hundred are generally present. May we not hope that the truth made known in these various ways, will not be in vain? Oh for an outpouring of the Holy Spirit to make it mighty to the pulling down of strong holds.

The girls in the female boarding-school are affectionate, intelligent children. They give Mrs. Hume much care and much pleasure. Several of them have a very good knowledge of Christianity, and we have some hopes that two of the African girls have been renewed by the Holy Spirit. They appear well, but we do not wish to be too hasty in deciding their case.

It is desirable that an accession of two or more should be made to the number of the missionaries in connection with this mission.

Borneo.

LETTER FROM MR. YOUNGBLOOD, DATED AT PONTIANAK, FEB. 29TH, 1840.

Mr. and Mrs. Youngblood left Singapore, August 24th, and reached Pontianak after a passage of twenty-five days. He makes the following remarks concerning the

Difficulties to be Encountered.

On our arrival here we were kindly received and hospitably entertained three weeks, free of expense, by Mr. Kroese, the secretary of government, while the house we occupy was being repaired.

The difficulties of prosecuting missionary labors in Pontianak are greater than in many other Mohammedan countries, owing to the bigotry of the inhabitants, and the influence of petty chiefs and priests, especially Arab priests, who are quite numerous. It must, however, in justice be said that some few of the native chiefs, who have had considerable intercourse with Europeans, appear to be less prejudiced against Christianity, than any Mohammedans of rank I have before met. Another difficulty in the way of the missionary, if he wishes to visit the people, (and it is almost the only way he can hope to benefit them,) is the location of their dwellings. For the most part they are built upon posts, on the banks of the river, or on rafts or logs which rise and fall with the water. If we wish to visit them we are obliged to hire a *sampan* (small boat) for which we pay from three to forty cents, according to the distance and the time it is kept. Besides, the houses are generally isolated, that is we cannot go from one to the other without getting into our boat and therefore cannot converse with more than one family at a time. But this is not all our difficulty. If we go out in the morning before the heat is oppressive, we often do not find the men at home, and the women and children frequently run away or close the door before we enter. In the middle of the day it is generally too hot to go out, and if we do, we often find the natives asleep. In the afternoon, for an hour or two before sunset, the men are commonly at home, but as good Mussulmans, are then engaged or soon to engage in their prayers, visitors, on that account, if no other, are not welcome. One who may welcome you at any other time does not wish to see you after four or five o'clock, just the time when the

missionary can best see him. There are other trials, such as the levity and ignorance of the people, being laughed at as fools and scorned when you speak of the trinity, and of Christ incarnate and him crucified. But this is no more than all faithful missionaries have to encounter in all Mohammedan countries, as well as in many others.

I have preached a few times to the convicts here. This I am desirous of continuing, especially as most seem very attentive and wish me to continue the exercise. But as they are obliged to labor on the Sabbath, as well as other days, it is seldom that I can find an opportunity to speak to them, and the only time to do so is between eleven and one o'clock, when they eat and are allowed some time to rest.

Mrs. Youngblood has some Malay girls under instruction who are making encouraging progress.

Brother Nevius and myself expect, before the end of March, to make an exploring tour up the Landak and Kapwas rivers, in order to ascertain, if possible, if any thing can be done for the poor oppressed Dyaks of the interior and the Chinese scattered about in that region.

JOINT LETTER FROM MESSRS. NEVIUS AND YOUNGBLOOD, DATED AT PONTIANAK, FEB. 27TH, 1840.

Pontianak and Vicinity—Number and Character of the People.

THE town of Pontianak is situated on the Lewa or Pontianak river, fourteen miles from its mouth, or rather at the junction of the Landak and Kapwas rivers, which form the Pontianak. The course of the former is from the east, or a little north of east; that of the latter nearly from the southeast. The city is directly under the equator; part of it stands on the neck of land between the two rivers, and a part, including the Chinese campong, on the south. The fort and houses of the Dutch residents are situated west of the Chinese campong, about three fourths of a mile below the junction of the rivers. The main river from Pontianak to the sea is about one fourth of a mile average width, and navigable for ships of four hundred tons, perhaps more; but on account of a bar at the mouth, vessels of more than two hundred tons seldom enter, except at high spring tides, in the months of November, December, and January. The Kapwas is between two and three hundred yards wide above the town, very deep, and probably navigable for small vessels one hundred miles, or more, in the interior. The Landak is not so wide as the Kapwas, nor has it so large a volume of water. The population of Pontianak, which we have been at some pains to ascertain as correctly as possible, including a distance of two hours, (i. e. six or seven miles,) is as follows: Six thousand Malays, including a few hundred Arabs and Javanese; between two and three thousand Bugis; and two thousand Chinese. The adult male Chinese bear a very large proportion to the whole number. Thus there are about twelve hundred taxable inhabitants, or males between the ages of sixteen and sixty. On the Kapwas river there are several settlements of Chinese who work the mines. The whole number is said to be about six or eight hundred. In Landak and its vicinity there are about the same number. At Mandore and Mempawa there are perhaps eight or ten thousand. These include all the Chinese in the residency of Pontianak—tens of thousands less than have been commonly estimated. The number of Malays and Dyaks in the residency we have no means of ascertaining with any degree of accuracy. There are few Dyaks within three days of Pontianak and none in the immediate vicinity.

The character of the Malay population is much the same as in other parts of the Archipelago, perhaps somewhat more besotted, as the priests and petty princes are quite numerous. It must, however, be said of some few of the natives, that many of the prejudices against Christianity have been removed. The Arabs seem far more bigotted than the Malays. The Bugis here are strict Mohammedans, but their dispositions appear a little softened, and their prejudices lessened by their frequent contact with Europeans. Of the Dyak character we can as yet say nothing from observation.

As a place for the establishment of a Malay mission, we think Pontianak to be of considerable importance, not only from the number of Malays in the place, but also on account of its being a kind of centre of communication between the interior and the Malay settlements on the other parts of the island. As a station for benefitting the Dyaks, we think it preferable to Sambas, as far as our knowledge extends. Of the Dyaks in this residency, their numbers, character,

etc., if we are permitted to make our contemplated tour up the Kapwas and Landak, we shall be able, we trust, to say more.

The Chinese, as has been before stated, within the compass of six or seven miles, number about two thousand. Of these about twelve hundred are to be found in the campong in town. On the other side of the river is a settlement of about fifty. Down the river, living on the banks of small streams which discharge their waters into it, are a few families employed in cultivating the soil. And back of the Dutch residences are some small plantations of sugar-cane and vegetable gardens, owned also and tended by Chinese. At a settlement commencing a mile and a half or two miles up the river, are five hundred more. The number then of the Chinese population to which the missionary here will have immediate access is, as you will see, very small.

Influence of the Mission—School opened.

The above estimates of population have not been hastily made, but after frequent inquiries and a careful comparison of the statements of the most intelligent natives, with information derived from government, and with our own personal observation. Still there are reasons why this station should be occupied. In the first place we are shut out by the Dutch authorities from every field in Netherlands India, except Batavia and Borneo; and on this island this is the only Chinese settlement that now opens to us the prospect of a permanent location.

Again we have had a hope that the benefit of a Chinese station here might extend beyond the two thousand souls of this immediate vicinity. For one important feature in the character of the place, as a missionary station for the Chinese, seems to us to arise from its position and its connection with other places. With the six or eight hundred Chinese on the Kapwas, and about the same number on the Landak, and the eight or ten thousand of Mandore and Mempawa, the former of which is situated on a branch of the Landak, and the latter on the sea coast, twelve or fifteen miles from the mouth of the Pontianak—there is communication by water and intercourse by native boats quite frequent. In fact, the natural and easiest way of approach to these places is through Pontianak. Boats from the mouth of the river and Mandore have been visited and supplied with tracts.

Again the population of the interior is constantly changing; men that have collected a little property return to their native land, and fresh emigrants come out to fill their places in Chinese vessels, three or four of which annually visit this port, generally in the month of February. Thus there is an opportunity to send religious truth, not only into the interior of Borneo, but by the returning junks perhaps into the heart of the Chinese empire. It is true we do not place the greatest confidence in this mode of indirect and partial labors among the heathen—for they need the voice of the living preacher and line upon line, precept upon precept—but where there are persons so situated that they cannot be benefitted in any other way, perhaps some good may be thus done.

The Chinese inhabitants of Pontianak and its immediate vicinity are nearly equally divided between the K'hek and Teo Ch'hen dialects. There are only a very few, not more than sixty or seventy individuals, who speak the Hok-kien. Necessity, therefore, seems laid upon the missionaries to these Chinese to study another dialect, and their minds have been directed to the K'hek by a variety of considerations.

In view of these things a K'hek teacher has been employed, and the study of that dialect commenced. A building has also been rented in the campong, in which he is employed six hours of the day in teaching a school. A few scholars have been collected, and we have the promise of more. Should the experiment succeed, we hope to establish here, if the Board will grant us the requisite funds, a regular boarding-school, similar to the one in Singapore, and as soon as circumstances will admit of it, for both sexes. With regard to the female sex, indeed, the general treatment and course pursued by the parents and their views of female education indicated by the inquiry which has been proposed to us, marked both by a tone and look of surprise, "What, can females read books?" will not allow us to hope too sanguinely for success. Still some parents have promised their girls, and a few have been collected into the school. Miss Condit having entered upon the study of Chinese, with reference to female education, is engaged in this department. The time spent in the school is employed in endeavoring to improve their plan of studying their own language, and in teaching them the Eng-

lish, which will give them access to the stores of knowledge which they do not possess in their own tongue, and which, for many reasons, it will always be difficult for a foreigner to communicate through it. And we hope, when time has elapsed sufficient to gain the confidence both of parents and children, and to show to some extent the advantages of knowledge, we may establish the school on a more permanent basis and take it more immediately under our control.

RECENT INTELLIGENCE.

SMYRNA.—Intelligence has been received of the death of Mrs. Van Lennep on the 12th of September. Her disease appears to have been an organic affection of the heart. Her christian experience, in view of the near approach of death, is said to have been such as to throw much interest over her last days.

NESTORIANS.—Doct. Wright arrived at Ooroomiah on the 25th of July. The route after passing Erzeroom was unusually beset with danger, on account of the famine then prevalent in the eastern parts of Turkey, which in many places had excited the Koords to desperate acts of violence. The brethren of the mission were seeking a refuge from the effects of malaria in summer, by building airy rooms on the tops of their houses, under the impression that this cause of fever does not there rise far above the surface of the earth.

There is reason to think that the chief of the Hakary Koords has concerted a plan with the Turkish government for destroying, by force of arms, the independence of the mountain tribes of Nestorians. It is said that such a result entered into the plans of the late sultan Mahmoud. How desirable that those who have access to the God of peace, should entreat him in behalf of these people, that they may be saved from the evils of an exterminating war.

Mr. Perkins writes, under date of May 15th, that there were some cheering indications of the presence of the Holy Spirit, in the increased attention of some of the Nestorians to the subject of religion. Two of the priests were beginning to pray in the meetings *extempore* in their spoken language, and the facilities for preaching among the people were greatly on the increase.

SYRIA.—Beyroot appears to have been destroyed during the month of September, by the ships of some of those great powers of Europe, who are interested in preventing Mohammed Ali of Egypt from becoming too powerful by the permanent possession of Syria. There is no reason to think that the personal safety of any of the missionary brethren has been endangered; but it is very possible that there may have been a destruction of mission property, by the native soldiery of the country, on their retreat from Beyroot. The mission houses are all situated out of the city. The latest date from the mission is August 14th. The missionaries were all absent from Beyroot, except Messrs. Thomson and Wolcott.

SOUTH AFRICA.—Mr. and Mrs. Grout arrived at Port Natal on the 30th of June, 116 days from the time of their embarkation at Boston. It appeared to be certain that Dingaan was dead, having been slain by Sapusa, a hostile chief on the northeast of the Zulu country. Umpandi, his successor, took great pains to preserve friendly relations with the Boers, and had requested that a missionary would come and reside with him. One or two members of the mission were about making him a visit in July.

The schools at Umlazi, the place of the mission station near Port Natal, are said to be flourishing. The congregation on the Sabbath numbers about five hundred; most of whom assemble an hour before worship for bible-class and sabbath-school instruction.

HOME PROCEEDINGS.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.—The twenty-eighth anniversary of the *Auxiliary of Norwich and Vicinity* was held in Norwich in October. In the morning of the anniversary day there was a discussion, showing the importance of the system of *Associations* in connection with the American Board, and the deep interest which all the churches ought to feel in the observance of the Monthly Concert for prayer. In the afternoon the society was addressed by the Rev. Eli Smith, of the Syrian mission, and by the Rev. Chauncey Eddy, one of the general agents of the parent society. From the statement of the executive committee, it appears the amount of funds contributed through this auxiliary was, the first twelve years, only about $127 per annum. In 1825 the society was re-organized, with Ladies and Gentlemen's Associations, since which the average receipts have been as follows:

1829, five years, $580 per annum.
1834, " 1,450 "
1839, " 2,240 "

The amount for the year ending July, 1840, being $2,550.

It is said that the first efforts in America for educating missionaries for the heathen were made in this vicinity. By the labors of Rev. Dr. Wheelock, the "Indian Charity School" (now Dartmouth College) was commenced at Lebanon, and was the means not only of educating many Indian youth as teachers, but of sending forth Rev. Sampson Occum, of Mohegan, and Rev. Samuel Kirkland, of Norwich, as missionaries to the Oneidas.

The letter, from which the above is taken, gives the following list of persons who have gone on missions to the heathen from Norwich and vicinity. Twenty-two of these went in connection with the American Board.

Year.	*Names.*	*Mission.*
1766	Rev. Samuel Kirkland,	Oneida.
1761	Rev. Sampson Occum, (Mohegan,)	do.
1812	Rev. Samuel Nott, Jr.,	Mahratta.
1812	Mrs. Nott, (Roxana Peck,)	do.
1819	Rev. Miron Winslow,	Ceylon.
1819	Mrs. Winslow, (Harriet L. Lathrop,)	do.
1820	Mrs. Palmer, (Clarissa Johnson,)	Cherokee.
1821	Rev. William Potter,	do.
1825	William H. Manwaring,	do.
1826	Mrs. Gleason, (Bethiah W. Tracy,)	Choctaw.
1827	Rev. Jona. S. Green,	Sandwich Islands.
1827	Mrs. Gulick, (Fanny H. Thomas,)	do.
1833	Mrs. Smith, (Sarah L. Huntington,)	Syria.
1833	Mrs. Palmer, (Jerusha Johnson,)	Cherokee.
1833	Mrs. Hutchings, (Elizab. C. Lathrop,)	Ceylon.
1833	Mrs. Perry, (Harriet J. Lathrop,)	do.
1833	Rev. Stephen Johnson,	Siam.
1835	Rev. James T. Dickinson,	Singapore.
1835	Rev. William Tracy,	Madura.
1835	Mrs. Hebard, (Rebecca W. Williams,)	Syria.
1836	Mrs. Cherry, (Charlotte H. Lathrop,)	Madura.
1836	Rev. James L. Thompson,	Cyprus.
1839	Mrs. Sherman, (Martha E. Williams,)	Syria.
1839	Mrs. Brewer, (Laura L. Giddings,)	Oregon.
1839	Mrs. Cherry, (Jane E. Lathrop,)	Ceylon.
1840	Rev. Joshua Smith,	Africa.

The *Auxiliary Society of Fairfield West* held its 16th annual meeting at Fairfield on the 13th of October. The meeting was addressed by Rev. Henry A. Homes, of the mission in Turkey, and Rev. Orson Cowles, as a deputation from the parent society. Rev. Daniel Smith, of Stamford, was re-elected president, and Rev. Theop. Smith, of New Canaan, secretary; Charles Marvin, Esq. of Milton, was elected treasurer, his father declining a re-election on account of age. Including $430,40, the amount of a special effort by five churches the past year, the amount of receipts was $2,313,70, a larger sum than was received in any previous year. With the exception of the year 1838, the income of this auxiliary has uniformly increased for ten years past. The twenty parishes embraced in the auxiliary, all united in the work last year.

Massachusetts.—The *Auxiliary Foreign Missionary Society of Brookfield Association*, held its anniversary at Spencer, on the 20th of October. In the absence of the president, the Rev. Dr. Snell, one of the vice-presidents, presided. The treasurer reported an increase of about $500 in the amount contributed, as compared with the donations of the last year. The society has a very efficient organization. Its printed reports are drawn up with great care, and contain the name of every contributor attached to his donation, thus affording exact data for sound important statistical calculations. Every other auxiliary, whose contributions are taken up by subscription, has the means of preparing similar reports.

Stormy weather prevented a full attendance from abroad, but the number of inhabitants present, showed that a lively interest is felt in the cause. The Rev. C. Eddy, general agent, and the Rev. E. Smith, of the mission to Syria, attended as a delegation from the parent society. The importance of bringing Sabbath schools, as such, to contribute to this, and to other benevolent objects, was particularly urged, and Christians were exhorted to increase the amount of their prayers, as well as of their contributions, for the world's conversion.

The *Auxiliary Foreign Missionary Society of Worcester Central Association*, held its 16th anniversary at East Douglass, on the 21st of October. The Rev. Mr. Nelson of Leicester, occupied the chair as president. The society was called to mourn the recent decease of its valued and faithful treasurer, Henry Wheeler, Esq., who had held that office from its first organization in its present form. His report exhibited an income about equal to that of the last year, exclusive of a legacy of $500 which was then acknowledged. An interesting feature of this auxiliary, showing the maturity of its benevolent spirit, and the extent to which it is moved by christian principle, is the unusually large sums contributed at the monthly concert. This is also encouraging as evidence that the monthly concert is fully attended, and thus many prayers, without which money is of little avail, are offered to God for the conversion of the heathen world.

The meeting was addressed by the Rev. Messrs. C. Eddy, general agent, G. Champion, of the mission to South Africa, and E. Smith, of the mission to Syria, as a delegation from the Board. A severe storm prevented so full an attendance of ministers and delegates, as characterized the meeting of last year. Many of the inhabitants of the place, however, were not deterred from attending; and the unabated attention given by them to the exercises for several hours, showed that the cause has a strong hold upon the hearts of Christians in East Douglass.

Donations,

RECEIVED IN OCTOBER.

☞Note.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the Missionary Herald, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 210 00
Board of Missions in German Ref. chh.
J. J. Myer, Tr. 1,000 00
Addison co. Vt. Aux. So. G. H. Fish, Tr.
Addison, Asso. 13; Rev. S. C. 3;
Mrs. C. 1; 17 00
Shoreham, Cong. chh. and so. 14 00——31 00
Berkshire co. Ms. Aux. So. W. A. Phelps, Tr.
North Canaan, N. Y. 25 00
Brookfield Asso. Ms. A. Newell, Tr. 2,070 91
Caledonia co. Vt. Confer. of Chhs.
E. Fairbanks, Tr.
Barnet, Coll. in cong. so. 7 00

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Fitzwilliam, Gent. 86,77; la. 49,25; mon. con. 28,40; Mrs. P. Wright, 10; 174 42
Keene, Young men's miss. so. 63,92; less c. note, 2; 61 92
Troy, La. benev. asso. 5; mon. con. 7,64; 12 64—248 98

Chittenden co. Vt. Aux So. W. J. Seymour, Tr.
Burlington, Presb. chh. Mon. con. 24,73; an indiv. which and prev. dona. constitute Wm. J. Seymour an Hon. Mem. 1,89; 36 62
Charlotte, Peter Wheeler, dec'd, to constitute Rev. Orville G. Wheeler an Hon. Mem. 50 00
Essex, Indiv. 7 28
Rupert, Coll. in cong. chh. and so. 25,50; mon. con. in presb. chh. 8,06; 33 56
South Hero, J. Landon, 4 00
Westford, Chh. 32 93
Willsborough, N. Y. Chh. 16; a lady, av. of jew. 9,30; 25 30—189 69

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Cumberland, Gent. 13,74; la. 9,50; 23 24
East Thomaston, Cong. so. gent. and la. 10 00
Harrison, P. E. 3; Mrs. E. 2; 5 00
Minot, Mon. con. 50; B. S. for Madura, 1; 51 00
New Gloucester, Mon. con. 20 00
Portland, 2d par. sab. sch. for miss. sch. Constantinople, 40; High-st. chh. mon. con. 42,83; la. 39,26; sab. sch. 32,50; indiv. 19,22; 173 81
Windham, Cong. chh. contrib. 9 98
Wiscasset, La. miss. so. 6 20—299 23

Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.
Ipswich, Mrs. M. H. Lord, for *Dorcas Adams*, Ceylon, 20 00
Manchester, Mrs. A. H. Trask, 10 00
Salem, United mon. con. in Tab. 19 55—49 55

Franklin co. Vt. Aux. So. C. F. Safford, Tr.
Franklin, Cong. chh. and so. 3 00
Georgia, La. 31; cong. chh. 26; 57 00
St. Albans, Cong. chh. and so. 147 00
207 00
Less. dis. 50—206 50

Franklin co. Ms. Aux. So. F. Ripley, Tr.
Montague, Chil. of Dry Hill sch. 1 53

Geneva and vic. N. Y. By C. A. Cook, Agent,
Bath, Cong. presb. chh. 30 75
Castleton, Presb. chh. 34 06
Dundee, Presb. chh. 17 00
Geneva, Presb. chh. H. H. Seelye, 200; D. L. Lum, 25; E. Dwight, 10; indiv. 68,25; 303 25
Guilford, Coll. 26 50
Lyons, Presb. chh. coll. 83,87; mon. con. 27,78; la. miss. so. 23,95; 135 60
Medina, 17 00
Penn Yan, Presb. chh. coll. 30,73; miss. so. 37; Myron Hamlin, which and prev. dona. constitute him an Hon. Mem. 50; 117 73
Pulteney, 1st presb. chh. 16 00
Rushville, 20; Rev. M. Gelston and Mrs. G. 25; 45 00
Salina, Mon. con. 36,57; indiv. 9,79; Rev. J. M. 5; J. P. and M. M. 1,50; 52 86
Sheldon, For Ceylon, 2,26; by Charlott, 5; 7 26
Syracuse, Presb. chh. mon. con. 103,40; coll. 68,50; cong. chh. coll. 12; 183 90
Victor, 21,45; ded. bad note, 2; 19 45
1,006 36
Ded. expenses, 10-1,006 26

Grafton co. N. H. Aux. So. W. Green, Tr.
Enfield, Mon. con. 11 00
Hanover, Dartmouth coll. theol. so. 20 00—31 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Presb. chh. mon. con. 20 00
Lexington, Three indiv. 2 50—22 50

Hampden co. Ms. Aux. So. C. Merriam, Tr.
Blandford, Gent. 49,93; la. 55,61; 105 54
Chester, Gent. 5,12; la. 8,50; mon. con. 7,81; 21 43
Chicopee, Gent. and la. 38 00
East Granville, Mon. con. in Dr. Cooley's so. 11 50
East Longmeadow, 23; mon. con. 13,05; chh. and cong. 20,28; 56 33
Longmeadow, Mon. con. 25 41
Ludlow, Gent. 16,15; la. 12,62; mon. con. 60,97; 89 74
Monson, Fem. benev. asso. 38,83; Mrs. B. 1; 39 83
North Wilbraham, 2,50; mon. con. 10,94; 13 44
South Wilbraham, Mr. Hazen's so. 10 00
Springfield, 1st par. 77 12
Tolland, An indiv. 3 50
West Springfield, Daniel Merrick, which constitute him an Hon. Mem. 100; mon. con. 36; 136 00—627 84

Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Grafton, Evang. cong. so. to constitute Holland Greenwood an Hon. Mem. 100 00
Westboro', Mon. con. 54,39; chil. in Miss F.'s sch. 73c. 55 12—155 12

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon, E. la. 23 00
Bristol, Gent. 117; la. 90,48; la. sew. so. 16; 223 48
East Hartford, Gent. 108 00
East Windsor, Wapping so. la. 20 00
Enfield, Gent. 71 34
Farmington, Gent. 264 69
Hartford, Mrs. Beulah Goodwin, dec'd, 50; int. 3,08; W. so. Elizabeth Francis, 50; 103 08
Manchester, La. 106 82
West Suffield, Mon. con. 18 00
Windsor, La. 50; mon. con. 15,06; coll. 25,94; 91 00-1,029 41

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Chatham, Gent. and la. 36 87
Middletown, S. chh. gent. and la. 44; Henry S. Ward, which constitutes him an Hon. Mem. 100; 144 00
Newington, Gent. 67,30; la. 66,25; young la. Eunean so. 28; mon. con. 20; 181 55
North Glastenbury, Gent. and la. 158 00—520 42

Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.
Hancock Factory, Mon. con. in cong. chh. 9 69

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Coll. at ann. meeting, 89 33
Bethlem, Coll. 100 00
Goshen, Coll. 177 04
Harwinton, Coll. 76 49
Litchfield, 1st so. 303,41; S. Farms so. coll. 93; mon. con. 12,25; Northfield so. coll. 27,50; la. cent so. 12,50; mon. con. 7; 455 66
New Preston, Coll. 164,28; mon. con. 5; 169 28
Plymouth, 1st so. coll. 118,16; mon. con. 20,47; Plymouth Hollow, coll. 116,22; mon. con. 102; 356 85
Salisbury, Coll. 75 00
Sharon, Coll. 39,12; Mrs. B. H. Gould, 50; Miss H. G. 3; 92 12
Southbury, Ann. sub. 115,18; fem. cent. so. 10,02; mon. con. 3,20; 128 40
Torringford, Coll. 30 14
Warren, Coll. 90 00
Watertown, To constitute Rev. Philo R. Hurd an Hon. Mem. 50; coll. 117,37; Elizabeth Hotchkiss, dec'd, 100; mon. con. 55,90; one who ab. chr. heathenism as sust. by Am.

oppression, 10; juv. benev. so. 1,50; 334 77
Winchester, Coll. 30 00
Winstead, Esther Alvord, dec'd, 71,56; coll. 65,12; 136 68
Wolcottsville, Coll. 41 50
Woodbury North, Coll. 86,40; sab. sch. 20,72; mon. con. 14; 121 12

2,504 38
Ded. not yet received, 451 38-2,053 00

Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Bradford, Mon. con. 3 36
Concord, Sab. sch. mon. con. 59,73; la. 2,50; chil. of mater. asso. for Sandw. Isl. 86c.
W. par. cong. so. 34,33; 97 42
Dunbarton, Mon. con. 9,05; fem. benev. so. 6,31; 15 36
Henniker, Mon. con. in cong. chh. 15 73
Hopkinton, 2d cong. so. 50
Salisbury, Mon. con. 11 89
Warner, Gent. 5 37—149 63

Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.
Natick, Mon. con. 78,50; char. so. for *Erastus D. More*, Ceylon, 20; J. K. 1,50; 100 00

Middlesex asso. Ct. H. C. Sanford, Tr.
Chester, La. 19,83; mon. con. 15,20; gent. 2,82; 37 85
Deep River, Mon. con. 50,83; gent. 19,75; la. 10,21; la. mite so. 15; 95 79
East Haddam, Gent. 21,32; la. 22,09; mon. con. 13,78; 57 19
Grassy Hill, Cong. so. 15 00
Haddam, do. 47 70
Hadlyme, Mon. con. 25,33; cong. so. 13,50; gent. 9,25; 48 08
Killingsworth, Gent. 18,85; la. 17,13; mon. con. 16,25; 52 23
Lyme, 1st so. mon. con. 9 50
Middle Haddam, Pine Brook mon. con. 7,79; cong. coll. 20,97; 28 76
Saybrook, Gent. and la. 63 49
Westbrook, Mon. con. gent. and la. 143 00
Westchester, Coll. 58 13—656 72

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
New Haven, Mon. con. in 1st and united so. and Chapel-st. chh. 25,53; do. in Yale coll. 16,89; do. in Church-st. chh. 15,50; 57 92

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Branford, Gent. 45,94; la. 48,92; 94 86
Cheshire, Chh. and cong. 150 52
East Haven, Gent. 55,62; la. 52,23; 107 85
Guilford, Gent. 92 62
Northford, Gent. 24; la. 25,47; 49 47—495 32

New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.
Bethany, Gent. 57,61; la. 11,05; 68 66
Hamden, Mt. Carmel, Mon. con. 23,07; gent. 20; la. 11; 54 07
Hamden Plains, To constitute Rev. AUSTIN PUTNAM an Hon. Mem. 50; an indiv. 4; 54 00
Humphreysville, 30 00
Middlebury, Benev. asso. 44 98
Milford, 1st so. gent. to constitute Rev. DAVID B. COE an Hon. Mem. 50; la. 59,42; chh. coll. 36,89; sab. sch. 30; 2d so. 25; united mon. con. 17,02; 218 33
New Haven, A student in Yale coll. 5 00
North Milford, Gent. 26,72; la. 33,52; A. Smith, 10; 70 24
Oxford, Cong. so. 22 00
Prospect, 8 52
Waterbury, Gent. 84,26; la. 60; mon. con. 28,17; 172 43
West Haven, Gent. 33,56; C. Phillips, 10; 43 56
Wolcott, La. 16 48
Woodbridge, Gent. 69,50; la. 45,22; mon. con. 18,87; 133 59—941 86

New London and vic. Ct. Aux. So. C. Chew, Tr.
Ledyard, 1st cong. chh. 15 00
New London, Gent. (of which fr. a friend, to constitute Rev. ROBERT C. LEARNED and Rev. THOMAS DOUGLAS Hon. Mem. 100;) 462; la. (of which to constitute Mrs. SOPHIA CLEVELAND an Hon. Mem. 100; fr. a friend, for Nestorian miss. 4;) 245,64; 1st cong. so. mon. con. 140,03; coll. 28,53; la. in sab. sch. for Nestorian miss. 12; inf. class in do. 1,50; 2d cong. so. coll. 21,63; sew. so. 40; a friend, 25; 976 33
Stonington, 2d cong. chh. and so. 128; Lucy M. Woodbridge, 20; 148 00
Waterford, Mon. con. 8 03-1,147 36

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. W. C. R. for *Jane Wallace* and *Betsey Pratt*, Ceylon, 40;) 477 83

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dedham, Miss Z. P. GRANT, which constitutes her an Hon. Mem. 100 00
Roxbury, Eliot chh. and so. 50; mon. con. in do. 23,06; 73 06—173 06

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Norwich, H. K.'s so. of little girls, 10 00

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Clinton, Cong. chh. coll. 100 00
Deerfield, C. Preston, 10 00
Exeter, Av. of carpet, 9 31
Lenox, Coll. 17 00
Martinsburgh, La. miss so. 4 00
New Hartford, Mrs. C. Risley, 4 00
Stockbridge, Fem. benev. so. 7 75
Utica, 1st presb. chh. mon. con. and coll. 75,80; Bleecker-st. chh. mon. con. 9,05; 84 85
Westmoreland, Cong. chh. 27 00—263 91

Orange co. Vt. Aux So. H. Hale, Tr.
Brookfield, Gent. asso. and la. cent so. to constitute Rev. DANIEL PARKER, Jr. an Hon. Mem. 50; gent. 25,20; la. 23,09; N. Wheatley, 10; sab. sch. 2,08; 110 37
Chelsea, Cong. chh. and so. coll. 38 84
Corinth, Cong. chh. 39 09
Strafford, do. 25 00
Thetford, 1st cong. chh. and so. mon. con. 55,96; la. 25,45; gent. 19; juv. asso. 59c. 101 00
Tunbridge, Rev. D. H. Williston, 50; gent. and la. 6,50; 56 50
West Fairlee, Cong. chh. 10 50—381 30

Orleans co. Vt. Confer. of Chhs. S. S. Clark, Tr.
Craftsbury, Mon. con. 10 00

Palestine Miss. So. Ms. E. Alden, Tr.
North Bridgewater, S. par. Fem. benev. so. 12 50

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st par. Cong. chh. 31 45
Brewer, Cong. chh. 15 40
Old Town, do. 2 00—48 85

Rockingham co. N. H. Confer. of Chhs.
Chester, Mr. Clement's chh. and so. 110 79
Derry, SUSAN A. JOHNSON, which and prev. dona. constitute her an Hon. Mem. 55 00
Raymond, Chh. and so. 12 00
Stratham, Mrs. E. Clark, 1 50
West Chester, Mon. con. 2,75; la. 2,25; 5 00—184 29

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Dover, Juv. so. for *Hubbard Winslow*, Ceylon, 20 00

Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.
Croydon, Rev. A. S. Swift and wife, 5 00
Washington, W. Sampson, 75——5 75

Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Norton, Mon. con. and indiv. 100; Wheaton fem. sem. 25; Mrs. G. 1; 126 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 1,232 62

Western Reserve aux. so. By Rev. H. Coe, Agent,
Ashtabula co. Rome, 5; Rev. U. P. 4; Cuyahoga co. Euclid, 20; Erie co. Berlin, 13,12; Birmingham, 2; Florence, 13,19; Sandusky City, 21; Geauga co. Burton, 5; Chester, 2; Claridon, 4,62; Kirtland, 1; Huron co. Greenfield, 17; Rev. F. Childs, 10; J. Childs, 20; Peru. 15; Ruggles, 2; Wakeman, 4,50; Lake co. Painsville, 44,58; E. Merrills, 10; R. Hitchcock, 10; Unionville, 22; Lorain co. Elyria, 5; Medina co. Bath, 4; Chatham, fem. benev. so. 7; Portage co. Aurora, 6; Charlestown, 12,12; la. 5; Edinburg, 17,50; Garretsville, 12,56; Nelson, 5,25; W. C. 5; Lydian so. 2,60; Randolph, 10; Ravenna, 4,73; Rootstown, 8; Streetsborough, 4,50; Windham, Rev. I. Treat, 5; la. 7,50; Summit co. Cuyahoga Falls, 35,12; la. 2; Hudson, HARVEY BALDWIN, which and prev. dona. constitute him an Hon. Mem. 19,64; W. R. coll. mon. con. 5; Rev. C. P. 8; Middlebury, 2,50; D. Preston, 10; J. Neal, 10; Tallmadge, 30; G. Wolcott, 10; Twinsburg, 1st chh. 4; Trumbull co. Braceville, 6; Gustavus, 10; G. Hezless, 10; Mesopotamia, 6,35; Youngstown, 2; ded. loss on remittance, 17,58; 520 80

Washington co. Vt. Aux. So. J. W. Homes, Tr.
Barre, La. 36,65; chh. and so. 16,10; 52 75
Berlin, Chh. and so. 30 73
Waitsfield, do. 17 00—100 48

Windham co. Vt. Aux. So. C. Kidder, Tr.
Londonderry, 3 33
Putney, Mr. Foster's chh. 19 25
Townshend, Mr. Graves's chh. gent. 42; la. 20; 62 00
Westminster, E. Mr. Batchelder's chh. 36 20
120 78
Ded. dis. 25—120 53

Windsor co. Vt. Aux. So. B. Swan, Tr.
Norwich, S. par. mater. asso. 8 60
Woodstock, C. Dana, 5 00—13 60

Worcester co. Ms. Relig. Char. So. H. Mills, Tr. 375 00

Total from the above sources, $17,419 87

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 100; profits, in part, of 1st ed. of Memoir of Mrs. Smith, 87,50; Rev. E. Clapp, 5; ($100 fr. a friend, ackn. in Nov. constitutes EBENEZER LEARNED, Jr., of Norwich, Ct. an Hon. Mem.) 192 50

Albany, N. Y. 4th presb. chh. 50 00

Alleghany, N. Y. Mr. and Mrs. Hall, 6; Miss Norton, 2,50; 8 50

Amsterdam Village, N. Y., Sab. sch. for *Chandler Bartlett*, Ceylon, 25; mater. asso. for *Halsey A. Wood*, do. 20; mon. con. 47,44; coll. 18; 110 44

Augusta, N. J. Presb. chh. mon. con. 2 00

Augusta, Ga. Pupils in Miss Train's sch. for *Harriet Train*, Ceylon, 20 00

Baltimore, Md. 5th presb. chh. mon. con. 23,62; sab. sch. 3; (S. M. McCullough, 10; omitted in No. for Aug. and $15 ackn. as fr. Canaan, Me. inst'd of $5, the am't rec'd,) 26 62

Belfast, Me. 20; Mr. McKeen's so. special effort, 16,25; Head of the Tide, mon. con. 6; 42 25

Binghamton, N. Y. Presb. chh. 270 91

Brooksville, Me. J. Wasson, 15 00

Byron, N. Y. Fem. miss. so. 10 62

Cambridge, N. Y., A. Lyman, 50

Cambridgeport, Ms. Evan. cong. chh. juv. miss. so. in sab. sch. 53 88

Canterbury, N. Y. Presb. chh. mon. con. 20; a friend, 10; 30 00

Centreville, N. Y. Chh. coll. 6 50

Chambersburg, Pa. Ger. Ref. cong. 10; presb. do. 9; 19 00

Charlestown, Ms. 1st cong. chh. sab. sch. 37 76

Columbus, N. J. Presb. chh. mon. con. 10 00

Cullodensville, Ga. R. Holmes, 10 00

Denton, N. Y. Presb. chh. mon. con. 17 00

Durham, N. Y. Fem. cent so. 34 50

Fauquier co. Va. Rev. I. I. Royall, 10 00

Fayetteville, Pa. J. Darby, 12 00

Geneva, Switzerland, Dr. Malan's chh. 19; la. 7,60; for miss. to Syria, 26 60

Glen's Falls, N. Y. Mrs. E. H. Scovill, 10; a friend, 10; 20 00

Gull Prairie, Mich. Presb. chh. 30 00

Hagerstown, Md. Ger. Ref. cong. 20 25

Harford, Pa. Cong. chh. 59,25; sab. sch. 2,02; 61 27

Homer, N. Y. Cong. chh. 20; E. Berry, 50c. 20 50

Irasburgh, Vt. Mon. con. 14 08

Keeseville, N. Y. Presb. chh. to constitute Rev. JOHN MATTOCKS and Mrs. MARY E. MATTOCKS Hon. Mems. 152 00

Kingsboro', N. Y., C. M. 19; nineteen indiv. 60,15; other indiv. 12,85; mater. asso. 5; less dis. 69c. 96 31

Lawrenceville, Pa. Presb. chh. mon. con. 14 00

Livingstonville, N. Y. Presb. chh. 6 00

Lynchburg, Va. G. Bagby, for Areopolis, 10 00

Malden, N. Y. Presb. chh. coll. 30 00

Middletown, Fa. J. S. Burchard, 5 00

Morristown, N. J. Mrs. C. B. Arden, 50; presb. chh. Mrs. J. Campbell, 10; 60 00

Napoli, N. Y., A. B. Hobart, 2 00

New Providence, N. J. Fem. juv. hea. sch. so. for *Huldah Little*, Ceylon, 20 00

Nunda, N. Y. Presb. chh. and cong. 61 50

Oil Creek, Pa. Cong. 35 00

Ontario, N. Y., P. Heard, 10 00

Patchogue, N. Y. Cong. chh. mon. con. 15 50

Paterson, N. J. 2d presb. chh. mon. con. 10 00

Philadelphia, Pa. La. so. for a fem. boarding sch. at Wailuku, 100; fem. so. for ed. of hea. youth, 60; D. W. Prescott, 50; 11th presb. chh. s. s. miss. so. for Rev. S. Foreman, 85; 1st indep. chh. youth's miss. so. for *Helen Chambers*, Ceylon, 25; Miss A. C. Read, for sem. at Batticotta, 20; R. V. V. 5; 345 00

Pompey, N. Y., S. Baker, 19 00

Pultneyville, N. Y. Presb. chh. mon. con. 12 56

Ramapo Works, N. Y. Mon. con. 2 77

Rochester, N. Y., S. Hamilton, 12 50

Sackett's Harbor, N. Y. Mrs. H. Brewster, 50 00

Saco, Me. Fem. char. so. for a fem. child in Dindigal, 20 00

Singapore, Hon. S. G. Bonham, gov'r, 50 00

St. George, Del. Chh. fem. asso. for Mr. Lawrence, Madura, 20 00

Troy, N. J., A. M. C. av. of ear rings, 2 50

Union Parish, N. Y. Presb. chh. 8 12

Wading River, N. Y. Coll. 6 00

Walton, N. Y. Columbia so. fem. benev. so. 10 75

Warrior Run, Pa. Cong. for *Hannah Painter*, Sandw. Isl. 20 00

Washington co. Md. Ger. Ref. Salem chh. 19 50

Washington, D. C. 1st presb. chh. mon. con. for miss. to China, 90; 4th presb. chh. mon. con. 30; 120 00

Welsh Run, Pa. Presb. cong. 31 07

West Bloomfield, N. J. Colls. 115 66

West Hampton, N. Y. Mon. con. 4 46

West Point, N. Y. Mrs. S. B. Ford, 5 00

West Town, N. Y. Presb. chh. mon. con. 10 50

Wysox, Pa. Presb. chh. 25 00

York, Me. Coll. in 1st cong. chh. 15 00

York, Pa. Union mon. con. 93; la. miss. so. 88; presb. sab. sch. for Mr. Tracy, Madura, 25; 206 00

$20,261 25

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, (prev. rec'd, 182,75;) by E. Goddard, Ex'r, 25 00

Danvers, Ms. Rev. George Cowles, by Rev. J. Q. A. Edgell, Adm'r, 187 50

East Bradford, Ms. Mrs. Elizabeth Tuttle, by Sarah Tuttle, Ex'r, 112 50

Fort Towson, Ark. John R. Smith, by Rev. C. Kingsbury, Ex'r, 50 00
Waterbury, Ct. Ann Clark, by C. Nettleton, Ex'r, 10 00
Worcester, Ms. Rebecca Waldo, by D. Waldo and L. Lincoln, Ex'rs, 4,000 00

$4,385 00

Amount of donations and legacies acknowledged in the preceding lists, $24,646 25. *Total from August 1st, to October 31st*, $49,366 46.

DONATIONS IN CLOTHING, &c.

☞NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Albany, N. Y., A box, fr. D. Goodrich, for Mr. Whitney, Sandw. Isl.
Auburn, N. Y., A box and barrel, for Sandw. Isl.
Bakersfield, Vt. Clothing, for Mr. Williams, 58 00
Blandford, Ms. A cask, for Mr. Eells, Oregon.
Bloomfield, N. J., A box, fr. miss. so. in fem. sem. for Mr. Coan, Sandw. Isl. 38 26
Boston, Ms. A box, for Mr. Goodell, Constantinople.
Boylston, Ms. A box, fr. fem. benev. so. for Pine Ridge, 33; a bundle, fr. do. for Tuscarora, 11; 44 00
Bradford, Vt. Printing paper, viz. fr. gent. asso. 90,82; la. 40; mon. con. 25,18; 156 80
Brimfield, Ms. A box, fr. sew. circle, for Pine Ridge, 50 00
Bucksport, Me. A bundle, fr. Mrs. Blodget, for Miss Stetson, Dwight.
Buffalo, N. Y., A bundle, fr. la. for Mr. Rice, 30 00
Cazenovia, N. Y., A box, fr. la. benev. so. in 1st presb. cong. 120 00
Charlestown, N. H., A box, fr. evan. cong. chh. for Mr. Williams, 12 50
Chester, Vt. A box, fr. la. of cong. so. 30 45
Chester, O. Clothing, fr. a fem. friend, 50
Claridon, O. Clothing, fr. young la. 5 00
Clinton, N. Y., A box, fr. Mrs. Tomlinson, for Mr. Dibble, Sandw. Isl.
Conneaut, O. Clothing, fr. la. 73 00
Cornish, N. H., A box, fr. la. Corban so. for Mr. and Mrs. Locke, Sandw. Isl.
Cornwall North, Ct. A box, fr. la. benev. so. 41 00
Cummington, Ms. A counterpane, fr. Mrs. Porter.
Cuyahoga Falls, O. Writing paper, 11; clothing, fr. chil. of mater. asso. 4,50; 15 50
Dennysville, Me. A barrel, fr. fem. sew. so. for Oregon, 41 60
East Haven, Ct. Paper, fr. J. Donaghe, 10 00
Fairfield, N. Y., A box, for Choctaw miss.
Framingham, Ms. A box fr. la. read. and char. circle, for Mr. Bishop, Sandw. Isl. 31 00
Fulton, N. Y. Clothing, fr. presb. chh. for Mr. Rice, 40 00
Geneva, N. Y. Writing books, 9 doz. fr. W. Smith.
Goshen, Ct. A box, fr. C. Ives, for Mr. Ives, Sandw. Isl.
Granby, Ms. Books, clothing, etc. fr. la. asso. 9 25
Hadley, Ms. and *Guilford*, Vt. A box, for Mr. Smith, Sandw. Isl.
Hampden, O. Clothing, fr. la. char. so. 18 25
Hannibal, N. Y., A chest, fr. cong. chh. for Mr. Rice, 54 00
Harrisburg, Pa. A box, for Mr. Alexander, Sandw. Isl.
Holden, Ms. A box, fr. indiv. for Mr. Eells, Oregon, 40 00
Homer, N. Y. Encyclopedia of rel. knowl. fr. cong. chh. for J. Olmstead, 5 00
Hudson, O. Boots, fr. G. Kilbourn, 3 00
Lenox, N. Y., A box, fr. la. in 1st cong. chh. for Mr. Rice, 35 00
Leroy, N. Y., A bundle, fr. 1st presb. chh. for do.
Litchfield, Ct. A box, fr. la. in 1st so. for Sandw. Isl. 157,11; do. fr. la. sew. so. in Northfield so. 24,41; 181 52
Littleton, N. H., A box, for Mr. Williams, 26 00
Martinsburgh, N. Y., A box, fr. fem. miss. so. 42 29
Meriden, Ct. A box, fr. Mrs. Pratt, for Mr. Ives, Sandw. Isl.
Mexico, N. Y., A box, for Mr. Rice, 62 25
Middletown, N. Y., A box, fr. la. for Mr. Gulick, Sandw. Isl.
Nelson, O. Clothing, fr. Lydian so. 2 12
Newburyport, Ms. A box, fr. Sandw. Isl. so. for Sandw. Isl.
New Haven, Ct. A box, fr. Misses Manvel, for Dr. Andrews, Sandw. Isl.
New York City, A box, fr. Mrs. W. J. Armstrong, for Mr. Lindley, S. Africa; do. fr. Mrs. Morse, for Mrs. Parker, Sandw. Isl.; an umbrella, fr. W. Anner, for Mr. Dimond, do. (via.) a barrel, for Dr. Judd, do.
Norfolk, Ct. A box, fr. indiv. for Mrs. Wilcox, Sandw. Isl. 45; clothing, fr. O. B. Butler, for Dr. Butler, Park Hill, 28; 73 00
North Amherst, Ms. A box, fr. la. benev. so. for Broosa, 50 00
Northampton, Ms. A quilt, fr. Miss I. K. Welsh.
Northford, Ct. A barrel, for Mr. Baldwin, Sandw. Isl.
Otis, Ms. Clothing, fr. la. sew. so. for Dr. Butler, Park Hill, 21 64
Phillipston, Ms. A box, for Mr. Powers, Broosa.
Plainfield, Ms. A box, fr. la. benev. sew. so. 47 00
Prattsburg, N. Y., A barrel, for Mr. Spalding, Oregon.
Reading, Pa. A box, fr. sab. sch. chil. for Mr. Forbes, Sandw. Isl.
Rockport, Ms. A barrel, fr. miss. sew. cir. for Mr. Green, Sandw. Isl. 45 00
Rome, O. Clothing, fr. la. 27 50
South New Marlboro', Ms. A box, 16 00
South Reading, Ms. A box, fr. miss. sew. cir. of cong. so. for Mr. Parker, Sandw. Islands, 33 75
Springfield, Ms. A box, for Mr. Armstrong, Sandw. Isl.
St. Johnsbury, Vt. A box, fr. la. sew. so. in 2d cong. chh. for Park Hill. 84 70
Stockbridge, N. Y., A box, fr. fem. benev. so. 30 00
Sunderland, Ms. Two boxes and a keg, for Mr. Cooke, Sandw. Islands; a box, fr. la. for Honolulu.
Thetford, Vt. A half barrel, fr. la. miss. and read. so. for Wheelock, 40 40
Troy, N. H., A box, fr. la. benev. asso. for Mr. Williams, 17 00
Utica and vic. N. Y., A box, fr. la. for Mr. Conde and Dr. Judd, Sandw. Isl.
Volney, N. Y. Clothing, fr. presb. chh. for Mr. Rice, 47 00
Westhampton, Ms. A box, fr. fem. so. of industry, 30; yarn, 9 runs, fr. miss. asso.
West Haverhill, Ms. Clothing, for Mr. Williams, 13 00
Westminster, Ms. A box, fr. Mrs. E. Wood, for Mr. Wolcott, Syria.
Westmoreland, N. Y., A box, fr. fem. miss. benev. so. 40 00
Windham, O. Clothing, fr. la. asso. 25 61
Unknown, A box, for Mr. Lyman, Sandw. Islands.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

Date Due

	[illegible]		

The Missionary Herald vol.36 1840

~~Storage~~ BPac

Missionary Herald
v.36
1840